

Audio Transcript of Sermon
August 21, 2021
Thou Shalt Not Steal

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we continue our study of the ten commandments, we come to the commandment against stealing. As we fast forward to the time of Jesus, when He was crucified, two thieves were crucified along with Him. Jesus, who was the Word who was with God the Father in the beginning had His physical time on earth cut short in the company of thieves, who broke this commandment. Let's look at Matthew twenty-seven verse thirty-five.

Matthew 27:35-38

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36. And sitting down they watched him there;

37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were there two thieves crucified with him, one on the right hand, and another on the left.

Later, during the ministry of Paul, he found himself in many dangerous situations as he traveled to preach the gospel, including the peril of being robbed by thieves. Sometimes, we think that because God has called us we are automatically protected by God against all evils. The reality is Paul faced these situations during his ministry and there should be no belief that we are immune to dangers in our life. We do know God will protect us according to His will, and from reading Paul's account, we know that God's will could include exposure to danger in our life. Right now we are all living through COVID-19, so we should be aware that God allows us to live in dangerous times and situations. Let's read Paul's account, including how he faced robbers in second Corinthians eleven verse twenty-three.

2 Corinthians 11:23-27

23. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24. Of the Jews five times received I forty stripes save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

What thievery looks like may differ from person to person and from person to Jesus. Many are familiar with the account of Jesus going into the temple and throwing down the tables of money changers and people who sold doves. What we tend to overlook is Jesus looked at this situation and declared that the house of God had been turned into a den of thieves. It's possible to act in a religious manner and give every appearance of piety and religious devotion, even while supporting the most essential and important religious acts, and be considered by Jesus to be part of a den of thieves. We'll later read a passage from the Book of Malachi that priests often read to congregants, and we'll see that this passage was intended for the priests. For now, let's read Mark chapter eleven verse fifteen.

Mark 11:15-19

15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16. And would not suffer that any man should carry any vessel through the temple.

17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19. And when even was come, he went out of the city.

During the ministry of Jesus, Jesus came across a rich man, Zacchaeus, the chief tax collector. He hoped to see Jesus, but because he was short, Zacchaeus could not look over the heads of those in front of him. He improvised and climbed into a tree, and when Jesus saw him, called him out by name to come talk with Him. He

told Zacchaeus He was to stay with him at his house. This made Zacchaeus very happy and left everyone else complaining. Zacchaeus must have heard the murmuring and defended himself before Jesus by saying that if he ever took anything deceptively from a person, he would pay them back four times. Luke nineteen verse one.

Luke 19:1-10

- 1. And Jesus entered and passed through Jericho.**
- 2. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.**
- 3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.**
- 4. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.**
- 5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.**
- 6. And he made haste, and came down, and received him joyfully.**
- 7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.**
- 8. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.**
- 9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.**
- 10. For the Son of man is come to seek and to save that which was lost.**

Among the disciples of Jesus was Judas Iscariot, who would betray Jesus. It turns out, that Judas was a thief all along. He took care of the money bag and complained when it was spent because it took away from him an easy source of income. John twelve verse one.

John 12:1-6

- 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.

Judas was the disciple who betrayed Jesus, and might have fit in nicely with the moneychangers and people who sold doves in the temple, who Jesus also called thieves. It seems like wherever there is a hope of salvation, thieves will try to monetize that hope. Anyone who preaches to people today, needs to keep this in mind. Jesus would add in the Book of John that even though He stands at the door of the sheep, thieves and robbers pretend to be religious, adding that the end result of thievery and robbery is to kill and destroy. Jesus did not come to kill and destroy, but so that His sheep could have an abundant life. 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.

The Greek word for steal used in the Bible in many places in the New Testament is *klepto*, Strong's Greek word 2813, from which we get the word kleptomaniac. We can find *klepto* in several places, including a passage from Ephesians, where Paul admonishes that instead of stealing we are to work for what we have. Notice 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.

