

# From Coveting to Contentment

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Date: 18 March 2018

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[ 0 : 00 ] We're going to read from two passages in the New Testament this morning, and the first is Romans chapter 7. Romans chapter 7. We're going to read verses 7 through 13.

What shall we say then? Is the law sin? Certainly not. Indeed, I would not have known what sin was except through the law.

For I would not have known what coveting really was if the law had not said, do not covet. But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire.

For apart from law, sin is dead. And once I was alive apart from law, but when the commandment came, sin sprang to life and I died.

I found that the very commandment that was intended to bring life actually brought death. For sin, seizing the opportunity afforded by the commandment, deceived me.

[ 1 : 08 ] And through the commandment, put me to death. So then the law is holy, and the commandment is holy, righteous, and good. Did that which is good then become death to me?

By no means. But in order that sin might be recognized as sin, it produced death in me through what was good. So that through the commandment, sin might become utterly sinful.

And then turn over to Philippians chapter 4. Philippians chapter 4. We'll begin reading at verse 10 and read through verse 13.

Paul writing to the church in Philippi says, I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it.

I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty.

[ 2 : 20 ] I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want.

I can do everything through him who gives me strength. Well, we're studying the Ten Commandments, and that means we're learning what it means to follow Jesus, the paths of righteousness down which he leads us.

And we've come to the last of the ten. You shall not covet your neighbor's house. You shall not covet your neighbor's wife or his manservant or maidservant, his ox, his donkey, or anything that belongs to your neighbor.

And in this command, more than many of the others, we find that God not only makes demands upon our outward behavior, but that he even makes demands upon the desires of our heart.

This commandment is entirely about the desires of our heart, isn't it? You shall not covet. And it forbids at least two kinds of desire.

[ 3 : 38 ] We saw last week unlawful desires, wanting for myself anything that belongs to my neighbor, and then excessive desires, wanting even lawful things, but wanting them too much.

Idolatrous desires. And so it forbids these kinds of covetous desires, and yet it also positively requires two things of my heart.

A contentment with what I do have, rather than discontent and coveting what I don't have. And then secondly, a rejoicing for my neighbor, to be glad for him, that he has those good things, rather than wanting them for myself.

Well, we saw then that covetous desire is a mother sin. It produces many other sins. Stealing, lying, murdering, adultery, complaining.

What evils can be traced back to this root of covetousness, of wanting something too much, or something unlawful?

[ 4 : 47 ] It's a root on which all kinds of evil grows. But whether or not this covetous desire ever leads to those sins, it itself is sinful.

Coveting is sinful itself. So if it never leads me to steal, never leads me to kill, or murder, or commit adultery, it is still wrong just to have that want, that covetous desire.

You shall not covet, is the tenth commandment. So it is itself sinful, and then it's therefore very common sin.

Who of us is not covetous? So seeing that, how common it is, we need to be careful not to draw a wrong conclusion, and think that, well, since everybody does it, and after all, it's just something that goes on inside of me.

And no harm, no foul, nobody else is really hurt by this desire in my heart. Therefore, it's not that big of a deal to God himself.

[ 5 : 53 ] That would be to make a massive mistake. But evidently, many people make that massive mistake. They belittle this sin, because what we find in God's word is that over and over, it corrects that very thought.

The thought that it's not that big of a deal to God. And so that's our next lesson. Coveting is a serious sin. A serious sin.

It's last of the ten, but it's not in order of seriousness, that it's there at the end, and it's really not that important. No, it's a very serious sin. We can begin with the words of Jesus himself, and no one ever spoke like he did.

And so to that man who cried out from the crowd one day, Jesus, make my brother to divide the inheritance with me. Jesus ignores his request and says, you have a greater problem, friend.

Watch out. Be on your guard against all kinds of covetousness. A man's life does not consist in the abundance of things that he possesses.

