



# Defending Your Faith

*Expository Apologetics*

“Always being ready to make a defense to everyone who asks you to give an account for the hope that is in you.”

PROVIDENCE REFORMED

BAPTIST CHURCH



# Lesson 21 – The Tenth Commandment

## Puritan Catechism

63 Q. What is the tenth commandment?

A. The tenth commandment is, “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male slave or his female slave or his ox or his donkey or anything that belongs to your neighbor.”

64 Q. What is forbidden in the tenth commandment?

A. The tenth commandment forbids all discontentment with our own estate ([1 Cor. 10:10](#)), envying or grieving at the good of our neighbour, ([Gal. 5:26](#)) and all inordinate emotions and affections to anything that is his ([Col. 3:5](#)).



# Lesson 21 – The Tenth Commandment

## Westminster Larger Catechism

Q. 147. What are the duties required in the tenth commandment?

A. The duties required in the tenth commandment are, such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.

[Heb. 13:5; 1 Tim. 6:6; Job 31:29; Rom. 12:15; Ps. 122:7-9; 1 Tim. 1:5; Esther 10:3; 1 Cor. 13:4-7.](#)



# Lesson 21 – The Tenth Commandment

## Westminster Larger Catechism

Q. 148. What are the sins forbidden in the tenth commandment?

A. The sins forbidden in the tenth commandment are, discontentment with our own estate; envying, and grieving at the good of our neighbor, together with all inordinate motions and affections to anything that is his.

1 Kings 21:4; Esther 5:13; 1 Cor. 10:10; Gal. 5:26; Jas. 3:14, 16; Ps. 112:9-10; Neh. 2:10; Rom. 7:7-8; Rom. 13:9; Col. 3:5; Deut. 5:21.



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Jesus warns of covetousness origin and consequences:

Mark 7:21 For from within, out of the heart of men, proceed the evil thoughts, sexual immoralities, thefts, murders, adulteries, 22 coveting, wickedness, deceit, sensuality, envy, slander, pride, and foolishness. 23 All these evil things proceed from within and defile the man.”

Luke 12:15 Then He said to them, “Watch out and be on your guard against every form of greed, for not even when one has an abundance does his life consist of his possessions.”



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Covetousness is Idolatry – making a god of what I want.

Colossians 3:5 Therefore, consider the members of your earthly body as dead to sexual immorality, impurity, passion, evil desire, and greed, which is idolatry. 6 On account of these things, the wrath of God is coming upon the sons of disobedience, 7 and in them you also once walked, when you were living in them.

1 Cor. 5:11 But now I am writing to you not to associate with any so-called brother if he is a sexually immoral person, or greedy, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

*[Gk greed: pleonexia – the desire to have more, insatiableness]*



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Covetousness should be unthinkable for the believer!

Ephesians 5:3 But sexual immorality or any impurity or greed must not even be named among you, as is proper among saints; 4 nor filthiness and foolish talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no one sexually immoral or impure or greedy, who is an idolater, has an inheritance in the kingdom of Christ and God.



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If we cannot be satisfied, we are denying that God has provided everything that we need.

Psalm 23:1 Yahweh is my shepherd, I shall not want.

Philippians 4:11 Not that I speak from want, for I learned to be content in whatever circumstances I am. 12 I know how to get along with humble means, and I also know how to live in abundance; in any and all things I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

Philippians 4:19 And my God will fulfill all your needs according to His riches in glory in Christ Jesus.





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Satisfaction is promised if we desire righteousness. If we are not satisfied, then we are not hungering and thirsting after righteous things or righteousness.

Matt. 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

1 Timothy 6:6 But godliness actually is a means of great gain, when accompanied by contentment.



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## The Rare Jewel of Christian Contentment – Jeremiah Burroughs

“My brethren, the reason why you have not got contentment in the things of the world is not because you have not got enough of them-that is not the reason-but the reason is, because they are not things proportionable to that immortal soul of yours that is capable of God himself. Oh, that we could but convince men and women that murmuring spirit is a greater evil than any affliction, whatever the affliction!”



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“The word rendered 'content' here has great elegance and fullness of meaning in the original. In the strict sense it is only attributed to God, who has styled himself 'God all-sufficient', in that he rests fully satisfied in and with himself alone. But he is pleased freely to communicate his fullness to the creature, so that from God in Christ the saints receive 'grace for grace' (John 1:16). As a result, there is in them the same grace that is in Christ, according to their measure. In this sense, Paul says, I have a self-sufficiency, which is what the word means.”



