

~THIEF (483)

.. Condemned By God

- One who deliberately takes that which belongs to another without permission, especially one who practices fraud and deception or who steals secretly. The ways of thieves were much the same in the past as today. They came to steal usually at night
- At daylight the murderer gets up, the proceeds to slay the afflicted and the poor one, and during the night he becomes a regular thief. (Job 24:14)
- If grape gatherers themselves actually came in to you, would they not let some gleanings remain? If thieves came in by night, they would certainly cause only as much ruin as they wanted. (Jeremiah 49:9)
- But know one thing, that if the householder had known in what watch the thief was coming, he would have kept awake and not allowed his house to be broken into. (Matthew 24:43)
- But know this, that if the householder had known at what hour the thief would come, he would have kept watching and not have let his house be broken into. (Luke 12:39)
- For you yourselves know quite well that Yehowah's day is coming exactly as a thief in the night. (1 Thessalonians 5:2)
- Whenever it is that they are saying; Peace and security! Then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape. (1 Thessalonians 5:3)
- But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves. (1 Thessalonians 5:4)
- For you are all sons of light and sons of day. We belong neither to night nor to darkness. (1 Thessalonians 5:5)
- The thief does not come unless it is to steal and slay and destroy. I have come that they might have life and might have it in abundance. (John 10:10)

- Yet **Yehowah's day will come as a thief**, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered. (**2 Peter 3:10**)
- Therefore, continue mindful of how you have received and how you heard, and go on keeping it, and repent. Certainly unless you wake up, **I shall come as a thief**, and you will not know at all at what hour I shall come upon you. (**Revelation 3:3**)
- Look! **I am coming as a thief**. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his shamefulness. (**Revelation 16:15**)
- And one of their common entrances was through a window.
- Into the city they rush. On the wall they run. On the houses they go up. Through the windows they go in like the **thief**. (**Joel 2:9**)
- On the other hand, robbers and highwaymen lay in wait and fell upon their victims in lonely areas, where it was virtually impossible to get help. Often they did not hesitate to use violence or to threaten and endanger the lives of those whose valuables they seized.
- So the landowners of Shechem set ambush men for him upon the tops of the mountains, and they would rob everyone that would pass by them on the road. In time it was reported to Abimelech. (**Judges 9:25**)
- In reply Jesus said; A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. (**Luke 10:30**)
- Who of these three seems to you to have made himself neighbor to the man that fell among the robbers? (**Luke 10:36**)
- In journeys often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers. (**2 Corinthians 11:26**)

- The original-language terms rendered, **rob** and **robber** can also refer to withholding from another what is rightfully his, or getting things from others by fraudulent means or by appropriating to ones own use that which one was obligated to give to others.
- By failing to pay tithes for the support of true worship at the temple, the Jews of Malachi's time were **robbing God**.
- Will earthling man rob God? But you are robbing me. And you have said; In what way have we robbed you? In the tenth parts and in the contributions. (**Malachi 3:8**)
- With the curse you are cursing me, and me you are robbing, the nation in its entirety. (**Malachi 3:9**)
- He that is **robbing** his father and his mother and is saying; It is no transgression, is a partner of a man causing ruination. (**Proverbs 28:24**)
- Speaks of a man robbing his father or his mother, evidently meaning depriving his parents in some way of what was rightfully theirs. Jesus Christ condemned the money changers for having made the temple into **a cave of robbers**. This suggests that the money changers were charging exorbitant fees for their services.
- And Jesus entered into the temple and threw out all those selling and buying in the temple, and overturned the tables of the money changers and the benches of those selling doves. (**Matthew 21:12**)
- And he said to them; It is written: My house will be called a house of prayer, but you are making it a cave of robbers. (**Matthew 21:13**)
- In his second letter to the Corinthians, the apostle Paul wrote; Other congregations I robbed by accepting provisions in order to minister to you.
- Other congregations I robbed by accepting provisions in order to minister to you. (**2 Corinthians 11:8**)
- There was nothing fraudulent about Paul's receiving provisions from others. But evidently he spoke as though he had robbed those congregations in the sense of having used what he had received from

them to supply his needs while laboring, not with them, but in behalf of the Corinthians.

- In some cases, stealing may refer to the justified act of taking what one has a right to take, the emphasis being on the **stealthy manner** in which the act is executed. For example, Israelites **stole** the body of Saul from the public square of Beth-shan.
- So David went and took the bones of Saul and the bones of Jonathan his son from the landowners of Jabesh-gilead, who had stolen them from the public square of Beth-shan, where the Philistines had hanged them on the day that the Philistines struck down Saul on Gilboa. (2 Samuel 21:12)
- The aunt of young Jehoash saved his life by **stealing** him away from among his brothers, who were killed by wicked Athaliah.
- Now as regards Athaliah the mother of Ahaziah, she saw that her son had died. So she rose up and destroyed all the offspring of the kingdom. (2 Kings 11:1)
- However, Jehosheba the daughter of King Jehoram, the sister of Ahaziah, took Jehoash the son of Ahaziah and stole him from among the sons of the king that were to be put to death, even him and his nursing woman, into the inner room for the couches, and they kept him concealed from the face of Athaliah, and he was not put to death. (2 Kings 11:2)
- However, Jehoshabeath the daughter of the king took Jehoash the son of Ahaziah and **stole** him away from among the sons of the king that were to be put to death, and put him and his nursing woman in the inner room for the couches. And Jehoshabeath the daughter of King Jehoram, the wife of Jehoiada the priest, for she herself happened to be the sister of Ahaziah, kept him concealed because of Athaliah, and she did not put him to death. (2 Chronicles 22:11)

