

Audio Transcript of Sermon

June 14, 2025

Ten Commandments-The Eighth Commandment

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. It was one of the largest robberies in history and one of the largest theft of diamonds. Along with diamonds, most of which have never been recovered, precious metals, jewelry, cash, and securities were also stolen, all valued at over \$100 million. The theft was so huge it took several people to pull it off in mid-February 2003 and became known as the Antwerp Diamond Heist.

The vault containing the diamonds was built several levels deep into the basement and the vault protecting everything had a combination that had millions of possible combinations. Also protecting the valuables were infrared heat sensors, Doppler radar that is typically used for weather, and a magnetic field. There were also multiple layers of security personnel protecting the vault. The theft itself took more than a year to plan with extensive efforts taken to surveil the building and vault location. Hairspray was sprayed on heat-motion sensors and that prevented them from working during the robbery, and because great efforts were taken to deceive the security personnel, even though the disabling of the heat-motion sensors was caught on security cameras, the guards didn't consider what they were seeing as a threat.

After entering the vault, which took incredible steps and determination, it took them until almost dawn to finish. If they had only been as careful in planning what they would do after the robbery, they might not have been caught, but some of the group left garbage in a nearby forested area that angered a neighbor who called the police, and when the police saw the connection between the garbage and the Antwerp Diamond District, where the theft occurred, the police intensified their investigation. Making it hard on the police to investigate, the thieves also stole the security videos. Eventually through the garbage, four thieves were caught and even though millions were stolen, they served five to ten years in prison. Considering that most of the diamonds have never been recovered, the thieves might still be living off the theft. Movies, books, and television shows have been made about the Antwerp Diamond Heist.

People will go to great lengths to steal, and I've even heard of people being killed when small amounts of money have been stolen from them. No matter how thrilling or horrific a theft may be made to look in a Hollywood movie, a theft is still a theft, and stealing has been around ever since one person really wanted what another person had and just decided to take it. In the Bible, there are examples of thefts and thieves. One of the accounts takes us to Jericho and the actions of a man named Achan.

For an entire week, the army of Israel marched around the walls of Jericho being led and followed by a procession of priests blowing on rams' horns. Each day the number of trips around the city wall stayed the same until the seventh day when seven trips around the city wall were made. On the seventh trip on the seventh day, Joshua told the people to shout, and the city would be theirs, but also warned them not to take for themselves any idols, which would have been made out of precious metals that the person could later melt down. All other items made of precious metals would go to the treasury. The people shouted and the walls fell down. Joshua six verse thirteen.

Joshua 6:13-21

13. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

14. And the second day they compassed the city once, and returned into the camp: so they did six days.

15. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

17. And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

20. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

Achan did not listen to what Joshua told him. He probably questioned what difference taking one idol would make because he would be able to keep it for himself to melt down and his family would be able to grow their wealth, and this made God angry. Joshua seven verse one.

Joshua 7:1-15

1. But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

The conquests of Israel were not over and Israel next fought against Ai. Having just decimated Jericho, Israel thought they would see a repeat with Ai, but the people of Ai repelled Israel and killed some of the men. This led Joshua to pray to God asking what went wrong and God let him know that some of Israel had kept some of the idols of Jericho for themselves, and was told to find and remove the accursed thing, signaling to Joshua that one person had disobeyed God, that because one person had stolen what God told them not to take, Israel had suffered a military defeat. The accursed thing and everything owned by the thief was to be burned in the fire along with the thief and the thief's family. Verse two.

2. And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4. So there went up thither of the people about three thousand men: and they fled before the men of Ai.
5. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.
6. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.
7. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!
8. O Lord, what shall I say, when Israel turneth their backs before their enemies!
9. For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?
10. And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?
11. Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.
12. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you anymore, except ye destroy the accursed from among you.
13. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.
14. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.
15. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

Later, during the time of the judges, there was a man named Micah who stole money from his mother. After hearing her complain about the missing money, Micah owned up to the theft, which was comforting to his mother, because she wanted to melt the money to of all things make an idol for her son to use. Judges seventeen verse one.