[ 7 : 00 ] Beware, he then says to the people, lest you be like that man in the parable that he told who had so much of this earth's goods. And he lived as if a man's life consisted in the abundance of his possessions.

And so he tore down his little barns and built bigger barns, and he was going to just take life easy. But God calls him a fool because at death, he had to leave behind all that he had worked so hard for, and he enters into eternity with nothing.

Nothing before God. Nothing. No riches toward God. Ready now to face God in judgment. Without that mercy.

Without being rich in mercy and grace and forgiveness. Well, you see, it was a covetous desire that made that man live that way. He lived for the wrong world, and he comes to the judgment bankrupt for eternity.

Jesus loves us too much to let us spend our lives on worthless trifles. Don't think that it's the man that gets to the end of life with the most toys that wins.

[ 8 : 13 ] No, no, no. That's not what life is about at all. Oh, covetousness is a dangerous and damning sin. Remember the rich young ruler.

He came running up to Jesus, fell down at his feet, and said, Master, what must I do to inherit eternal life? He's wanting eternal life, and yet, though he came to Jesus wanting eternal life, he went away sad without it.

Why so? Because he wouldn't let go. He wouldn't let go of his great wealth. And it meant more to him than Jesus and eternal life.

And Jesus saw that, and that's why he required him to let go and to give it away. And he wouldn't. It was covetous desires that kept his hands like this.

And it was that covetous desire then that kept him out of heaven. And that's why Jesus said, you know, it's easier for a rich man, or it's easier for a camel to go through the eye of a needle than it is for a rich man to go into heaven.

[ 9 : 21 ] Why so? Because of that covetous desire that will not let go of wanting, wanting, wanting, wanting, and will bypass that which is true life and true treasure, even Jesus Christ.

Christ. The disciples say, well, if it's impossible for a rich man to be saved, who then can be saved? And Jesus says, with man, this is impossible. But with God, all things are possible.

There is one strong enough to break these chains of covetous desire so that we will come and receive Jesus Christ, the true treasure of heaven.

And then there's not only Jesus' words, there's the Apostle Paul, and he's writing to people all over the world. Ephesus, Colossae, Corinth, we have names of books in the New Testament because of these places where he's writing.

And this is a huge concern for all of these people. It doesn't matter where he finds them. He's concerned about this sin of coveting. It's interesting.

[ 10 : 30 ] Ephesians 5, 5 and 6, he writes, for this you can be sure, no immoral, impure, or covetous person, such a one is an idolater, has any inheritance in the kingdom of God and of Christ.

Let no one deceive you with empty words. For because of such things, God's wrath comes on those who are disobedient.

Evidently, some of these folks, there in Ephesus, thought that I can be a covetous person and still inherit the kingdom of God. Paul says, don't be deceived.

That's impossible. No covetous person will ever have any inheritance in the kingdom of Christ and of God. And you can be sure that God's wrath comes on those who are disobedient.

Disobedient to the tenth commandment. Two. And then he turns around and writes the same warning to the Colossians. Three verses five and six. Put to death, therefore, whatever belongs to your earthly nature.

[ 11 : 38 ] Sexual immorality, impurity, lust, evil desires, and covetousness or greed, which is idolatry. Because of these things, the wrath of God is coming.

Don't be deceived on this score, he says. And then 1 Corinthians 6, 9 and 10. Those people at Corinth, do you not know, he says. And evidently, they were acting as if they didn't know.

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexual offenders, nor thieves, nor the covetous.

Nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. Paul loves these people. Jesus loves these people.

And so he warns them, don't ever be deceived into thinking that covetousness is a little sin. It will keep you out of heaven just as sure as homosexuality, homosexual behavior, prostitution, adultery.

[ 12 : 49 ] Coveting, just coveting coveting in your heart will keep you out of the kingdom of heaven. Paul warns in his letter to Timothy people who want to get rich.

You see, that's the coveting. They want, they want, they want to get rich. What happens? They fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction for the love of money is the root of all kinds of evil.

