

# Bound By Wild Desire

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Date: 20 October 2024

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[ 0 : 00 ] Thank you.

Thank you.

Thank you. Thank you.

Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[ 2 : 16 ] Thank you. Thank you. Thank you.

Thank you. Well, that's what we've looked at so far. Now, I told you from the very beginning of these Ten Commandments, I had no plans to preach on all of them.

And so we're kind of going to do a summary of the rest of them this evening, which really is summarized by the very last one of the Ten Commandments. So let's stand, if you're able to do so. Let's begin reading in verse 12, and we will read down through verse 17. Exodus 20, verse 12 says, This is God's Word.

Pray with me. Let's ask God to talk to us tonight. Lord, we are so grateful, and I trust that we truly are grateful to be able to come to this moment to hear from you through your Word.

[ 4 : 02 ] I pray, God, that you would help me preach your Word faithfully. Lord, that you would convict us. And as you have done in every single one of these commands, bring us to Jesus Christ.

For He is our hope, and we pray it in His name. And God's people said, Amen. You can be seated. Now, most of you, at some point, be it in your education or literary journey, you have probably been exposed to some of the stories in the very famous classic book, The Canterbury Tales.

And if you are familiar with many of the stories that's in that, you probably remember the story about three men who decided one day they would kill death.

You see, one day they were sitting around, and they were drinking and having a great time, and they heard off in the distance the funeral bell. And then they realized that the funeral bell was because one of their best friends had been killed in the night by the enemy called death.

Outraged at this, they decided, we are going to find death, and we're going to kill it, and we're going to avenge our friend. On their way to find death, they encounter this old man.

[ 5 : 25 ] He tells them where they can find death. He says, quote, you will find death waiting for you under the old oak tree.

The three men rushed as fast as they could to get to the tree, and when they got there, they didn't find death. What they found was eight bags of gold that no one had claimed.

So they claimed them for themselves, and they wanted the gold all to themselves, but they were smart enough to know you don't really just go walking around town with a bunch of bags of gold.

So they decided to wait and guard it until evening. Now, as they were waiting, they decided to send one of the men into town to get some bread and wine. But that's not all he buys.

While he's in town, he also buys some poison, and he poisons the wine for the other two men because he wants all the gold to himself.

[ 6 : 28 ] What he doesn't know is that while he was away, the other two men were putting together a plot to kill him. When the man returns to the tree, before he could give them the poisoned wine, they stab and kill him.

Now their share of gold has increased, and because of that, they decide to celebrate, and they toast with a glass of wine.

Within moments, the poison kicks in, and the two men lay next to their friend.

And the old man was proven right after all. They would all three find death under that old oak tree.

And what was the weapon death used to slay these three men? Covetousness.

[ 7 : 32 ] Covetousness. That feeling of dissatisfaction. That desire to want what you want more than anything or anyone else. That craving for something that isn't yours.

The never-ending feeling of trying to get enough. The quest for just one more. And you've experienced that.

You know what that feels like. You know what that desire is. Come on, come on. Let's just have one more drink. Come on, come on. Give me one more chance.

You know, just one more bite wouldn't hurt. Come on, one more kiss. Just one more kiss. Come on, Grandpa. Grandpa, please tell us just one more story.

I know we need to go, but can't I just make one more cast? Won't you play one more song? And on and on it goes.

[ 8 : 34 ] The never-ending quest. The never-ending search for just one more. The late Rich Mullins, who's a Christian artist, one of my favorite, by the way, said this.

One of the lyrics of his song said, Everybody always says they need just one thing. What they really mean is they need just one thing more. The late Toby Keith says one more is never enough.

And even Shakespeare said, Beware, my lord, of jealousy. It is the green-eyed monster which doth mock the meat it feeds on. Now, you have to be quite impressed with a pastor that can pull together Rich Mullins, Toby Keith, and Shakespeare.

Now, that's impressive. Amen? That's right. Yes, I know. You're proud. I know you're proud. I know you're proud. The problem with a life dedicated to the pursuit of self-centered desires, faith family, is it is the path to death.

