

Greed, Covetousness

1Ti 6:6 (ESV) But **godliness with contentment is great gain,**

1Ti 6:7 (ESV) for we brought nothing into the world, and we cannot take anything out of the world.

1Ti 6:8 (ESV) But if we have food and clothing, with these we will be content.

1Ti 6:9 (ESV) But those who **desire to be rich** fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.

1Ti 6:10 (ESV) **For the love of money is a root of all kinds of evils.** It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Pro 30:8 (NKJV) Remove falsehood and lies far from me; **Give me neither poverty nor riches**—Feed me with the food allotted to me;

Pro 30:9 (NKJV) Lest I be full and deny *You*, And say, "Who *is* the LORD?" Or lest I be poor and steal, And profane the name of my God.

Cyclopedia of Biblical, Theological and Ecclesiastical Literature

2. *Avarice* is also a part of covetousness. It consists in amassing either for the sake of possessing or from fear of future want. This phase of covetousness is the surest mark of a cold-heartedness and worldliness, making pure, high, and holy aspirations impossible. It is also a sort of idolatry, for it is the love of mammon ([Mat 6:19-24](#)). It is essentially uncharitable, and incapable of affection ([Jas 2:15-16](#), *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those thing which are needful to the body, what doth it profit?*). Covetousness is as painful as it is deceitful in the end; it cripples the natural powers, renders life miserable and death terrible. The pursuits to which it leads are painfully laborious, and the care of the possessions, once secured, is equally so. The labor it entails is sinful, as it does not spring from love, but from selfishness and worldliness. As the wealth amassed by the covetous is applied to the

benefit neither of themselves nor of others, they undergo the severest privations in the midst of plenty (Horace, *congestis undique saccis indormis inhians. Nescis quo valeat nummus, quem prcebeat usum*). However great the natural power of a man, it is paralyzed by this sin. To the covetous death is horrible, as it deprives them of all to which the worldly heart most clings.

Considering the nature of covetousness, it cannot appear strange that the apostle particularly recommends a bishop to avoid that sin. The bishop, or spiritual head of the community, is to be spiritual (*πνευματικός*), the center of the Christian life of the community (1Ti 3:2-3); and covetousness is a mark whereby false teachers may be known (2Ti 3:2). Krehl, N.T.

Handwörterbuch.

Mar 4:18 (NKJV) Now these are the ones sown among thorns; *they are the ones who hear the word,*

Mar 4:19 (NKJV) and the cares of this world, **the deceitfulness of riches**, and the desires for other things entering in choke the word, and it becomes unfruitful.

Mar 4:20 (NKJV) But these are the ones sown on good ground, those who hear the word, accept *it*, and bear fruit: some thirtyfold, some sixty, and some a hundred."

King Midas

<https://www.youtube.com/watch?v=3zdTjVrbjKI>

<https://www.youtube.com/watch?v=N39qb6ltmi4>

What do you love and treasure?

Mat 6:19 (ESV) "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

Mat 6:20 (ESV) but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Mat 6:21 (ESV) For where your treasure is, there your heart will be also.

Mat 6:22 (ESV) "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light,

Mat 6:23 (ESV) but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

Mat 6:24 (ESV) "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Luk 12:13 (NKJV) Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

Luk 12:14 (NKJV) But He said to him, "Man, who made Me a judge or an arbitrator over you?"

Luk 12:15 (NKJV) And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

Luk 12:16 (NKJV) Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully.

Luk 12:17 (NKJV) And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?'

Luk 12:18 (NKJV) So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.

Luk 12:19 (NKJV) **And I will say to my soul, "Soul (life), you have many goods laid up for many years; take your ease; eat, drink, and be merry."** '

Luk 12:20 (NKJV) But God said to him, 'Fool! This night your **soul** will be required of you; then whose will those things be which you have provided?'

Luk 12:21 (NKJV) "So *is* he who lays up treasure for himself, and is not rich toward God."

1Jn 2:15 (ESV) Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

1Jn 2:16 (ESV) For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world.

1Jn 2:17 (ESV) And the world is passing away along with its desires, but whoever does the will of God abides forever.

1Jn 5:3 (NKJV) For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

Ecc 6:1 (NKJV) There is an evil which I have seen under the sun, and it *is* common among men:

Ecc 6:2 (NKJV) A man to whom God has given riches and wealth and honor, so that he lacks nothing for himself of all he desires; yet God does not give him power to eat of it, but a foreigner consumes it. This *is* vanity, and it *is* an evil affliction.