And some people eager for money have wandered from the faith and pierced themselves with many griefs. And we don't have to look far to find such people in our lives hungry for money and so dismissing the true riches found in Jesus.

So Judas Iscariot for 30 pieces of silver will betray the Lord of glory. Demas, a fellow worker with the apostle Paul will abandon the work.

The gospel work. Why? Because he loved this present world. Covetous desire is a great danger. And many who have wanted more of this world in the search for it have lost their own souls in the process.

[ 14 : 07 ] So coveting is a serious sin. If these words mean anything to us, so serious folks that it will take the son of God spilling his own blood on Calvary to wash this sin wider than snow.

To take this sin away will take Jesus dying as the sacrifice and taking the full brunt of God's wrath upon himself that this sin of covetousness might be forgiven.

That's just how serious it is. This sin of coveting. And it will take the perfect obedience of Christ to the tenth commandment to replace our disobedience to this commandment so that we could have a righteousness put on our account in heaven.

not only does he by his death take away our sins but he will put his perfect obedience on our account so that we will have the righteousness to get into heaven.

It will take his death. It will take his perfect life. It will take a supernatural new birth. I need to be born again by the spirit of God. He must interrupt my life and take out this old covetous heart and put in a tender heart that learns to treasure true riches in Christ above the things of this world.

[ 15 : 31 ] I've got to be born again. And it will take God the Holy Spirit then actually setting up his home in my heart to save me from a grasping wanting covetous desire to enable me to put to death covetousness.

With man this is impossible but with God all things are possible even me with my grasping covetous heart for Paul can say such were some of you but you were washed you were washed you were sanctified you were justified in the name of the Lord Jesus and by the spirit of our God.

Well that's the good news isn't it? That that the wrath that our coveting deserved fell on Jesus and he's my only hope for heaven and he's my sure hope for heaven.

Well the man who wrote these words inspired by the Holy Spirit was the Apostle Paul. It was Paul who wrote to these churches that we've just read and he has this interesting testimony that involves the tenth commandment.

It figured heavily into his conversion story and that's why I had Pastor Jason read that for us.

[ 16 : 50 ] If you turn over there to Romans 7 and and see this you see before before Paul was converted what was he?

Well he was a self-righteous religious and very moral man at least outwardly and he thought of himself as being right with God.

God and I were good. Why? Because I keep the law. I keep the Ten Commandments and all the religious rites that he performed in the synagogue all the things he did and all the things he didn't do.

And he didn't see himself as a sinner a lawbreaker in need of this mercy that we sang about. No. He and God were good. And then he tells us all about it over in Philippians 3 you don't need to turn there but he lists the reasons why he has this confidence that me and God are good.

Why? Well I'm born of the right lineage. He's a true Jew circumcised the eighth day got the right parents. I'm a Hebrew of Hebrew parents even though my tribe and my living was impeccable too.

[ 18 : 03 ] I I've got this high view of the law. He was a Pharisee. That's the strictest party of the Jews and that were very strict about keeping commandments and so he says concerning the law I was a Pharisee and the boasted about keeping the law and about his zeal for God.

You see he was at the right place at the right time with the right people doing the right things. So he concluded that as for legalistic righteousness I was faultless faultless.

He could not see a sin in him. That was his word. That's what he thought of himself. He and God were good because I keep the commandments faultlessly.

Now something happened and sin was no longer something just out there in others but it became horrors of horrors something that Paul finds in his own heart.

How did that happen? Well it happened with an encounter with God's law and namely the tenth commandment. He tells us about it here by the by the laws the knowledge of sin the law makes us aware of our sin and for the apostle Paul it was none other than the tenth commandment.

[ 19 : 25 ] He tells us in verse 7 chapter 7 I would not have known what sin was except through the law for I would not have known what coveting really was if the law had not said do not covet.

Oh but the law does say do not covet and this was the commandment that gave Paul trouble. It cut the legs right out from under his self-righteousness.