It is the path to death. And it is why God so loves you and me. He gave us the tenth command.

[ 9 : 43 ] Look at it again in verse 17. It says, You shall not covet your neighbor's house, your neighbor's wife, his male servant or his female servant, his oxen, his donkey, or anything that is your neighbor's.

Now, let's be honest. This is not exactly how you would expect something as famous as the Ten Commandments to end. I mean, the Ten Commandments are kind of a big deal. You know, they're everywhere.

And you would think something this big like, God has just been appearing in thunder and lightning. He has led his people miraculously from Egypt. He has called Moses up to the mountain and received the ten words.

It will be the foundation of this nation. And they will echo throughout all of human and redemptive history. You'd expect kind of a big ending. Maybe a mic drop or a standing ovation or at least an appearance from Charlton Heston or something, right?

I mean, this is a big moment. And what do you get? What you get is that the end of this famous set of commands is, You shall not covet your neighbor's donkey.

[ 10 : 54 ] That's it? Like, that's the ending. That's the anticipation is, Don't covet your neighbor's donkey. God needs a publisher, right? This is not how we would expect this Ten Commandments to end.

And yet, it is, as it always is with God, the perfect ending. And here's why. First of all, the Tenth Command really is comprehensive.

It's comprehensive. It takes care of all ten commands. In fact, let me just begin by asking, What is coveting? I mean, that's not really a word that we tend to use a lot.

So what does it mean to covet? Well, to covet is really the desires of one's heart. The desires that are within you. Notice, for instance, Deuteronomy chapter 5, verse 21.

You shall not covet your neighbor's wife. You shall not, see the word desire. You shall not desire your neighbor's house. Field, servants, ox, donkey, or anything that is your neighbor.

[ 11 : 54 ] So it's very similar. It's really a repeat of the Tenth Command. But you see the word desire. Another word that we use is not just desire.

We use the word crave. How many of you know what it means to crave something? Anybody have cravings? I came across an article that gave the top five things pregnant women crave.

Oh, this is going to be fun. This is going to be real fun. Top five things that pregnant women crave. Number five, bacon. And all God's people said amen.

I mean, come on. Who wouldn't crave bacon? Number four, cheese. Number three, eggs. Number two, pickles. And number one, chocolate.

Oh, yes. Chocolate. I read that article and I'm like, based on the article, I think I'm pregnant. Because I crave all those.

[12:53] There's not anything on that menu I wouldn't crave. And so we understand that longing, that craving for, like, I got to have that. I really want that.

But the issue of craving, don't misunderstand. The issue of craving or desire is not the problem. That's a good thing. Cravings are good things. Desires are good things.

Notice this here on the screen. The issue is craving the wrong things or craving the right things in the wrong way. That's what's going down here in this command.

It's not that craving and desire is bad. It's craving the wrong things or the right thing the wrong ways. And you might say, well, pastor, I don't know how to relate to this command. I've never craved a donkey.

You know, like, that's never really been a temptation for me. So it's hard for me to relate to this. Yeah, that's because we're isolated from the ancient Near East. Okay, you didn't probably see anybody riding around town on a donkey.

[13:54] But in the ancient Near East, one's field or family or their servants, their cattle, it was the sum of their possessions.

These would have been normal possessions or things in one's life. To translate that today, it could really be a craving for anything. It could be a craving to be attractive or a craving to be successful, a craving to be married, a craving to have a certain giftedness that someone else has.

It covers everything. That's why it's a neighbor's wife or house or servants or ox or donkey, because there's a whole comprehensive thing that you could crave.

Now, why is the 10th command so comprehensive? Well, first, it takes us back to the first commandment. You remember what the first commandment was? Notice it here on the screen.

This is verse 3 of chapter 20.

You shall have no other gods before me. In other words, God is saying, I don't want you to desire anything above me. I don't want you to crave anything in your life more than you crave me.

[15:07] Worshiping me. Being in my presence. Being in relationship with me. In fact, whatever you do desire more than God is your God.