Pro 23:4 (NKJV) Do not overwork to be rich; Because of your own understanding, cease!

Pro 23:5 (NKJV) Will you set your eyes on that which is not? For *riches* certainly make themselves wings; They fly away like an eagle *toward* heaven.

Ecc 12:12 (NKJV) And further, my son, be admonished by these. Of making many books *there is* no end, and much study *is* wearisome to the flesh.

Ecc 12:13 (NKJV) Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man's all.

Heb 10:34 (NKJV) for you had compassion on me in my chains, and **joyfully accepted the plundering of your goods**, knowing that **you have a better and an enduring possession for yourselves in heaven.**

Heb 10:35 (NKJV) Therefore do not cast away your confidence, which has great reward.

Heb 10:36 (NKJV) For you have need of endurance, so that after you have done the will of God, you may receive the promise:

Heb 10:37 (NKJV) "FOR YET A LITTLE WHILE, AND HE WHO IS COMING WILL COME AND WILL NOT TARRY.

Heb 10:38 (NKJV) NOW THE JUST SHALL LIVE BY FAITH; BUT IF ANYONE DRAWS BACK, MY SOUL HAS NO PLEASURE IN HIM."

Heb 10:39 (NKJV) But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

The other side of the road:

Pro 12:27 (YLT) The slothful roasteth not his hunting, **And the wealth of a diligent man is precious.**

Luk 16:11 (KJV) If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

Greed kills charity and giving.

Act 20:35 (NKJV) I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, '*It is more blessed to give than to receive.*' "

Mat 10:39 (NKJV) He who finds his life will lose it, and he who loses his life for My sake will find it.

Ted Talk: What makes a good life? Quality relationships.

<https://www.youtube.com/watch?v=8KkKuTCFvzI>

Mar 10:29 (NKJV) So Jesus answered and said, "*Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's,*

Mar 10:30 (NKJV) *who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.*

3Jn 1:4 (NKJV) I have no greater joy than to hear that my children walk in truth.

Deu 15:7 (NKJV) "If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother,

Deu 15:8 (NKJV) but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs.

Deu 15:9 (NKJV) Beware lest there be a wicked thought in your heart, saying, 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother and you give him nothing, and he cry out to the LORD against you, and it become sin among you.

Deu 15:10 (NKJV) You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand.

Deu 15:11 (NKJV) For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'

1Ti 6:17 (NKJV) Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.

1Ti 6:18 (NKJV) Let them do good, that they be rich in good works, ready to give, willing to share,

1Ti 6:19 (NKJV) storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

1Jn 3:16 (NKJV) By this we know love, because **He laid down His life** for us. **And we also ought to lay down *our* lives for the brethren.**

1Jn 3:17 (NKJV) But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

Nave

Covetousness

See Avarice; Rich; Riches; Worldliness

Instances of:

Eve, in desiring the forbidden fruit

[Gen 3:6](#)

Lot, in choosing the plain of the Jordan

[Gen 13:10-13](#)

Laban:

In giving Rebekah to be Isaac's wife

Gen 24:29-51

In deceiving Jacob when he served him seven years for Rachel

Gen 29:15-30

In deceiving Jacob in wages

[Gen 31:7](#); [Gen 31:15](#); [Gen 31:41-42](#)

Jacob:

In defrauding Esau of his father's blessing

Gen 27:6-29

In defrauding Laban of his flocks and herds

[Gen 30:35-43](#)

In buying Esau's birthright

[Gen 25:31](#)

Balaam, in loving the wages of unrighteousness

[2Pe 2:15](#); Num 22

Achan, in hiding the treasure

[Jos 7:21](#)

Eli's sons, in taking the flesh of the sacrifice

[1Sa 2:13-17](#)

Samuel's sons, in taking bribes

[1Sa 8:3](#)

Saul, in sparing Agag and the booty

[1Sa 15:8-9](#)

David, of Bathsheba

[2Sa 11:2-5](#)

Ahab, in desiring Naboth's vineyard

[1Ki 21:2-16](#)

Gehazi, in taking a gift from Naaman

[2Ki 5:20-27](#)

Jews:

In exacting usury of their brethren

[Neh 5:1-11](#)