It is with that initial review of stealing from the New Testament, that we come to the commandment itself in Exodus twenty verse fifteen.

Exodus 20:15

15. Thou shalt not steal.

The Book of Leviticus puts stealing in a class closely aligned with lying, using God's name in vain, stealing from your neighbor, even if by fraud, withholding wages, and belittling people with disabilities. In God's eyes, theft is a scummy act. Leviticus nineteen verse eleven.

Leviticus 19:11-14

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.

14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

Going back to the Book of Exodus, we see that human trafficking is a type of theft. 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.

In the American old west, cattle rustling was a crime that often involved the sheriff rounding up a posse to capture the thief. Theft of livestock has been a problem since Biblical times. The Old Testament required that theft of livestock come with repayment beyond the amount of cattle originally taken. Exodus twenty-two verse one.

Exodus 22:1-4

- 1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.**
- 2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.**
- 3. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.**
- 4. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.**

Money, a very common form of theft even required repayment at much more than what was taken. Verse seven.

Exodus 22:7-8

- 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.**

Throughout the Old Testament, we see accounts of thievery and God's response to the theft. For example, when Achan took something he should not have taken, all of Israel felt the punishment of God. The punishment was so intense that it prompted Joshua to send men to take Achan and what he had taken so that peace with God could be restored. Joshua seven verse one.

Joshua 7:1-5

- 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.**
- 2. And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, 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.**

Finally the men tracked down Achan, what he had taken, his children, and his livestock. They brought all to the valley of Achor, and after first killing Achan turned their wrath to the children and livestock. They killed all and burned them with fire. They weren't going to allow thievery to be generational. Verse twenty-two.

Joshua 7:22-26

- 22. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.**
- 23. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.**
- 24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.**
- 25. And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.**

26. And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

Money is the root of all evil is better translated as money is a root of all types of evil, especially when it is linked to discontent. When people lack contentment, they will seek any reason to move from their unhappy place to a place of happiness. Some will look to being rich, and when people pursue wealth, they fall into a snare as they lust after money, not realizing that lust of money is not much different than the feelings and thoughts one must have to steal. First Timothy six verse one.

1 Timothy 6:1-10

- 1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.**
- 2. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.**
- 3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;**
- 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,**
- 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.**
- 6. But godliness with contentment is great gain.**
- 7. For we brought nothing into this world, and it is certain we can carry nothing out.**
- 8. And having food and raiment let us be therewith content.**
- 9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.**
- 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.**

To Titus, Paul would write of the importance to not be corrupt in doctrines, People who become corrupt in doctrines trade their faith for something else. To

some people it may not seem like theft and it very much acts like theft. When we work for another person, we are not to use that employment as an excuse to steal. We are to be faithful to our employer so that they may see the blessing that comes from obedience to the doctrines and teachings of God. 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.**

To the Romans, Paul reminded those who taught others not to steal must not steal themselves. Hypocrisy in the church? There was hypocrisy in the church during the time of Paul. There was not a place for hypocrisy among those who preach then, nor is there a place for hypocrisy today. Those who know are held to a higher standard, and there is never an occasion for theft. Romans two verse seventeen.

Romans 2:17-21

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

Jesus warned His disciples that upon earth people would steal treasures. What we are to value, faith and spiritual concepts that lead us to the Kingdom of God are

without value to thieves who want to monetize that today. We are to value what thieves and robbers would not want and lay up our treasure in the Kingdom of God. 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.

Though the prophets, we gain additional insight into stealing. From Isaiah we see that some think it's acceptable to steal to satisfy requirements of God. God shows that it is never acceptable to steal to satisfy requirements of God. Isaiah sixty-one verse eight.

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.

Through Jeremiah, we can see that some think they are licensed by God to steal and break other commandments of God. There is never an excuse to steal or break a commandment of God. When we allow this to happen it is easy to turn the house of God, in the Old Testament the temple, and in the New Testament, the church, into a house of robbers and thievery. 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.