Are you tracking with me? Whatever it is that you crave and desire more than God is your God. It's why the apostle Paul actually connects the two.

Paul connects covetousness and idolatry. Notice here in Colossians chapter 3 verse 5. Put to death, therefore, what is earthly in you, sexual immorality, impurity, passion, evil desire, and, say it with me, covetousness, which is, say it, idolatry.

So Paul connects the coveting and idolatry as the same thing. That because idolatry is simply craving something more than God.

Making an idol out of something. So you see how the 10th command really is the perfect ending because it brings us back to the first command. Secondly, the 10th command is the basis for all the other commands.

[16:19] It's why I'm choosing to preach on this rather than all of them. Listen, because the entire reason why you would deny God's authority over your life, honor your father and mother, the reason why you would murder, commit adultery, steal, give false witness, is because of coveting.

And that is, notice it on the screen. Your desires, in many ways, determine your deeds. The reason that you steal is because you covet something.

Do you see the connection? So it takes us back to the first command, and it also gives us the very basis of all the other commands. Notice how James puts this in James 4 verse 1.

What is it that causes the quarrels and fights among you? Is it not this, that your passions, that is your desires, are at war within you?

You say it, desire, and you don't have, so what do you do? Murder, which is one of the commands. Thou shalt not murder. You have this desire, and because you don't have it, you murder.

[17:25] You, what's the next word? Covet and can't obtain, so you fight and quarrel. Do you see James connects the two? That you may have murder on the external, but what's the internal?

The internal is covetousness. It's your desires and cravings. The cracks you see on the surface are directly related to the cravings you have underneath.

You with me? The cracks you see on the surface are connected to the cravings you have underneath. So it really is the perfect ending. It's a comprehensive command.

Here's the second thing. The tenth command is essential to community. Now remember the whole context of this is that God is bringing Israel out of Egypt. He's leading them to the promised land. This whole thing is not only establishing his relationship with Israel, he's establishing the entire community of Israel. The whole law section of the Old Testament is this is how you're supposed to live with one another.

[ 18 : 26 ] This is how you're supposed to live with one another. This is how you're supposed to live with one another. This is how you're supposed to live with one another. This is how you're supposed to be this kingdom of priest and holy nation so that you reveal to the other nations by glory and what I am like.

And so not coveting is essential to my people being a community. Man, this would, might preach. I don't know. Notice it on the screen.

There's not going to be any love of God, and there's not going to be any love of neighbor if there's coveting. Not only are you not going to be in right relationship with God, you're not going to be in right relationship with one another if you're bound by wild desire. Yes, that is a Johnny Cash lyric, and you should know that if you're a part of Faith Family, all right?

If you are bound by wild desire, if you are bound by these cravings and these desires, you're not going to live as the people of God. And you, Faith Family, already know this. Come on, parents. What causes division among your children? When you think about why your kids fight, is it the ideas they disagree on or the desires they have? Most of the conflict you see within your children is not because they're debating socialism versus capitalism, post-trib versus pre-trib. The reason why they're fighting is this. You have what I want. That's mine. I want it back. I want what's yours.

And that's what creates division and lack of community among the people of God. And this is a sermon for churches everywhere because most church fights are fundamentally about our desires.

[ 20 : 16 ] Well, I don't want that kind of music. I wish he'd preach shorter. Good luck getting that desire met around here, all right? I'm just sorry, right? Or I think we should do this. Or how come that group got that treatment and we're getting this treatment? Here's the point, Faith Family. Are you listening?

Say yes. Coveting kills community. It kills community because you're constantly absorbed with what I want and what my desires are rather than what's good for my neighbor. And so you're not going to love God and you're not going to love neighbor if you're not following the 10th commandment. One of the distinguishing marks between living like a slave in Egypt and living in the promised land as the people of God is whether or not you're enslaved to your desires. So this is the perfect commandment. It's comprehensive to all of them. It really establishes the essence of what it means to live in community. And thirdly, man, it prepares us for another covenant. It prepares us for another covenant. Because unlike all the other commands, this last command of covetousness is internal.