In keeping back the portion of the Levites

[Neh 13:10](#)

In building fine houses while the house of the Lord lay waste

[Hag 1:4-9](#)

In following Jesus for the loaves and fishes

[Joh 6:26](#)

Money changers in the temple

[Mat 21:12-13](#); [Luk 19:45-46](#); [Joh 2:14-16](#)

The rich young ruler

[Mat 19:16-22](#)

The rich fool

[Luk 12:15-21](#)

Judas, in betraying Jesus for thirty pieces of silver

[Mat 26:15-16](#); [Mar 14:10-11](#); [Luk 22:3-6](#); [Joh 12:6](#)

The unjust steward

[Luk 16:1-8](#)

The Pharisees

[Luk 16:14](#)

Simon Magus, in trying to buy the gift of the Holy Ghost

[Act 8:18-23](#)

The sorcerers, in filing complaint against Paul and Silas

[Act 16:19](#)

Demetrius, in raising a riot against Paul and Silas

[Act 19:24](#); [Act 19:27](#)

Festus, in hoping for a bribe from Paul

[Act 24:26](#)

Demas, in forsaking Paul for love of the world

[2Ti 4:10](#)

Torrey

Covetousness

Comes from the heart

[Mar 7:22](#); [Mar 7:23](#);

Engrosses the heart

[Eze 33:31](#); [2Pe 2:14](#);

Is idolatry

[Eph 5:5](#); [Col 3:5](#);

Is the root of all evil

[1Ti 6:10](#);

Is never satisfied

[Ecc 5:10](#); [Hab 2:5](#);

Is vanity

[Psa 39:6](#); [Ecc 4:8](#);

IS INCONSISTENT

In saints

[Eph 5:3](#); [Heb 13:5](#);

Specially in ministers

[1Ti 3:3](#);

LEADS TO

Injustice and oppression

[Pro 28:20](#); [Mic 2:2](#);

Foolish and hurtful lusts

[1Ti 6:9](#);

Departure from the faith

[1Ti 6:10](#);

Lying

[2Ki 5:22-25](#);

Murder

[Pro 1:18](#); [Pro 1:19](#); [Eze 22:12](#);

Theft

[Jos 7:21](#);

Poverty

[Pro 28:22](#);

Misery

[1Ti 6:10](#);

Domestic affliction

[Pro 15:27](#);

Abhorred by God

[Psa 10:3](#);

Forbidden

[Exo 20:17](#);

A characteristic of the wicked

[Rom 1:29](#);

A characteristic of the slothful

[Pro 21:26](#);

Commended by the wicked alone

[Psa 10:3](#);

Hated by saints

[Exo 18:21](#); [Act 20:33](#);

To be mortified by saints

[Col 3:5](#);

Woe denounced against

[Isa 5:8](#); [Hab 2:9](#);

Punishment of

[Job 20:15](#); [Isa 57:17](#); [Jer 22:17-19](#); [Mic 2:2](#); [Mic 2:3](#);

Excludes from heaven

[1Co 6:10](#); [Eph 5:5](#);

Beware of

[Luk 12:15](#);

Avoid those guilty of

[1Co 5:11](#);

Pray against

[Psa 119:36](#);

Reward of those who hate

[Pro 28:16](#);

Shall abound in the last days

[2Ti 3:2](#); [2Pe 2:1-3](#);

Exemplified

Laban

[Gen 31:41](#);

Achan

[Jos 7:21](#);

Eli's sons

[1Sa 2:12-14](#);

Samuel's sons

[1Sa 8:3](#);

Saul

[1Sa 15:9](#); [1Sa 15:19](#);

Ahab

[1Ki 21:2-4](#);

Gehazi

[2Ki 5:20-24](#);

Nobles of the Jews

[Neh 5:7](#); [Isa 1:23](#);

Jewish people

[Isa 56:11](#); [Jer 6:13](#);

Babylon

[Jer 51:13](#);

Young man

[Mat 19:22](#);

Judas

[Mat 26:14](#); [Mat 26:15](#); [Joh 12:6](#);

Pharisees

[Luk 16:14](#);

Ananias &c

[Act 5:1-10](#);

Felix

[Act 24:26](#);

Balaam

[2Pe 2:15](#); [Jud 1:11](#);

Webster

Covetousness

COVETOUSNESS, n.