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“But has Paul got a self-sufficiency? you will say. How are we sufficient of ourselves! Our Apostle affirms in another case, 'That we are not sufficient of ourselves to think anything as of ourselves' (2 Corinthians 3:5). Therefore his meaning must be, I find a sufficiency of satisfaction in my own heart, through the grace of Christ that is in me. Though I have not outward comforts and worldly conveniences to supply my necessities, yet I have a sufficient portion between Christ and my soul abundantly to satisfy me in every condition. ”



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“1. CONTENTMENT IS A SWEET, INWARD HEART-THING. IT IS A WORK OF THE SPIRIT INDOORS.

It is not only that we do not seek to help ourselves by outward violence, or that we forbear from discontented and murmuring expressions with perverse words and bearing against God and others. But it is the inward submission of the heart. 'Truly, my soul waiteth upon God' (Psalm 62:1) and 'My soul, wait thou only upon God' (verse 5)-so it is in your Bibles, but the words may be translated as correctly: 'My soul, be thou silent unto God. Holy thy peace, O my soul.' Not only must the tongue hold its peace; the soul must be silent. Many may sit silently, refraining from discontented expressions, yet inwardly they are bursting with discontented expressions, yet inwardly they are bursting with discontent. ”



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“2. IT IS THE QUIET OF THE HEART. All is sedate and still there. That you may understand this better, I would add that this quiet, gracious frame of spirit is not opposed to certain things: 1 . To a due sense of affliction. God gives his people leave to be sensible of what they suffer. Christ does not say, 'Do not count as a cross what is a cross'; he says, 'Take up your cross daily'. It is like physical health: if you take medicine and cannot hold it, but immediately vomit it up, or if you feel nothing and it does not move you-in either case the medicine does no good, but suggests that you are greatly disordered and will hardly be cured. So it is with the spirits of men under afflictions: if they cannot bear God's potions and bring them up again, or if they are insensitive to them and no more affected by them than the body is by a draught of small beer, it is a sad symptom that their souls are in a dangerous and almost incurable condition. So this inward quietness is not in opposition to a sense of afflictions, for, indeed, there would be no true contentment if you were not apprehensive and sensible of your afflictions, when God is angry. ”



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“2. It is not opposed to making an orderly manner our moan and complaint to God, and to our friends. Though a Christian ought to be quiet under God's correcting hand, he may without any breach of Christian contentment complain to God. As one of the ancients says, Though not with a tumultuous clamor and shrieking out in a confused passion, yet in a quiet, still, submissive way he may unbosom his heart to God. Likewise he may communicate his sad condition to his Christian friends, showing them how God has dealt with him, and how heavy the affliction is upon him, that they may speak a word in season to his weary soul.”



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“3. It is not opposed to all lawful seeking for help in different circumstances, nor to endeavoring simply to be delivered out of present afflictions by the use of lawful means. No, I may lay in provision for my deliverance and use God's means, waiting on him because I do not know but that it may be his will to alter my condition. And so far as he leads me I may follow his providence; it is but my duty, God is thus far mercifully indulgent to our weakness, and he will not take it ill at our hands if by earnest and importunate prayer we seek him for deliverance until we know his good pleasure in the matter. Certainly seeking thus for help, with such submission and holy resignation of spirit, to be delivered when God wills, and as God wills, and how God wills, so that our wills are melted into the will of God-this is not opposed to the quietness which God requires in a contented spirit.”





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“When affliction comes, whatever it is, you do not murmur; though you feel it, though you make your cry to God, though you desire to be delivered, and seek it by all good means, yet you do not murmur or repine, you do not fret or vex yourself, there is not a tumultuousness of spirit in you, not an instability, there are not distracting fears in your hearts, no sinking discouragements, no unworthy shifts, no risings in rebellion against God in any way: This is quietness of spirit under an affliction, and that is the second thing, when the soul is so far able to bear an affliction as to keep quiet under it. It is a frame of spirit and also a gracious frame. Contentment is a soul business.”



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## Contentment - Charles Spurgeon

Now, contentment is one of the flowers of heaven, and if we would have it, it must be cultivated. It will not grow in us by nature, it is the new nature alone that can produce it, and even then we must be specially careful and watchful that we maintain and cultivate the grace which God has sown in it. Paul says, “I have learned to be content,” as much as to say he did not know how at one time. It cost him some pains to attain to the mystery of that great truth. No doubt he sometimes thought he had learned, and then broke down. We, my brethren, might well be willing to endure Paul’s infirmities, and share the cold dungeon with him, if we too might by any means attain unto such a degree of contentment. Do not indulge, any of you, the silly notion that you can be contented without learning, or learn without discipline.



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“Saints have no hell but what they suffer here on earth, sinners will have no heaven but what they have here in this poor troublous world. We have our sufferings here and our glory afterwards, you may have your glory here, but you will have your sufferings forever and ever. God grant you new hearts, and right spirits, a living faith in a living Jesus, and then I would say to you as I have said to the rest—man, in whatsoever state you are, be content.”