It's what I've been talking about. It's the desires within you. Now, listen, listen. Stealing is a deed. Murder is a deed. I'm not denying there's not some type of internal aspect to that, but it's an external action. But coveting is that desire within. So I want you to follow the flow with me, okay? Can you think with me for a moment? Listen, listen, listen. Listen. If the 10th commandment is required to keep the other nine, in other words, you're not going to keep the other nine if you don't keep the 10th because all of them have the basis of covetousness. And the 10th commandment is internal. That means it's dealing with the heart. Listen. Then the only way... Somebody say preach, preacher. That was okay.

You could have done better, but that's okay. Listen, listen, listen. Then the only way you're going to keep any of these commands is with a new heart. You can't externally manufacture disobedience, which is exactly what the law proves. This command, all of them in fact, but because all of them has as a basis, covetousness, this command shows you, you can't do this externally because this is an internal thing, which means if you're not right internally, you don't have a chance. And you don't have a chance because you have a heart of stone, and what you need is a heart that is alive, which gets you ready for a new covenant. A new covenant. Not the Mosaic covenant found here in Exodus 20 at Sinai.

It's preparing you for a new covenant, and the rest of the Old Testament begins to foreshadow that and point us to that. Jeremiah 31 verse 31. Oh, behold, the days are coming, declares the Lord, when I'm going to make a new covenant with the house of Israel and Judah. It's not going to be like the covenant I made with their fathers on the day when I took them by the hand and brought them

out of the land of Egypt. In other words, the Mosaic covenant in Exodus 20. My covenant which they broke, though I was their husband, remember the marriage that took place in Exodus 20, declares the Lord, for this is the covenant that I will make with the house of Israel after those days, declares the Lord.

[ 23 : 50 ] I will put my law within them, and I will write it not on tablets of stone. I'm going to write it on their hearts, on their hearts, and I'll be their God, and they'll be my people. Ezekiel 36, 26. I will give you a new heart, a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh. In other words, the Ten Commandments prove that you are terrible at keeping the commandments because you have a heart problem. You have a desire problem.

And this is actually why the Apostle Paul says that the law that God gives here in Exodus 20 is such a good thing. You see, the criticism, I can just feel the preacher rising up in me, all right?

The response is to say, listen, if God gives commands that only demonstrate my inability to actually keep the commands, then that must mean the law is bad. Oh, no. Oh, no. The law is holy. The law is perfect in that it does the very thing it was intended to do, which is show you you can't do this, and you need God to do something for you. It's exactly what Paul says in Romans chapter 7, verse 7.

What then shall we say? Is the law sin? Well, by no means. You see, if I had not been for the law, if it had not been for the law, I wouldn't have known sin. I wouldn't have known what it is to covet. If the law had not said, you shall not covet. But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.

You see the argument. The law was given to point you not to the Mosaic covenant as the end, but to point you to a new covenant, a new birth, a new heart. Or let me say it this way, you must be born again. You must have God create in you a new heart. And what comes with that new heart, new desires, new longings, new cravings for him. Now, I probably even haven't scratched the surface of what the 10th command is all about, but at least a little bit of how it's the perfect ending.

[ 26 : 30 ] It's comprehensive to all of them. It really establishes the whole basis of community life for the people of God. And it prepares you for Jesus. It prepares you for the new covenant in Christ. Now, how do you think Israel did with keeping the 10th command? Well, we've seen this throughout all of them we've looked at so far. Terrible, just like us. I mean, there are, listen, there are so many examples of covetousness in the Old Testament. Like it literally could do an entire 20-year series on it. It's that everywhere. I mean, here's a few. And some of this is even before the law. Adam and Eve want what's forbidden so bad they eat. Cain is so jealous over his brother, he kills him. Esau craves the soup so badly, he gives up his inheritance. Aaron and Miriam want the spotlight of ministry on them so much, they betray Moses. Achan wanted money so bad, he stole from the treasury in Jericho. Samson, David, Solomon, others were bound by wild desire and fell into a ring of fire. There's the full Johnny Cash lyric. Even my buddy Coelith. Thank you. A few people are clapping over that. Even Coelith. Come on, my buddy Coelith in Ecclesiastes, the Solomon-like king, gives himself to every desire under the sun. He laughs at every joke, tastes every bottle of wine, builds vineyards and gardens, surpasses everybody before him. And what does he get when he gets to the end? He says,