1. A strong or inordinate desire of obtaining and possessing some supposed good; usually in a bad sense, and applied to an inordinate desire of wealth or avarice.

Out of the heart proceedeth covetousness. Mark 7.

Mortify your members--and covetousness which is idolatry. Col 3.

2. Strong desire; eagerness.

ISBE

Covetousness

kuv'et-us-nes: Has a variety of shades of meaning determined largely by the nature of the particular word used, or the context, or both. Following are some of the uses: (1) To gain dishonestly (*בָּצָר*, *bāca'*), e.g. the King James Version [Exo 18:21](#); [Eze 33:31](#). (2) The wish to have more than one possesses, inordinately, of course (*πλεονεξία*, *pleonexía*), e.g. [Luk 12:15](#); [1Th 2:5](#). (3) An inordinate love of money *φιλάργυρος*, *philárguros*, the King James Version [Luk 16:14](#); [2Ti 3:2](#); *philarguría*, [1Ti 6:10](#)); negative in [Heb 13:5](#), the King James Version.

Covetousness is a very grave sin; indeed, so heinous is it that the Scriptures class it among the very gravest and grossest crimes ([Eph 5:3](#)). In [Col 3:5](#) it is "idolatry," while in [1Co 6:10](#) it is set forth as excluding a man from heaven. Its heinousness, doubtless, is accounted for by its being in a very real sense the *root* of so many other forms of sin, e.g. departure from the faith ([1Ti 6:9](#), [1Ti 6:10](#)); lying ([2Ki 5:22-25](#)); theft ([Jos 7:21](#)); domestic trouble ([Pro 15:27](#)); murder ([Eze 22:12](#)); indeed, it leads to "many foolish and hurtful lusts" ([1Ti 6:9](#)). Covetousness has always been a very serious

menace to mankind, whether in the Old Testament or New Testament period. It was one of the first sins that broke out after Israel had entered into the promised land (Achan, Josh 7); and also in the early Christian church immediately after its founding (Ananias and Sapphira, Acts 5); hence, so many warnings against it. A careful reading of the Old Testament will reveal the fact that a very great part of the Jewish law - such as its enactments and regulations regarding duties toward the poor, toward servants; concerning gleaning, usury, pledges, gold and silver taken during war - was introduced and intended to counteract the spirit of covetousness.

Eerdmans maintains (*Expos*, July, 1909) that the commandment, "Thou shalt not covet thy neighbor's house" ([Exo 20:17](#)), meant to the Israelite that he should not take anything of his neighbor's possessions that were momentarily unprotected by their owner. Compare [Exo 34:23](#). Thus, it refers to a category of acts that is not covered by the commandment, "Thou shalt not steal." It is an oriental habit of mind from of old that when anyone sees abandoned goods which he thinks desirable, there is not the least objection to taking them, and [Exo 20:17](#) is probably an explanation of what is to be understood by "house" in [Exo 20:17](#).

Examples of covetousness: Achan (Josh 7); Saul ([1Sa 15:9](#), [1Sa 15:19](#)); Judas ([Mat 26:14](#), [Mat 26:15](#)); Ananias and Sapphira ([Act 5:1-11](#)); Balaam ([2Pe 2:15](#) with [Jud 1:11](#)).

Hastings

Covetousness

COVETOUSNESS.—In the Bible, covetousness is a crime. In the Ten Commandments it is put under the ban along with murder, adultery, theft, and slander ([Exo 20:17](#), [Deu 5:21](#)). Achan was guilty of this crime, and was stoned to death ([Jos 7:16-26](#)). Every occurrence of the word or the thing in the OT is connected with a prohibition or a curse ([Psa 10:3](#); [Psa 119:36](#), [Pro 21:26](#); [Pro 28:16](#), [Isa 57:17](#), [Hab 2:9](#)). In the NT adultery and covetousness are usually classed together ([1Co 5:11](#); [1Co 6:9-10](#), [Col 3:5](#), [2Pe 2:14](#)). This conjunction of sensual sin and love of money probably rests upon the authority of Jesus ([Mar 7:21-22](#)). Jesus and the Apostles declared that the worshipper of Bacchus and the worshipper of Venus and the worshipper of Mammon belong to one and the same class. Grasping avarice is as incompatible with the spirit of self-sacrifice taught in the NT as is the selfish indulgence in drink or the grosser indulgence in vice. The Bible puts the covetous man in the same category with the murderer and the thief. The Christian Church needs to study anew the Bible teaching concerning covetousness, as found in [Jer 22:17](#), [Mic 2:2](#), [Luk 12:15](#), [Rom 7:7](#), [Eph 5:3](#); [Eph 5:6](#), [1Ti 6:10](#), [Heb 13:5](#), and other passages. No covetous man has any inheritance in the Kingdom of God.

