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Exodus chapter, 27. Chapter 20 verse 17. These are God's words. You shall not covet your neighbor's house. You shall not covet. Your neighbor's wife nor his male servant nor his female servant nor his ox nor his donkey, nor anything.

That is your neighbors. So for the reading of God's inspired in an Aaron word, please be seated. And we all look to him to attend the preaching of it by his power.

Here we see one of the distinctions between the moral law that the applications of the implications of who God is upon whom who we are called to be, and what we are called to do, One of the differences between the moral law and the civil law and your catechism students are right in the section and God's providence, the shorter, catechism of understanding what the moral law is and that it's summarily comprehended in the Ten Commandments.

But one thing civil law and criminal law cannot do is it cannot regulate the heart no matter how much the critical theorists would like to try to do so and we'll visit them by way of application Lord willing. By the time we're done, considering this portion of God's Word Today, But when God's law comes and says you shall not covet, God makes very clear what He made clear about our interaction with him.

In the first commandment. He wants our hearts coveting is something that is done in the heart. It's something that if it wasn't God, who is commanding it and God, requiring it and God holding us accountable for it. We could totally get away with breaking this one because you can't see my heart coveting.

Oh, I might end up breaking the eighth commandment as well coveting your property. And I might make the ninth commandment as well. Coveting. Your good name but if I just kept it in the heart, you would not be able to tell. But God wants our hearts, This is something that has been in the law of God ever.

Since of course he made, man, The moral law is there at the beginning We've seen in one commandment after another, haven't we? How all of it was established in Genesis 1 and 2? And we didn't even need to get to Exodus chapter 20 or Deuteronomy chapter 5 or even Genesis chapter 9, to get the first giving of what is called the sixth commandment.

We didn't even need to get to those what God required of us. There's plain and His word even from there. And we know, as we've been hearing, in the opening chapters of Romans on the mid, in the midweek, sermons, that, that we have known in our hearts, What God's law requires, what God's law, forbids, and that those who break it deserve death.

We all know it, God's law regulates the heart from start to finish And so we'll consider that very briefly with respect to the two great commandments and then think especially about how the tenth exposes our sinfulness and conclude discovering realizing or perhaps remembering if you have discovered and realized this.

Before that, in the 10th commandment is contained. The two great commandments. Love the Lord, your God, with all your heart, soul, mind and strength, and love your neighbor as yourself.

And if you're a sort of catechism kid, and you're thinking that sounds familiar, that's because you recited that this morning and God's good providence to you, that you would spend a week meditating upon and memorizing words that the Lord would then bring you to hear preached and attend by His Spirit helping right on your heart that which you have memorized with your mind.

So the two great commandments God's law, regulates the heart from start to finish. And really when he says you shall have no other gods before me, isn't he saying you shall love the Lord, your God with all your heart? How much of your heart is left for having another God, If you're loving you or your God with all your heart, There's none left is there And all your soul.

Well if you're loving the Lord, your God with all your soul, how much of your soul is left to offer to another God, to the pleasures of this world, or to your own self-seeking purposes. There's none left is there. And so, with all your mind and with all your strength isn't love, the Lord, your God, with all your heart, soul, mind and strength.

Isn't that the heart of the first commandment? You shall have no other Gods before me. Well, the first great commandment is love. The Lord, your God with all your heart. Soul, mind and strength. What is the second great commandment and our catechism kids told us this morning over and over again and your neighbor as yourself.

Well, we've just heard about our neighbor for the first time at least in the wording of of the Ten Commandments in the Ninth. Commandment. You shall not bear false. Witness again, your neighbor. Well, we get to the 10th commandment and we hear neighbor three times. And we hear about him several times more than that, You shall not covet your neighbors' house.

You shall not covet. Your neighbors wife, nor his mail servant, nor his female servant, nor his ox, nor his donkey, nor anything. That is your neighbors, seven times in this 10th, commandment God, refers to our neighbor. And so if you think through the second table of the law and you shall not murder, honor your father and mother.

That's also with the heart, isn't it? But you shall not murder. You shall not steal. You shall not bear false witness. And then I missed one. You shall not commit adultery very important one, but when he gets to the one that is that takes place entirely in the heart.

Then he mentions our neighbor seven times. And what does it mean not to covet whatever it is that our neighbor has? It means to be as glad in our heart for our neighbor to have some good thing as we would be for ourselves to have had it right. When God, assigns that good thing to our neighbor instead of us, not even in our heart, would we say?

Well, I would really have preferred it if God would have given me. What my neighbor had Is that not Does that not sound very much? Like love your neighbor as yourself and so he comes in the 10th commandment whom, he's regulating our hearts and he says your neighbors, your neighbors, his, His, His, His your neighbors, and he's saying over and over again.

Love your neighbor as yourself. Well, there's something about commandments that can be broken in your heart. You have to love God in order to keep those because your neighbor can't see you breaking them as we saw earlier. And so it was especially this commandment that Pharisees all of Tarsus and even recovering Pharisee, Christian apostle, Paul.

It was this commandment that really exposed to him how sinful his heart is When he's talking about. Well, when he's talking about the sin that is in his heart and how the that interacts with the law of God, in Romans chapter 7, he's trying to sort through does the law is the law bad since.

When the law tells me what not to do and then I and then I do it. What shall we say? Then is the lost sin. Certainly not on the contrary. I would not have known sin except through the law. Now there's a lot of laws and there's a lot of God's law by which to show this point and he's going to illustrate how he discovered his sinfulness by use of God's law using the commandment that we're studying.