By the time of Hosea, breaking the commandments had become common place, including stealing. When theft is common in a nation it should come as no

surprise when another nation comes and takes from that nation. Hosea four verse one.

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 every one 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 points out that falsehood, including religious deception is closely aligned to thievery. People will believe what they want to believe not realizing that in a very subtle way, they are being stolen from the people in whom they place religious trust. 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 also writes of thievery sharing that those who steal will be cut off and face the curse that will involve the entire earth. 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 every one that stealeth shall be cut off as on this side according to it; and every one 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.

The final book of the Old Testament is Malachi and it is a book written to the priests, for their sins. Jesus would go on to face the sins of the priests as they sought to put Him to death and used falsehoods to achieve this objective. Malachi three is commonly used to show why people need to tithe, and yet priests who cite this verse often do not share what is actually being talked about is the tithe of the tithe, an obligation of the priesthood. In the passage we will read from Malachi, the priests were to bring tithes into the storehouses. That's something the priests would do, not the average person. Malachi shows that while priests took money from the people for the purpose of supporting the work of God, the money was pilfered for personal gain. Malachi asks will a man rob God? If a priest would rob God, do you think a priest would rob man? The Answer is again, and again, and again, yes. Malachi three verse eight.

Malachi 3:8-12

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

There were elements of mercy in the Old Testament. If a person stole to satisfy hunger, the thief was not despised and yet had to make restitution. We need to remember that the Old Testament called for gleaning. Property owners were to leave the edges and corners uncut so that poor people could have food to eat and earn the privilege of eating by working for it by cutting it to eat. If farmers left

nothing to glean, stealing would be a problem. Similarly today, we can allow for gleaning by having extra dollars or food to help the less fortunate. 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.**

We must value righteousness over evil in everything we do. There is never a basis for stealing from anyone. Proverbs ten verse two.

Proverbs 10:2

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

In business transactions, we cannot steal by adjusting volumes and measurements. Stealing by just a little bit is still stealing. Proverbs eleven verse one.

Proverbs 11:1

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

We are warned not to steal from the poor. Stealing happens all the time through legitimate transactions through excessive fees and interest rates as the perpetrators know poor people often lack access to legal representation. God tells us if we rob from the poor, God will allow us to be victims of theft. Proverbs twenty-two verse twenty-two.

Proverbs 22:22-23

22. Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23. For the LORD will plead their cause, and spoil the soul of those that spoiled them.

We are further advised not to be a partner with a thief. When we seek business partners, we should want honest people, not people who steal from others. If our

business partners steal from others, it should come as no surprise when they steal from us. Proverbs twenty-nine verse twenty-four.

Proverbs 29:24

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

Proverbs admits that people who lack for their needs may have more reason to steal. Proverbs advises that we should seek God's blessing so that we have no need to steal from others. Proverbs thirty verse eight.

Proverbs 30:8-9

8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9. Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

In Psalms, we see it written that those who oppose God are more likely to become partners with a thief as well as participating in other questionable activities. Psalm fifty verse sixteen.

Psalm 50:16-23

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.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

Psalms further advises us that we are not to trust in oppression or deceive ourselves when we steal. Things gained by deceit are never to be the focus of our attention knowing that power and mercy belongs to God, who repays us all according to what we do. Psalm sixty-two verse seven.

Psalm 62:7-12

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.

As we live our life of faith in Jesus we need to be reminded that He taught us that God the Father knows what we need and will give us what we ask of Him. Knowing that Jesus and God the Father have our back, there is not a reason, ever, for theft. Matthew seven verse seven.

Matthew 7:7-11

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him

The bottom line is, there is never a reason for theft knowing that God will provide. Stealing occurs in everyday society and even close to the church showing not only a violation of the ten commandments, but a lack of faith in the words of Jesus and the power of God the Father.

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.