Cyclopedia of Biblical, Theological and Ecclesiastical Literature

Covetousness

([בצב](#), *be'tsa*, *rapine*, *lucre*; [πλεονεξία](#), a grasping temper), in a general sense, means all inordinate desire of worldly possessions, such as undue thirst for honors, gold, etc. In a more restricted sense, it is the desire of increasing one's substance by appropriating that of others. It is a disorder of the heart, and closely allied to selfishness. We here consider it under its more restricted aspect.

1. Covetousness ([πλεονεξία](#), [φιλαργυρία](#)) is a strong, sometimes irresistible desire of possessing or of increasing one's possessions. It is evident that under its influence the heart, instead of aspiring to noble, high, and divine goods, will be brought to; the almost exclusive contemplation of earthly, immaterial things; and thus, instead of becoming gradually more closely united with God, will become more and more estranged from him. Since where the treasure is there the heart is also, the heart of the covetous cannot be with God, but with Mammon; he is not a servant of God, but of idols. The love of God and the love of Mammon cannot find place in the same heart; the one excludes the other ([Mat 6:24](#); [Luk 16:13](#); [Col 3:5](#), *Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry*). But since to love God is our highest duty, and God alone is to be prayed to, loved, and trusted, the covetous man, as a servant of Mammon, is forever excluded from the kingdom of Christ and of God ([1Co 6:10](#), *Nor thieves, nor covetous, shall inherit the kingdom of God*; [Eph 5:5](#), *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God*). We are further told that the citizen of the kingdom of God is to lay up riches in heaven ([Mat 6:20](#)); he must be content with food and raiment ([1Ti 6:7-8](#)); but the covetous act in opposition to all these commandments ([Heb 13:5](#); *Let your conversation be without covetousness* [[ἀφιλάργυρος ὁ τρόπος](#)]; *and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee*). This state of the heart is very dangerous, for covetousness is the source of all evil, and brings forth all manner of sin ([1Ti 6:9](#); [1Ti 6:19](#), *For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows*). Here the folly of covetousness is also shown, inasmuch as it is said to bring "many sorrows." It is further proved by the fact that earthly goods are perishable, and that their possession renders none happy. But it is corrupting as well as

unsatisfactory. By attempting to gain the world the soul is wounded, and loses the everlasting life ([Mat 6:20](#), *Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; 16:25, 26, For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?*); [Luk 12:15-21](#), *And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth*).

2. Avarice is also a part of covetousness. It consists in amassing either for the sake of possessing or from fear of future want. This phase of covetousness is the surest mark of a cold-heartedness and worldliness, making pure, high, and holy aspirations impossible. It is also a sort of idolatry, for it is the love of mammon ([Mat 6:19-24](#)). It is essentially uncharitable, and incapable of affection ([Jas 2:15-16](#), *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those thing which are needful to the body, what doth it profit?*). Covetousness is as painful as it is deceitful in the end; it cripples the natural powers, renders life miserable and death terrible. The pursuits to which it leads are painfully laborious, and the care of the possessions, once secured, is equally so. The labor it entails is sinful, as it does not spring from love, but from selfishness and worldliness. As the wealth amassed by the covetous is applied to the benefit neither of themselves nor of others, they undergo the severest privations in the midst of plenty (*Horace, congestis undique saccis indormis inhians. Nescis quo valeat nummus, quem prcebeat usum*). However great the natural power of a man, it is paralyzed by this sin. To the covetous death is horrible, as it deprives them of all to which the worldly heart most clings.

Considering the nature of covetousness, it cannot appear strange that the apostle particularly recommends a bishop to avoid that sin. The bishop, or spiritual head of the community, is to be spiritual (*πνευματικός*), the center of the Christian life of the community ([1Ti 3:2-3](#)); and covetousness is a mark whereby false teachers may be known ([2Ti 3:2](#)). Krehl, N.T. *Handuworterbuch*.