

The Tenth Commandment (Ex 20.17):

"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 is your neighbor's."

Introduction

Why does it seem intuitively obvious to some that this is a single commandment? *[There is single verb (occurring twice) that governs all the objects of desire: you shall not covet, and the final item in the list summarizes the entire verse thus unifying it: or anything]*

How do we know that there are 10 commandments, since that is not stated explicitly here in Ex 20, nor is it explicit in Deut 5? *[Scripture tells us the number in Ex 34.28 (Deut 4.13; 10.4): So he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments]*

If it is a single commandment (and knowing there are 10), then what does this tell us about the scope of the first two commandments and the numbering of the Ten Commandments? *[If we are unsure at the beginning, we can work backwards from the 10th to the conclusion that the scope of the first is 20.3 (You shall have no other gods before me) and the second is 20.4-6 (You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments). How does this work out? We know we have to divide 3-6 in some way and 3, 4-6 is the only way to do so that makes sense]*

Why is the numbering important? *[It puts the foundation in place to distinguish between idolatry (1st) and the improper use of images in worship (2nd). And this is important because of how jealous God is for His own worship, v. 5 and the consequences of which He warns]*

What Calvinistic American "Puritan" (of the colonies) shows the influence of the Westminster Standards on his handling of religious affections and the love chapter (1 Cor 13)? [J. Edwards]

The 10th is a longer command like the 4th: what is a lesson to learn from the fact that it does not simply say, "You shall not covet" or "you shall not covet anything"? *[It gives emphasis to details; we need this emphasis because of our proneness to detailed failures in this regard]*

WLC 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,⁽¹⁾ and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.⁽²⁾

(1) Heb. 13:5 [Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you] 1 Tim. 6:6 [Now there is great gain in godliness with contentment]

(2) Job 31:29 [to not rejoice at the ruin of him who hated me, or to exult when evil overtook him]

Rom. 12:15 [Rejoice with those who rejoice, weep with those who weep]

Ps. 122:7-9: I will seek the good of my neighbor for the sake of the house of the Lord

1 Tim. 1:5; love includes a pure heart, good conscience, and sincere faith

Esth. 10:3; greatness: seeking the welfare of God's people

1 Cor. 13:4-7 [Love is patient...kind; love does not envy...it is not...resentful; it...rejoices with the truth]

Q: How is this commandment different from the 8th commandment and its guidance regarding material gain for ourselves and others (for our own things and our neighbor's); it is strongly interpersonal, but in what pronounced way (with what distinct emphasis)? *[It emphasizes our heart attitude toward people and things, especially, regarding what others have and we want]*

Q: How is this commandment a summary of all sin? *[All sin begins in the heart as Jesus clearly emphasized in the Sermon on Mount; that point is part of Scriptural teaching as a whole]*