This afternoon, For I would have not. I would not have known covetousness unless the law said you shall not covet but sin, taking opportunity by the commandment produced. In me all desire, all manner of evil desire for apart, from the law, sin was dead. So he thought he had a pretty good restraint on his sin.

He thought he had mastered it and God's law came and just like we're going to hear in chapter 3 and verse 23 through the law, comes the knowledge of sin, God's law came and said you shall not covet. And what did Paul find his heart? Doing It desired to covet, Don't you tell me not to covet.

There are all these things that all these neighbors have that really would be better if it was. It really would be better if it belonged to me and all the time. Paul, the Pharisee is, you know, he looks so holy there is all the Pharisee looks so holy to everybody else.

Yes. And he's giving homes and making long prayers to be heard standing on the street corners. And so forth, Sin takes its opportunity at the commandment of God. And we really need to love the Lord. Our God, if we're going to care about their sins that no one else can see, right?

That's something that we have seen all the way through the Ten Commandments, especially by the Lord Jesus's own teaching in the Sermon on the mountain and several of the commandments. We've, we've used that as a way of understanding how it requires and prohibits things in our hearts, each of the commandments, we need to love the Lord.

Our God, with all our heart, soul, mind and strength in order to love our neighbor as ourselves. And that's what ASAP concluded about himself too. You know, salt of Tarsus was not the first one who had his heart exposed about by this commandment. Remember Asap at the beginning of Psalm 73 and he saw the wicked and he saw they seemed to be wealthy and they seemed to not have trouble and they seem to enjoy whatever pleasure they wanted.

And and even they would be surrounded by their families and he thought in vain have kept my hand green. All I've got is And then he went to worship, didn't he? And he discovered just what? And it's really just who It is that he has and he concluded that the way that he was thinking before when he was coveting exposed, that he was like a beast towards God, and then he didn't, he was not understanding what he has and he wasn't even recognizing the righteousness and justice of God that all at once, the wicked would lose everything that they had and they would enter into everlasting, destruction, that God had sent them in a slippery place.

And yet God by bringing him into conviction under conviction of this sin had saved him from slipping and falling and being destroyed. And what does he conclude? He concludes. Nevertheless, I'm continually with you. You take me by the hand, You guide me by the council and afterward got me by your counsel and afterward you will receive me into glory.

He says I have the heavenliness of heaven now In order to obey. Well, You shall not covet. You need to be saying, God is enough for me. God has given himself to me in Christ and He who did not spare his own son, but gave him up for us all.

How will he not also together with Him freely? Give us all things. You see, when you and I break the 10th commandment, when we don't love our neighbor as ourselves. When we are coveting from the heart. What our neighbor has, what we're really saying is Jesus isn't enough for me, I need to have Jesus.

And what my neighbor has, what we're really saying is I actually believe that I can have God and miss out on something good that he who spared his did not spare, his own son but gave him up for for me. He is not freely also together with him giving me some good things.

And so in the 10th commandment, we have really not just the heart of the second great commandment. We have the heart of both great commandments. Don't we? It's a commandment. It's a call to contentedness to be satisfied with our God and content with his goodness and his wisdom that has appointed to us has providence.

And will surely give us all blessings in a new heaven and a new earth forever and ever Together with Him, who is even when we have all of that together with him, who will still be the heavenliness of our heaven forever and ever? So God grant that we would not be like the critical theorists.

The Marxists who make coveting the principle of their religion, the great moral law that we would resist all power. We would resist all wealth, It's always bad. And therefore when somebody else has it, what's right? Is to take it from them and if we happen to have it, what's right?

Is to be embarrassed and sorry and repent of our privilege. Although somehow when it changes hands, it becomes good for them to have, and we should repent of ever having had it and feel bad forever after they have even taken it away. It is a satanic religion, That's how the devil started.

You see the one who has all power is God, and the one who has all wealth is God. And so if having power and having wealth as bad, then God is bad. And Satan decided that didn't he wanted to be caught When we say you shall not covet. We say not only.

I'm happy for my neighbor to have, whatever good things God has appointed to him. We're also saying, I'm happy for myself to have whatever good things God has appointed to me. And yes, we'll be open-handed with open-hearted and open-handed, like we heard about in the eighth commandment. But at the end of the day, this commandment calls us not to be like the critical theorist or the Marxist.

But like our Lord Jesus Christ who contented with all that he had, not even considering the quality with God something to be grasped but content to add to himself, humanity. He humiliated himself, He humbled himself, He added creatureliness. He was born under the law. He went to the cross, He didn't just submit himself to death, but an atoning judicial death in, which he was condemned by the wrath of God.

And then the Holy Spirit comes and says let the same mind be in. You You shall not covet be contented with your God, let God be enough for you. Let Christ be enough for you and be willing to humble yourself and prefer others to yourself. If you love the Lord, your God with all your heart, soul, mind and strength.

That's the path. Isn't it to being enabled to love your neighbor as yourself. Amen, let's pray.

Oh, Lord. Perhaps of all the different aspects of this particular commandment. Many of us are struck by how our covetousness exposes that we are not genuinely contented with you satisfied, with you delighted with you? Oh, forgive us. We thank you for how your law. Not only exposes how sinful we continue to be but reminds us of how perfect our Redeemer is and of that righteousness that has been counted for us through faith.

Now continue, that work of renewing, our minds and transforming us and conforming us to him. Even as you predestined, that we would be Those whom you have justified, all keep sanctify us sanctifying us Lord until you will have glorified us. And Jesus will be the firstborn, among many contented brethren, and that glorious last day, which we ask in his name, Amen.