I'd rather die than live. It's vanity. Chasing your desires is like chasing the wind. Because you're either going to get what you desire and it's not going to fulfill you, or you're never going to get what you desire. Here's the summary. Every one of them and every one of us has a fruit you crave, a bowl of soup you must eat, a spotlight you have to have, an amount you must make, a person you must have, or a craving you must fulfill. We are people who covet all the time. Amen? It's true. I'm going to give you, you're going to say, Pastor, you don't have time for five. I'm going to say, hush, right?

I'm preaching, not you. I want to give you five, and I'll do it quick, five ways that we covet. Five ways, and maybe you don't even see it as coveting, but five ways that we violate, just like Israel, the 10th command. Here we go, put your seat belt on. Here we go. Number one is our tendency to compare. Some of you compare yourself all the time. A professor at Harvard by the name of Thomas DeLong wrote this. He said, quote, a former student of mine graduated 10 years ago, had a terrific job at a Fortune 500 company. Yet when she received her alumni newsletter and learned that one of her classmates who was in the MBA program with her had been named to the VP of a Fortune 100 company, she could barely hold a conversation without bemoaning her lack of status.

She often told others she felt like a failure. More than ever before, the people I meet, listen, are obsessed with comparing their achievements to those of others. Well, my church isn't that big. My paycheck isn't that much. I'm not as attractive as they are. And on and on and on, we compare ourselves and covet the things we don't have. It's not just comparison. It's also the tendency to complain. We complain about things like, you know, I'm just so tired of living in this neighborhood, and I just hate how these clothes fit, and why does my husband always do that, and my car is such a piece of junk, and we never get to go on vacations like that, and how come people never give me any respect? You believe that story? You believe that? He said there was something in it for me, on my own. I've always taken care of you, Fredo. Taken care of me? You're my kid brother, and you take care of me?

Did you ever think about that? Did you ever once think about that? Send Fredo off to do this, send Fredo off to do that. Let Fredo take care of some Mickey Mouse nightclub somewhere. Send Fredo to pick somebody up at the airport.

[ 31 : 19 ] I'm your older brother, Mike, and I was stepped over. That's the way Pop wanted it. It ain't the way I wanted it. I can handle things. I'm smart. Not like everybody says. Like dumb. I'm smart, and I want respect.

Toby Keith, Johnny Cash, Rich Mullins, and The Godfather, this may be the perfect sermon ever. I'm just saying. I'm just saying. And Jesus, of course, right? But what's behind that clip? He craves respect. He got passed over. He got passed over. Someone else got what he wanted, and he's complaining the whole time about, how come I got stepped? How come I didn't get that? How come I didn't get respect?

Listen to me, faith family. What you complain about may tell you what you crave the most. What you complain about the most may show you what you covet the most. We compare. We complain. Thirdly, we become critical. Our tendency to be critical. Because someone else has the thing that you want. Maybe it's a giftedness. Maybe it's a lifestyle. What do you do? You try to tear them down.

You become critical of them. You know, if I can't be at their level, I'll bring them down to mine. But criticism with your mouth is just a cover for the coveting of your heart. Oh man, I should have put that on the screen. The criticism of your mouth, it's just a cover up. You're covering up what's really going on. And what's going on is a heart that is coveting and craving. Fourth is a tendency to consume. Oh man, here's a sermon for our culture and all of us. Our culture thrives.

[ 33 : 10 ] American culture thrives on coveting. And if you don't know that, you are living under a rock. Listen, there's a proverb that says, out of the abundance of the heart, the wallet spins.