Judges 17:1-6

- 1. And there was a man of mount Ephraim, whose name was Micah.**
- 2. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son.**
- 3. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.**
- 4. Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.**
- 5. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.**
- 6. In those days there was no king in Israel, but every man did that which was right in his own eyes.**

In the New Testament, Jesus had the disciple who betrayed him, Judas Iscariot. Judas was also a thief. During the earthly ministry of Jesus, it was Judas who handled the money, and Judas took from that money for himself. Even though he would claim to be for the poor and that this or that could have been sold to benefit the poor, Judas was interested in Judas and what Judas could get. John twelve verse one.

John 12:1-8

- 1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.**
- 2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.**

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

Imagine the opportunity for theft in the time of Judas when we have no mention of accounting standards. Today, the expectation would be that for each transaction there would be supporting documentation, such as a receipts and invoices. Even without accounting standards as we know them today, there is no excuse to steal. The eighth commandment is simple and clear. Exodus twenty verse fifteen.

Exodus 20:15

15. Thou shalt not steal.

The concept of theft is expanded in Leviticus. We are still told to not steal, but elements of dealing falsely, defrauding, robbing, and wage theft are all included. If you have ever had something misrepresented to you and then you bought it, you have been dealt falsely with. To make it harder to be dealt falsely with, governments tend to require certain types of disclosures. For instance, in Texas where I live, car dealers are required to provide a disclosure regarding the car's odometer, to provide an additional level of assurance to the buyer.

If you have ever bought something and what you bought wasn't given to you, that's an example of being defrauded. If you pay money for furniture, you should expect to have the furniture made available to you as you agreed during the purchase. If you work for somebody else, you should expect to be paid according to the payroll schedule of your employer. In Old Testament times, wages seemed

to be paid daily, and today wages might only be paid weekly, bi-weekly, twice a month, or monthly. Leviticus nineteen verse eleven.

Leviticus 19:11-13

11. Ye shall not steal, neither deal falsely, neither lie one to another.

12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Those who sell are told not to defraud customers. Maybe it's just me but large eggs today seem a bit smaller than just a few years ago. I've also noticed changes in the size and weight of some pre-packaged foods. None of that would likely be fraud as weights and measures are regulated by governments, but an example would be a merchant knowingly using a false weight to increase sales. Instead of five pounds or five kilograms, maybe the weight actually is only four and one-half pounds or kilograms. When I worked in a restaurant much earlier in my life, the weight of meat delivered to the restaurant was often padded by the weight of ice, where the box of meat might weigh fifty pounds, but when the ice was removed, there was only forty pounds, and if you are buying meat instead of ice that can be a problem. Leviticus nineteen verse thirty-five.

Leviticus 19:35-37

35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

Leviticus also tells us that anything taken in violence or deceit is to be restored to the owner, even if the person in possession of the item didn't originally take it. According to the Bible, if we know something was taken by violence or deceit, we can have no legitimate claim to it. Ownership belongs to the person from whom it was taken. Leviticus six verse one.

Leviticus 6:1-7

- 1. And the Lord spake unto Moses, saying,**
- 2. If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;**
- 3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:**
- 4. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,**
- 5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.**
- 6. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:**
- 7. And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that he hath done in trespassing therein.**

Exodus shows us that even human trafficking is a type of theft. Human trafficking involves taking and selling people for illicit purposes. The US Department of Homeland Security reports that about three of every four people who are trafficked are slaves who work in forced labor without compensation. One of every four people are forced to perform sexual acts. Slightly more than half of those who are trafficked are boys and men, but nearly four in five of those who are forced to perform sexual acts are women. Children sadly make up a sizable population of all who are trafficked. Exodus twenty-one verse sixteen.

