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**Covetous
and
Covetousness**

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Covetous and Covetousness.

The word covet in the Old Testament comes from the Hebrew word (*chamad and 'avah*). Chamad means to delight in beauty, to crave a delectable thing, to desire or lust after a pleasant or precious thing. Avah means to wish for, to covet greatly, to desire and to be desirous, to long for and lust after). In the New Testament covet comes from the Greek word (*epithumeo and zeloo*). Epithumeo means to set the heart upon, to long for (rightfully or otherwise), to covet, desire and lust after, while zeloo means to have warmth of feeling for or against, to covet earnestly, to have desire toward, to move with envy, be jealous over or be zealously affected. Summing it up the word covet means to:

- To greatly delight in beauty, a beloved or a sweetheart.
- To have or feel a strong desire for a delicious and tasty thing.
- To have a great desire or lust of or after a goodly, precious, or pleasant (thing).

It can refer to coveting after something that is good or something that is forbidden.

Covetousness: in the Old Testament comes from the Hebrew word (*betsa*), which means, to plunder and by extension gain, usually unjust gain or dishonest gain for money and profit. It carries the idea of being selfish, greedy, and eager for gain, it is holding onto or desiring more than one has or needs (i.e., the practice greediness). In the New Testament, covetousness comes from the Greek word (*pleonexia*) and (*pleonektes*), which means, avarice and by implication fraudulency, extortion, greediness. It carries the idea of desiring more than one needs, being selfish and eager for gain, defrauding others for gain and all that is embraced in the Hebrew word (*betsa*) previously mentioned.

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It embraces those who live a lifestyle of unlawful sex, orgies adulteries and sexual immorality, who use filthy language and enjoy crude jokes and to anyone who is a fanatical devotee and hero-worshiper, meaning their heart is not only craving after and worshipping and exalting another person as a god, but they are also one of their devoted followers (an Idolater).

By implication covet can refer to:

- To anyone who deprives somebody of money or property by dishonest means
- To a person who is not honest, true, or fair and intentionally deceives people because they are greedy and eager for gain.
- To those who use pressure, or coercion to force or entice others to fulfil their own selfish need and ambition.
- To anyone who deprives somebody of money or property by dishonest means.
- To a person who is not honest, true, or fair and intentionally deceives people because they are greedy and eager for gain.
- To those who use coercion to force or entice others to fulfil their own selfish need, desire, or ambition.

The demand of the law and coveting: the law does not have mercy or compassion, its demand on those that are under it is strictly official, formal, and legal and enforced without compassion or any sense of sorrow toward its condemned victims. The demand of the law states; "For the wages of sin is death" (Rom 6:23), meaning if anyone fails to keep the law in any aspect, they are guilty of breaking the law, it then without mercy rightfully and legally judges and sentences its guilty victims (all mankind) to eternal death. It is futile to attempt to attain to righteousness that leads to eternal life by keeping the law, since the law states:

- **Romans 13:9:** You shall not covet your neighbour's house, his wife, his very successful business, his new car, beautiful boat, or anything that belongs to him (Exod. 20:17), and the royal law states, "You shall love your neighbour as yourself."

Jesus says all the commandments regarding mankind are summed up in the words of the royal law. The spirit underpinning the royal law is, desiring the best for others contrasted to the spirit underlying coveting which is craving the best for self. The commandment "You shall not covet" exposes human selfishness, pride, lust, and greed etc. It reveals the dysfunctions and aberrations that are imbedded within our fallen corrupted human nature that hinder us from attaining to the perfection of God's Holy law.

It, exposes our self-centredness in our desires for more than we need, our excessive avariciousness toward materialism, our overeating of tasty foods the craving to be important or esteemed, our sensual and lustful thoughts, the desire to be rich and have abundantly more than we need etc. The commandment, "You shall not covet" shines a spotlight on our self-interest, it highlights our lack of willingness to give to those less fortunate and those in need, it exposes our degrading, resentful, bitter, and jealous thoughts of others and the list goes on. In summary the command, "You shall not covet" embraces all those attitudes and thoughts that dwell within our members that are contrary to the law of love and the holiness of God.

This means that the entire human race is held guilty before the law and therefore it legally has the right and the power to condemn us all to both temporal and eternal death, which it does without hesitation, compassion, or mercy. This truth shines a brilliant spotlight upon the beauty of Christian salvation and the abundant grace and majestic magnificence and wonder of Christ's righteousness that is imputed to all the faithful in his Kingdom.