There's actually not a proverb that says that. But it sure should be, right? Out of the abundance of the heart, the wallet spins. I mean, I just got to get another donkey. But I want the one with leather seats and the best GPS. And like, I got to have a better donkey than my neighbor. Oh, tell me this is not true. Notice it on the screen. Our culture doesn't have a debt problem. Our culture has a desire problem. The debt is just symptomatic of the desire. I want, I want, I want, I want, I want, I want. And that's why you're in so much debt. We are a consumer culture that craves everything now. And we'll just put it on the card. Because my desires are far more stronger than my brain. We have a coveting culture of consumerism. Amen? Because our God is our belly. It's our appetites. And lastly is the tendency to cling. Here's another way you might know that you covet is you're not very generous. You hold on to stuff. Notice it on the screen. We covet when we listen. We covet when we don't give what we ought because it would keep us from what we want. I know I should probably give to help that need, but then I couldn't have as nice a vacation. I know I should probably give more to help others and to help advance God's kingdom and bless other people. But man, I mean, I'd really like the upgrade.

One of the ways you can tell you're coveting is how generous are you? Because if I give that, I can't get this. And your clinging might actually be a form of coveting. Everybody with me? So we, listen, we covet all the time. Comparison, complaining, criticism, consumerism, clinging to our stuff.

So what's the answer? What's the solution to our heart that covets? Or maybe the better question is, how can Jesus transform this for us? Because listen, if I haven't made this abundantly clear, I can't on my own not covet. I have a heart problem. And so do you. And so the response wouldn't be, and if you ever hear anybody preach it this way, walk out and go to a different church. And I mean that. If the approach is, here's how you fulfill the 10th commandment, which is the foundation of the others is, try to do better at not coveting. That is terrible advice. Come on, be better. Okay?

Just be stronger. Pull yourself up by the bootstraps and lean on your own strength. Listen, the whole point of the law is to say, you can't, you can't do this. Even the apostle Paul couldn't do it. So what's the answer? Well, before I give you the answer, I'm going to tell you how, I think over many years in the church, both growing up as a kid in the church and now almost 30 years in pastoral ministry, here's the way we tend to approach this, which is not a gospel approach.

[ 36 : 50 ] It's not a biblical approach. Okay? I'm almost done. Hold on. Number one is this. Have no desires. These are Christians that usually look like this in the church. You ever seen one?

Don't point. Okay? If they're here, don't point. If you're sitting next to them, you might elbow them. That's you. But you ever seen that person in church? I mean, they are just grumpy. I grew up in a denomination that in many ways was like, if you ever do anything that feels good, repent immediately.

I mean, you are not to have any desires, which of course isn't Christianity. That's Buddhism. And I'm serious. Buddhism is the absence of desires, not Christianity. In fact, in John chapter 6, remember the large crowd that's following Jesus and they have a desire. Do you know what that desire was? Feed me. We are hungry. The whole story was the little boy that had five loaves and two fish, and it wasn't enough. And what did Jesus do? He multiplied it and he fed the thousands and the text says they were filled. They were satisfied. And what happened the next day? In other words, they got their desires met and the next day, what were they doing? They were searching for Jesus again.

Look at it. Verse 25, John 6. And when they found Jesus on the other side of the sea, they said to him, Rabbi, when did you come here? And Jesus said to them, truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of loaves. What is Jesus saying? You're coming after me, not because you recognize me as the Messiah, but because you're hungry again. You're bound by wild desire for food. And so I'm the Pez dispenser. And so you've tracked me down.

But your desires weren't satisfied. Now notice what Jesus says next. Are y'all with me? Come on. This is it. This is gospel stuff. Verse 27. Jesus says, don't work for the food that perishes.

[ 39 : 06 ] Work for the food that endures to eternal life, which the Son of Man will give you. Lean in.