It found the chink in his armor and he couldn't escape the fact that this command was making demands of his heart's desires. You see Paul was a self-disciplined man.

Paul was a self-controlled man. He was a moral man outwardly. So when God's law said do this he rolled up his sleeves and by sheer determination he did what was required of him.

And when God's law said don't do that why he restrained his behavior with self-discipline and didn't do it. When it said do not murder by sheer willpower Paul could keep his hands from bloodshed from wringing his neighbor's neck when he had mistreated him.

[ 20 : 38 ] Oh but for the life of him he couldn't keep himself from wanting to wring his neighbor's neck and that's what convicted him.

You see when it said do not steal Paul was able to keep his hands in his pocket and not go after what was not his but for the life of him he could not keep his heart from wanting what was his neighbor's and wanting more and more and more of what he had.

Coveting his house craving his wife wanting his wealth or his speaking ability or his praise and admiration you see the tenth commandment brought him face to face with something that he could not control his own covetous desires try as he might he couldn't stop from wanting these forbidden things.

In fact he says this commandment to not covet rather than curbing my sinful desires he says it actually aroused and stirred them up so that they sprang to life for sin seizing the opportunity afforded by the commandment produced in me every kind of covetous desire so he says I was doing all right for a while I thought I was doing fine walking on my way of commandment keeping then this command said do not covet I said okay I'm going to keep that one and what he found was that sin took occasion from that to stir up all kinds of covetous desires in his heart that that commandment you shall not actually flamed the heart's desires within him rather than curbing it it only increased them so he finds himself powerless I could no more keep myself from coveting than I could stop the sun from rising and so he's he's helpless he's condemned before the

God of the tenth commandment with no way to chase covetous desires out of his heart you see the tenth commandment showed him what he really was he was a sham he was a hypocrite for all of his profession to be a Pharisee very careful to keep the law what was the there he is in his pharisaical religious robes walking around I keep the commands of God that's what it said when he bumped into the tenth commandment he was seen for what he was and those robes of righteousness they were a cloak of covetousness they were just a cloak hiding a covetous heart and that was the commandment that stuck Paul's heart and killed his high view of himself silence his mouth from his claim of being faultless before God's righteous commandments wipe that word right off of his lips no longer can he say that he's now faced with the exceeding sinfulness of sin that he finds in his own heart you see if we only judge by the outside the Pharisee looks very faultless but if we could see the inside where God looks the very best of men are law breakers covetous worthy of hell and that's what Paul came to see through the tenth commandment

[ 24 : 12 ] I'm a lawbreaker and I deserve to go to hell I wonder if you've seen that about yourself that you're covetous that you have a covetous desire in your heart that breaks the tenth commandment and because of it the wrath of God is coming and it should fall upon you have you seen yourself in these verses Paul did Paul did and that's when it drove out of him every bit of hope that if I just try hard enough I can work my way into heaven he found he couldn't he found he couldn't and so maybe you found that you can't stop your heart's desires I have a savior for you he died for covetous people he kept the law perfectly the tenth commandment perfectly so he has a righteousness to give to covetous people but it's only for those who come owning their emptiness and saying

God be merciful to me the sinner for Jesus sake and then Christ takes those sins away and puts his righteousness on your record that's our savior he died for commandment keep breakers he lived a perfect obedience to every command and he will give that righteousness to all who trust in him so in his testimony what do we see from the apostle Paul he moves from coveting to contentment he he's confessed to us his sin of coveting and said this is the commandment that showed it to me and now you know one of the purposes of the commandments it's to show us our sin the the ten commandments are are like a mirror and as we look at them we see where we have sin oh look at that I got dirt all over my cheek the mirror shows me that

