

- d. Notice that God does believe in the redistribution of wealth
- He has appointed to the person who is good to have spiritual wisdom, knowledge and joy - things you can't buy.
 - But to the sinner, the Lord has appointed the task of working to gather the material of the world.
 - Ultimately, the wealth collected by that sinner will find its way to bless the righteous in God's sight.
 - Therefore, when a believer tries to gain wealth by imitating the sinner's methods, they circumvent God's purposes.
 - And they violate the spirit of the eighth commandment.

Commandment #9... Vs.16 **“You shall not bear false witness against your neighbor”**
 The ninth commandment honors the right to one's own reputation.

A false witness is one who stands up and swears before others that something untrue is true, especially with the intention of hurting someone else or ruining his reputation.

Politicians seek to destroy one another in negative campaigning; gossip columnists feed off calumny; and in Christian living rooms, reputations are tarnished or destroyed over cups of coffee served in fine china with dessert. These de facto courtrooms are conducted without due process of law. Accusations are made; hearsay allowed; slander, perjury, and libelous comments uttered without objection. No evidence, no defense. As Christians, we must refuse to participate in or to tolerate any conversation in which a person is being defamed or accused without the person being there to defend himself. It is wrong to pass along hearsay in any form, even as prayer requests or pastoral concerns. More than merely not participating, it is up to Christians to stop rumors and those who spread them in their tracks.

1. In strict legal terms, the commandment instructs Israel not to testify falsely against someone else in a matter of justice
 - a. In broad terms, the Law was commanding truth telling in all situations.
 - In fact, in Leviticus 19:11, the Law plainly states that no one may lie to another
 - Furthermore, the Law also precluded slandering
 - b. At the root of this commandment is *preservation of truth*
 - Truth is an absolute, and all that is true comes from the Lord
 - While all that is false comes from the enemy...satan.
 - For example, when we lie even about a little thing, we are showing evidence of sin in us.
 - And that sin originated with a lie that Satan told to Woman in the garden...Gen.3
 - In effect, our lies are an ever-present reminder that sin began with a lie, and the effect of that first lie is still playing out in our bodies today.
 - This commandment endeavors to promote Truth and to diminish lies in the people of Israel.
 - EXODUS 23:1-8
 - Psalm 27:11-14
 - Proverbs 6:16-19; Prov.14:5; Prov. 24:28-29; Prov. 25:18

2. Our Lord Jesus Christ...expands once again upon the OT Law

Matt. 26:60; 15:19; Eph 4:22-24; Col. 3:9; 1 Tim. 1:9-11; James 3; Rev. 21:8; Titus 1:2; Heb. 6:17-19

- a. Beyond lying and false witness, which are specifically prohibited, the NT saint is likewise prohibited from a long list of sins of speech.
 - Flattering speech
 - Gossip
 - Slander
 - Deceit
 - Abusive speech
 - Arrogant speech
- b. How do these other forms of speech relate to lying?
 - Lying is the simplest description for promoting something that is false, not the truth, and therefore not from God.
 - These other forms of prohibited speech are each falsehood in some manner
 - Gossip is taking an unhealthy interest in another's situation or discussing it without their consent.
 - It usually involves passing along information that is wrong or incomplete
 - Slander is fictitious accusations.
 - Abusive speech is speaking so as to cause harm, which is not truthful speech.
- b. The Christian is called to guard our tongues and season our speech to make sure that everything we speak is edifying.
 - The standard is not merely to avoid saying the wrong thing.
 - But the true test of love for a NT saint is to endeavor to always say an edifying thing

Commandment #10... Vs.17 “Thou Shalt Nor Covet”

“You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

To covet... wanting something we can't (or shouldn't) have, or in some cases, wanting more of something we already have enough of.

- a. In the Law, the Lord lists six specific examples of coveting and then adds a seventh general prohibition.
 - Since the Lord includes the seventh general statement, we know that the six earlier things were not intended to be the limit of the Law.
 - They were merely representative of the things men typically covet.
 - These six represent the six most valuable items many would typically possess. in Moses' day, listed in descending order of value according to man's standards (not God's).
 - A man's desires usually correspond to the perceived value of things.
 - The list includes representations of wealth, power, status, and well-being
- b. Coveting is a particularly dangerous sin in that it can be experienced inwardly though never expressed outwardly.
 - Men secretly (or not so secretly) desire what other men have, and that is a form of selfishness.

- Coveting is an attitude more than an action, though it can certainly lead to sinful actions
 - Coveting can lead to jealousy, lying, stealing, murder and a host of other sinful behaviors.
 - For this reason, the Lord prohibited even our desiring for other things.
 - There is a difference, however, between wanting something and coveting something
 - A newly married couple can want for a child, while a childless couple covets another's newborn baby.
 - One hard working employee can want for a promotion, while his colleague covets his boss' position.
 - One man can have desire for a woman, while another covets his roommate's Girlfriend.
 - A child can want a special toy for his birthday, while another covet's his brother's bike.
 - The point is that coveting isn't defined by the item in question or even the extent of our desire.
 - Coveting is wanting for things that already belong to another and have not been appointed for us by God.
 - Wanting becomes coveting when our desires turn from things that might become ours to things that shouldn't become ours.
 - The principle behind this commandment is incredibly important to understanding how the Jew was to live according to it.
- c. It begins with an understanding of Who owns all things to begin with
- Psa. 24:1**
- Everything that exists is property of the Lord
 - And not merely the natural things in the world
 - But also the things men create with their hands still belong to the Lord
 - He is the Creator and all that is created traces its origins to Him
- d. Furthermore, the Lord designated a portion of creation to each man according to His will
- 1Sam. 2:7**
- Prov. 22:2**
- This truth is especially evident in the life of the nation of Israel
- Deut. 32:7**
- Deut. 32:8**
- Moses explains that the Lord had given to each tribe and person within Israel a portion of an inheritance that the Lord designated.
 - His will is reflected in this allotment, so when a Jew coveted what another had received, he was indirectly challenging God's will.
- e. So coveting wasn't merely a sin because it leads to sinful thoughts or sinful actions against other people.
- It is sin because it indicts God's goodness and His wisdom
 - It suggests that we know better what we should have than does God
 - It repeats the sin of Adam when he chose to eat the fruit that God said wasn't given to Adam.
 - Just as lying repeats the sin of Satan, coveting repeats the sin of Woman and Adam

How does the NT challenge Christians to follow this command?

a. First, the NT writers frequently call Christians to contentment

Heb. 13:5

- Once again, the NT reasoning for calling us to contentment is God's goodness in deciding what we should have.
 - The writer says be content with what you have, because the Lord has said that He will always be with us.
 - How does this explain the need for contentment?
 - Because if the Lord is always with us, then we can safely assume He is fully aware of our circumstances and our needs.
 - And in light of that knowledge, He has made a certain provision available
 - That provision should not be challenged.
- c. Secondly, the Law of Christ commands us recognize that the Lord controls our Possessions and so seek the Lord for everything we desire.