Listen. What is Jesus saying? The problem is not your desire. The problem is the focus of your desire. You crave the wrong bread. The problem is not that you want bread. The problem is you want the wrong bread. You want the bread that will fill you today and leave you hungry tomorrow, rather than the bread that has come down from heaven that will satisfy you for the rest of your life. The problem isn't that you have desires. Your desires are good. It's that they're focused on the wrong thing. Here's the second wrong approach people take to this issue. It's not just have no desires, which is not biblical. It's not what Jesus teaches. The second approach is just try to limit your desire. Oh man, this is how it was preached for me growing up. I remember hearing sermons like this. Just be content with what you have. I mean, I'd hear this testimony literally every mission trip when people would come back and they'd share about their trip and they'd say, you know, I just realize I just really have it good because there's just so many things that I have and I just need to be more content with what I have. You know,

I don't have the best car, but I've got a good car. I don't have the best house, but I've got a good house. I don't have the most money, but I've got some money. I don't have the greatest spouse, but I've got a spouse. And the whole idea is if you could just learn to be content with what you have, you wouldn't covet other things. And that sounds right, but it isn't. Look at what Hebrews chapter 13, verse 5. Almost done. Hebrews 13, verse 5 says this. Keep your life free from the love of money and be content with what you have. Stop. See, pastor, you're wrong. It says right there, you should be content with what you have. Except there is the rest of the verse, right?

And what is the rest of the verse? You see that word for? In other words, here's the reason. For Jesus has said, I will never leave you or forsake you. Listen to me, faith family. The writer doesn't say be content with what you have because you already have enough. He says, be content with what you have because you already have the Lord. It's not be content with what you have because what you have is enough. Be content with what you have because you have Christ. Notice it on the screen. Listen, contentment is not found in the stuff you already have. It's found in the Savior you'll always have.

The very reason why I'm able to be content with what I have is because He'll never leave me or forsake me because even if I don't have what I have today, tomorrow I have Him. And that's my

contentment.

[ 42 : 15 ] So my contentment is, you know, my house is good enough. You know, my paychecks, you know, better than some. It's I always have Jesus no matter what. Your discontentment has nothing to do with the fact that you have three things and still desire five. It's that you have the one thing, namely God, and you're not satisfied in Him. So what is the biblical answer to obeying the tenth commandment? It's not be satisfied with what God has given you. It is by God's grace be satisfied in Him. You could almost put it this way.

Have no other gods before Him. And then you'd learn what it means to be content.

There's an old poem that goes like this. It was spring, but summer's what I wanted.

Those warm days and the great outdoors. It was summer, but fall is what I wanted. Oh, the colorful leaves, the cool dry air. It was fall, but winter is what I wanted. The beautiful snow, the joy of the holiday season. It was winter. It was winter, but spring is what I wanted. The warming and blossoming of nature.

I was a child, but adulthood was what I wanted. The freedom and respect. Then I was middle-aged, but 20 is what I wanted. Oh, just to be young and free again. I was retired. But middle-aged is what I wanted, to have the presence of mind without the physical limitations. And now my life is over, and I never got what I wanted. Faith family, all of us need tonight to come to a place of contentment.

[ 44 : 40 ] Contentment not in the things you already have, but in Christ whom you will have forever. And you say, how do I find that contentment? You'll find it under the old, old tree.

Because it's their faith family under that old, old tree that death was slain. An abundant life is offered. It is there under that old, old tree that the one who is rich became poor so that you can have treasures forevermore. And it was there at that old, old tree that Jesus did not desire anything but doing the Father's will. And because of that, tonight, if you would die to yourself, you would find contentment under the old, old tree.

And all God's people said, amen. Let's pray together. So, Lord, bring us now underneath that old, old tree where death was ultimately defeated and true abundant life, the good life, is offered not in treasures, not in a person, in a relationship with God. And Lord, if we have you, we have enough. We have hope in life and death. And so I pray, as I prayed at the beginning, that tonight you have convicted us of our coveting. Those desires and cravings that we have, that Lord are either towards the wrong things or towards the right thing in the wrong way.

And that God, you would not only give us a new heart, but that you would continue to conform our hearts into the image and person of Jesus. We now come to a time where we remember that old, old tree.

[ 46 : 59 ] And how Jesus gave his life, not only for our sin, but also to give us eternal life. Take these moments, Lord. May these be a beautiful time of just worship and communion with you.

In Jesus' name, amen. Amen.