Paul thought he was clean he thought he was clean before God and then he looked and he saw you shall not covet him oh he saw dirt all over the insides of him he saw what he was but you know what none of us tries to clean ourselves with the mirror do we no it's just there to reveal our sin no the law was never meant to cleanse you from your sin it's simply meant to show you what you are and to send you running to Jesus whose blood alone cleanses from every sin the tenth commandment of coveting as well well here in Philippians 4 we see how this man Paul goes then from coveting to contentment and the short answer is he came to know Jesus Christ as his Lord and Savior and Paul found in his Savior Jesus all that he needed and more indeed all that he could ever want he found contentment in

Christ and that's the fifth lesson and the big lesson that we need to learn that contentment in Christ is the cure for our covetousness covetous desires simply can't survive long in the atmosphere of contentment in Christ and so if you ever hope to conquer the sin of coveting well then you must learn the secret of contentment that's what Paul calls it the secret because it's known by so few the rare jewel of Christian contentment as Jeremiah Burroughs calls it in his book most people spend a lifetime trying to satisfy themselves with everything but Christ and they go from one thing to the next seeking satisfaction but never finding it drinking from one broken cistern after another that cannot hold water but never coming to the fountain of life who is full of water!

these these waves that can look like a shimmering pool of water over there over there so they turn out of their way and they start going toward the pool and of course when they get there they find nothing but sand and more heat there's no water there and that's the way people are living today they see the mirage oh here this cries I will satisfy you and they chase after and they get there to find nothing for their souls and now there's there's shimmering mirage over here and and they go and they they get there to find nothing for the soul they climb up some mountain and only to get to the top and see there's nothing here that really satisfies can't get no satisfaction it's the theme song of the world outside of Christ but you see God never made us to be satisfied with mere creature things as blaze as blaze pascal put it there's a

[ 29 : 46 ] God shaped vacuum in the heart of every person and it can never be filled by any created thing it can only be filled by God made known in Jesus Christ you see that's because we were made for God we were made to have fellowship with him and apart from sin so we don't have God and we're out here on our own and now we're trying to fill that void that vacuum in our hearts with everything but the real thing how busy people are trying to fill the vacuum with created things rather than the creator with work with money with drugs with thrills with things and people and some finally get weary of the whole search and take their lives they were made for God and only God can satisfy them so there's that thirsty woman at the well outside of Sychar she too was made for

God she's an immoral Samaritan woman and she's come to the well with her water jar to get water she's thirsty but Jesus is there and he sees in her heart a thirst deeper than for water doesn't he and he sees what she's been doing she's been trying to fill the vacuum with relationships with men now she's made for relationship with God first and no human relationship will ever fill what only God can fill but she's trying to stuff men into that God shaped vacuum and she's had five of them and she's come out thirsty!

still and she's with her sixth and she's still thirsty and Jesus meets her there by the well as used and as abused as she was she's still made for God and Jesus treats her with the dignity and kindness and respect and compassion and says pointing to the well anyone everyone who drinks of this water will thirst again you see his image was anything created this water men anything created you drink it will leave you thirsty again you'll soon be coming back for more looking for other things to give you satisfaction nothing created can satisfy the soul and fill the God shaped vacuum but Jesus goes on to tell her whoever drinks the water I give him will never thirst never thirst indeed the water I give him will become in him a spring of water welling up to eternal life and that thirsty woman came to believe on

Jesus and to thirst no more a few pages later we find Jesus in the temple courts and he stands up and with a loud voice he says if anyone is thirsty let him come to me and drink and whoever believes in me that's what it in me as the scripture has said streams of living water will flow from within him only Jesus can satisfy our thirsty souls that's what Jesus is saying and without him we'll be discontented and coveting all our lives well that was Paul now he's quite different from the immoral woman at the well in outward things but go to the heart and he's just like her he too is trying to fill that God shaped vacuum with all his religious deeds gaining the approval and applause of his fellow