Exodus 21:16

- 16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.**

The Bible even tells us that if we agree to take care of property for another person and it gets stolen from us, that under some circumstances we might have a responsibility to repay. If a thief is identified, the thief is always responsible. If the thief is not found, the person caring for the property could be made to pay. Exodus twenty-two verse seven.

Exodus 22:7-12

- 7. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.**
- 8. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.**
- 9. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.**
- 10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:**
- 11. Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.**
- 12. And if it be stolen from him, he shall make restitution unto the owner thereof.**

The prophets write of thefts and how these corrupted Israel. Isaiah writes how the civil leadership was corrupt, how precious metals were melted together with non-precious metals, and how wine was mixed with water. The royal family would associate with thieves and those in authority would gladly accept a bribe to sway their opinion instead of doing what was right for the people on the fringes of society like widows and orphans. Isaiah one verse twenty-one.

Isaiah 1:21-23

- 21. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.**
- 22. Thy silver is become dross, thy wine mixed with water:**
- 23. Thy princes are rebellious, and companions of thieves: everyone loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.**

Isaiah also hints that people would steal as part of how they worshipped God. It's one thing to give an offering to God and it is something entirely different to steal something and then give what is stolen as an offering to God. That reduces God to nothing more than a conniving thief, and we all know that God does not steal. Isaiah sixty-one verse eight.

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Isaiah 61:8

8. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Jeremiah shows that thieves tend to show shame when they are caught and similarly people who are caught up in idolatry only tend to show shame when it becomes too clear to all what is being done. Jeremiah two verse twenty-six.

Jeremiah 2:26-28

26. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27. Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.

28. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

Jeremiah also wrote that the temple of God became a den of robbers because people would worship God without any regard to their sins, as if worshipping God excused their sins. From many different New Testament writings we know we cannot be living a sinful lifestyle and hope to have eternal life. For us there can be no thievery or other types of sin. Jeremiah seven verse nine.

Jeremiah 7:9-11

9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11. Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

The prophet Hosea wrote of the controversy God had with the people of Israel, because there was no truth, mercy, or knowledge of God in the land. All the people knew was sin, including stealing. Hosea wrote that this lifestyle of sin would lead to bad times for the people and even for all the animals. Hosea four verse one.

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Hosea 4:1-3

- 1. Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.**
- 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.**
- 3. Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.**

Hosea also shows that even though God was willing to work with Israel, the people didn't want to work with God. Instead of living their lives according to what God expected, the people continued to lie and steal somehow thinking God would forget about what they were doing. Hosea seven verse one.

Hosea 7:1-3

- 1. When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.**
- 2. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.**
- 3. They make the king glad with their wickedness, and the princes with their lies.**

Zechariah not only wrote of a flying roll, but he also described it as a curse that cuts off every person that steals and swears. Zechariah five verse one.

Zechariah 5:1-4

- 1. Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.**
- 2. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.**
- 3. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it.**
- 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it**

shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

In the psalms we are given multiple messages about the hardships of life, and how some use life to exploit and take from others. We are told that thievery is not a legitimate way of life and that trusting in money can lead to our downfall. Psalm sixty-two verse one.

Psalm 62:1-12

- 1. Truly my soul waiteth upon God: from him cometh my salvation.**
- 2. He only is my rock and my salvation; he is my defence; I shall not be greatly moved.**
- 3. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.**
- 4. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.**
- 5. My soul, wait thou only upon God; for my expectation is from him.**
- 6. He only is my rock and my salvation: he is my defence; I shall not be moved.**
- 7. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.**
- 8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.**
- 9. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.**
- 10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.**
- 11. God hath spoken once; twice have I heard this; that power belongeth unto God.**
- 12. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.**

We are also told in the psalms to be careful with whom we associate. We cannot come to the point where we value our relationships with people more than the relationship we have with God. Knowing the word of God, some will not only associate with thieves, but they will also approve of what the thieves will do, and that is something we cannot do. Psalm fifty verse sixteen.