Pharisees and all the people saying wow there's holy Paul the most basic level he's no different from the immoral woman made for God but discontented and covetous you see covetous and he couldn't stop coveting until he met the fountain of life on the road to Damascus and he believed on the Lord Jesus Christ and his thirst was quenched and at last he's content he's content in Christ his previous covetous heart is at last at rest the vacuum is filled with God himself father son and holy spirit and so he's satisfied as with the richest of foods this is the cure for covetousness and so he tells us in Philippians 4 11 to 13 I've learned to be content whatever the circumstances

[ 34 : 41 ] I've learned the secret of being content in any and every situation whether well fed or hungry whether living in plenty or in want I can do everything through him who gives me strength now that's easy to say when you're in plenty and the sun shining on you and the winds at your back and everything's going well but where is Paul as he writes this little letter to the Philippians he's in prison isn't he and they're not like our prisons he's chained to two soldiers and he is as content as a bug in a rug how so this man used to covet this man used to be desiring what he didn't have well he's got Christ now and he's learned that he is the secret to contentment I have him so King Ahab's covetous heart would not be content in a palace until he has that vineyard of

Naboth his neighbor King in a palace discontent and here's Paul contentment in a prison because his contentment is not dependent on where he is but on Christ I can do everything through him who gives me strength he says I have him with me him to help me here in this prison he's all I need Jesus is all I need and he's content better to be in prison with Jesus than to be in a palace without him that's what we find Paul saying I'm content I'm content and notice he says I've learned to be content wasn't always that way for Paul he's already told us that in Romans 7 I couldn't stop myself from coveting he was not content and he said but I learned to be content and he would say to us the reason I've learned to be content is because he has been teaching me

I'm learning because he's teaching no one is self taught in the secret of contentment in fact that's what undid Paul he tried to be content and the more he saw that command do not covet the more he coveted and was discontented oh but he says but I've learned from him I've learned in the yoke with Christ he's been teaching me because he can put on the inside what I can't he can put truth on the inward parts he can make me satisfied down deep inside I can't do that for myself or for anybody else to be content because he's been teaching me my faithful savior has been teaching me well he teaches us by taking us into circumstances that we would never choose for ourselves doesn't he how does he teach you contentment takes us into circumstances we wouldn't want thorns in the flesh painful trials things that hurt us and break us and make us feel our weakness our inadequacy our insufficiency making us feel overwhelmed confused unable to handle it and these situations are like waves that washes up upon a rock that is higher than us and his name is

Jesus and in these trials and tribulations and troubles we learn something about Christ that his grace really is sufficient for our need he really has enough for us whatever the circumstance that his strength really is enough for my weakness and that I really can do all things through him who gives me strength and I see what a privilege it is to know that I'm his he's mine and that's the Bible's cure for coveting contentment in Christ it works in all circumstances that's why you can be in plenty as well as in want you can walk through a palace you can live in a palace for a week at the end of the week you're ready to move on those aren't the real riches you found riches in Jesus that make those things look like gravel I've learned to be content in plenty and in want



I'd rather have Jesus than anything this world could offer me because you found in him pardon and power and presence his presence and his love so when the writer to the Hebrews is writing to these tempted Christians who are beginning to covet he says to them in Hebrews 13 5 and 6 keep your lives free from the love of money there's that covetousness keep yourselves free from it and be content with what you have covetousness contentment is the aid the help the cure to covetous desires be content with what you have so what do you have child of God he goes on to say God has said never will I leave you never will I forsake you so we say with confidence the Lord is my helper I will not be afraid what can man do to me the cure for coveting is to be content with what you have and what you have

[ 40 : 29 ] Christian is nothing less than your loving Lord himself with you not with you for a week or a month or a year but with you and will never leave you with you on your worst days as well as your best days with you when you need him most just when I need him most Jesus is near to comfort and cheer he's there as my helper as an ever present help in trouble is trouble near Jesus is near and it's in our troubles that we come to find out he's all I need and if Jesus is all I need what what other help what other thing am I lacking and that I must covetously grasp after what about you is Jesus enough is Jesus enough to make you content with what you have is he enough to kill your covetous desires to put a foot on top of those covetous desires to weaken them

Philip Hughes the commentator says the covetous man is never content ungenerous grasping he always wants more and is always afraid of losing what he has he's a basket case the covetous man how different he says from the serenity the rest of the true Christian who knows that having Christ he lacks nothing that is essential for his well-being and that's why David could say with the Lord is my shepherd I shall not want that's why Paul could write of himself as having nothing yet possessing everything and the worldling says say what as having nothing yet possessing everything and the worldling says you're talking gibberish Paul but every Christian here knows exactly what Paul is saying having nothing as to what the world counts true riches in their eyes nothing

Paul was down to nothing and yet as possessing everything everything of true value everything of true worth I'm rich toward God and the things that count and all because Christ is mine he became poor to make me rich and oh how rich I am since Jesus came my way redeem my soul and change my night today how rich how very rich I am and we count up our blessings and we count up how rich we are I have forgiveness of sins we sang of it this morning what's that worth I dare say you'll not find out what that's worth until you stand before the judge and if you have one sin left it's hell for you my friend and then you will learn the value of Jesus blood to forgive sins do you know it's just as precious today as it will be then the only difference is you don't see it yet you'll see it in that day believe it in this day the blood of

Jesus cleanses from all sin what a treasure and Paul has it and he says though I have nothing I have everything I have sonship I have fellowship with God I have a savior I have a friend I have a helper I have an advocate I have a prophet a priest a king and he's more than enough for me you know the sad thing that there's everything in Jesus to satisfy us forever and ever and yet isn't it true Christian that because of remaining sin we can grow careless and forgetful of that reality and instead of fixing our eyes on Jesus our true treasure and setting our affections on things above what happens our eyes drop down to the earth we start looking at what the world has to offer us and pretty soon our affections follow our eyes and our hearts are grasping again wanting wanting and all the while we've got the fountain of life who can really satisfy us and as we drink from broken sisters that can't hold water we're left wanting and then we see our folly and then we see and come back to the fountain and confess our sin to him oh what were we thinking that we could find in this world what what's only found in you soul satisfaction and what did we find when we came back and what do you find when you you came back yesterday you came back this morning when you saw something of that covetous what do you find in

Jesus you find he's full of grace the fountain is full of mercy grace forgiveness and he refreshes our soul and we come to treasure him all the more and that's part of the death to covetousness treasuring!

[ 45 : 41 ] Jesus all that he is for us and so we find ourselves moving from covetousness to contentment what a friend we have in Jesus what do you have are you content with what you have if you're Christian you have Jesus as your savior and friend so whenever you find your heart discontented coveting something you don't let it be a warning light on the dashboard of life telling you you need to lift the hood and do some engine work something wrong set that heart on things above on Christ your treasure fix your eyes on him the fountain of life is full it's full for everyone here anyone who will come throw themselves plunge themselves in drink of him and live drink some more drink daily from this inexhaustible supply until you one day see him face to face and you know what happens the moment you see him face to face every last covetous desire will be obliterated from your heart and you will be satisfied in

Jesus for all eternity well the Bible's cure for covetousness is contentment in Christ let's sing of him from the overhead we'll sing the song we sang last week as the deer soul pants for God we were made for God and only God can satisfy that thirst that we have let's bring our thirst to Jesus let's pray our father thank you for giving the Lord Jesus to us the treasure of heaven and he has become the treasure of our hearts we want to worship him more we want to be able to say in a true way that he is our heart's desire and that we desire him above every other thing and we confess what fools we are even yet when we even think for a moment that we could find something created that could fill the gap of the creator that we could find something in this world that only

Jesus could satisfy that we could find forgiveness of sins and a friend in heaven to stand with us in the day of judgment as our righteousness and as our way in the way the truth and the life so make us to treasure him more that others might see that we are a people who treasure Christ more than anything else draw them to this treasure we ask in Jesus name amen