Psalm 50:16-18

16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17. Seeing thou hatest instruction, and castest my words behind thee.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

Another type of theft is borrowing money and not having the intention to repay, and God describes people who do this as wicked. If we ask to borrow money, there is an unstated intention to repay that money even if we don't implicitly state that. When we ask to borrow money and we fully know we will not repay or likely will not repay, the Bible calls that wicked. Contrasted to the wicked who commit thievery through borrowing without intending to repay, the righteous are described as showing mercy and giving. We need to be like the righteous who show mercy and give. We cannot be like the wicked who borrow under false pretenses without any intention to repay. Psalm thirty-seven verse twenty-one.

Psalm 37:21-24

21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23. The steps of a good man are ordered by the Lord: and he delighteth in his way.

24. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

As people who are merciful, we recognize some people steal because they are in a bad place in their life and given an opportunity for a better life, they would not steal. We also recognize any who steals must repay. Proverbs six verse thirty.

Proverbs 6:30-31

30. Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31. But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

As people who are merciful, we recognize that nothing is gained through any type of sin, including thievery. We instead focus our efforts on being diligent in what we do. When others might be plotting to steal, we double down on what we do to work harder and to earn more money as needed. Proverbs ten verse two.

Proverbs 10:2-4

2. Treasures of wickedness profit nothing: but righteousness delivereth from death.

3. The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

4. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

As people who are merciful, we value honesty in all our business dealings, especially when others come to us to conduct business. Proverbs eleven verse one.

Proverbs 11:1

1. A false balance is abomination to the Lord: but a just weight is his delight.

As people who are merciful, we know anything gained by deceit will be ruined by the deceitful action, and so we focus on honesty in all our dealings. Proverbs twenty verse seventeen.

Proverbs 20:17

17. Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

As people who are merciful, we value the mercy that has been shown to us by God. While we do not judge those who are thieves, we also will not closely associate with those who are thieves. Proverbs twenty-nine verse twenty-three.

Proverbs 29:23-25

23. A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24. Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

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25. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

Seeking first the Kingdom of God and God's righteousness, we recognize not all have this hope and focus. We also recognize that while nobody can steal eternal life from us, people can and will steal physical things from us. We value that which is eternal not that which can be stolen. Matthew six verse nineteen.

Matthew 6:19-21

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

Seeking first the Kingdom of God and God's righteousness, we recognize that even though nobody can steal eternal life from us, many will try through false religion inspired by Satan. John ten verse seven.

John 10:7-10

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

As Christians we do not judge others. We examine ourselves to make sure we are not doing sins we read about in the Bible. While we take reasonable steps to secure our property from theft, we are also focused on making sure there is nothing we do that can be considered theft. Romans two verse seventeen.

Romans 2:17-24

17. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

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- 18. And knowest his will, and approvest the things that are more excellent, being instructed out of the law;**
- 19. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,**
- 20. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.**
- 21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?**
- 22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?**
- 23. Thou that makest thy boast of the law, through breaking the law dishonourest thou God?**
- 24. For the name of God is blasphemed among the Gentiles through you, as it is written.**

For those of us who work for others, we also make sure we do not steal from our employer by not taking property belonging to our employer, and by working diligently for the time we are paid. Titus two verse seven.

Titus 2:7-10

- 7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,**
- 8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.**
- 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;**
- 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.**

Money is a root of all types of evil, and the desire for gain causes all types of sin, including theft. First Timothy six verse ten.

1 Timothy 6:10-12

- 10. 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.**

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Finally, as people of faith, we overcome. If we have ever stolen, we steal no more and instead work for what we need and want, and when we work, we also work to share with those who are less fortunate than we are. Ephesians four verse twenty-five.

Ephesians 4:25-32

25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26. Be ye angry, and sin not: let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Bible is very clear that we cannot steal and shows that stealing can look different based on circumstances, but affirms that theft is theft. As people of faith we are merciful and we also overcome seeking first the Kingdom of God and God's righteousness, and if in the past we have stolen, we steal no more.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.