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- Most of the Biblical references to **stealing**, however, pertain to the unlawful taking of what belongs to someone else. Yehowah's Law to Israel explicitly stated; You must **not steal**.
- You must **not steal**. (Exodus 20:15)

- You people must **not steal**, and you must not deceive, and you must not deal falsely anyone with his associate. (**Leviticus 19:11**)
- You must not defraud your fellow, and you must **not rob**. The wages of a hired laborer should not stay all night with you until morning. (**Leviticus 19:13**)
- Neither must you **steal**. (**Deuteronomy 5:19**)
- He said to him; Which ones? Jesus said; Why, You must not murder. You must not commit adultery. You must not steal. You must not bear false witness. (**Matthew 19:18**)
- A **thief** had to make twofold, fourfold, or as much as fivefold compensation, depending upon what the Law outlined. If he could not do so, he was sold into slavery, evidently regaining his freedom upon making full compensation.
- In case a man should steal a bull or a sheep and he does slaughter it or sell it, he is to compensate with five of the herd for the bull and four of the flock for the sheep. (**Exodus 22:1**)
- If a **thief** should be found in the act of breaking in and he does get struck and die, there is no bloodguilt for him. (**Exodus 22:2**)
- If the sun has shone forth upon him, there is bloodguilt for him. He is to make compensation without fail. If he has nothing, then he must be sold for the things he stole. (**Exodus 22:3**)
- If there should be unmistakably found in his hand what was stolen, from bull to ass and to sheep, alive, he is to make double compensation. (**Exodus 22:4**)
- If a man causes a field or a vineyard to be grazed over and he does send out his beasts of burden and cause a consuming in another field, he is to make compensation with the best of his own field or with the best of his own vineyard. (**Exodus 22:5**)
- In case a fire should spread out and it does catch thorns, and sheaves or standing grain or a field gets consumed, the one who started the fire is to make compensation without fail for what was burned. (**Exodus 22:6**)

- In case a man should give his fellow money or articles to keep, and it gets stolen from the man's house, if the **thief** should be found, he is to make double compensation. (**Exodus 22:7**)
- If the **thief** should not be found, then the owner of the house must be brought near to the true God to see whether he did not put his hand upon the goods of his fellow. (**Exodus 22:8**)
- As regards any case of transgression, concerning a bull, an ass, a sheep, a garment, anything lost of which he may say; This is it! The case of them both is to come to the true God. The one whom God will pronounce wicked is to make double compensation to his fellow. (**Exodus 22:9**)
- In case a man should give his fellow an ass or bull or sheep or any domestic animal to keep, and it does die or get maimed or gets led off while nobody is looking. (**Exodus 22:10**)
- An oath by Yehowah is to take place between them both that he did not put his hand on the goods of his fellow, and their owner must accept it, and the other is not to make compensation. (**Exodus 22:11**)
- But if they should for a fact be stolen from him, he is to make compensation to their owner. (**Exodus 22:12**)
- In addition to making compensation, the disgraced **thief**,
- As with the shame of a **thief** when he is found out, so those of the house of Israel have felt shame, they, their kings, their princes and their priests and their prophets. (**Jeremiah 2:26**)
- Was to bring a guilt offering and have the priest make atonement for his sins.
- In case a soul sins in that he does behave unfaithfully toward Yehowah and does deceive his associate about something in his charge or a deposit in hand or a robbery or he does defraud his associate. (**Leviticus 6:2**)
- Or he does find something lost and is actually deceptive about it and does swear falsely over any of all the things that the man might do to sin by them. (**Leviticus 6:3**)

- Then it must occur that in case he sins and indeed becomes guilty, he must return the robbed thing which he has robbed or the extorted thing which he has taken by fraud or the thing in his charge which was put in his charge or the thing lost that he has found. (**Leviticus 6:4**)
- Or anything at all over which he might swear falsely, and he must make compensation for it in its full amount, and he will add to it a fifth of it. To the one whose it is he will give it on the day his guilt is proved. (**Leviticus 6:5**)
- And as his guilt offering he will bring to Yehowah a sound ram from the flock according to the estimated value, for a guilt offering, to the priest. (**Leviticus 6:6**)
- And the priest must make an atonement for him before Yehowah, and so it must be forgiven him regarding any of all the things that he might do resulting in guiltiness by it. (**Leviticus 6:7**)
- Eventually the nation of Israel came to disregard these laws, and as a consequence, Yehowah allowed **robbers** and **thieves** from within and from without to plague the nation.
- And you will indeed become one who gropes about at midday, just as a blind man gropes about in the gloom, and you will not make your ways successful, and you must become only one who is always **defrauded** and **robbed**, with no one to save you. (**Deuteronomy 28:29**)
- Your bull slaughtered there before your eyes, but you will not eat any of it. Your ass taken in **robbery** from before your face, but it will not return to you. Your sheep given to your enemies, but you will have no savior. (**Deuteronomy 28:31**)
- And I shall have to turn away my face from them, and they will actually profane my concealed place, and into it **robbers** will really come and profane it. (**Ezekiel 7:22**)
- **Fraudulent practices**, especially the oppression of poor and needy persons, became common.
- Your princes are **stubborn** and **partners** with **thieves**. Every one of them is a **lover of a bribe and a chaser after gifts**. For a fatherless boy they do not render judgment, and even the legal

case of a widow does not get admittance to them. (**Isaiah 1:23**)

- Yehowah himself will enter into judgment with the elderly ones of his people and its princes. And you yourselves have burned down the vineyard. What was taken by robbery from the afflicted one is in your houses. (**Isaiah 3:14**)
- Can there be stealing, murdering and committing adultery and swearing falsely and making sacrificial smoke to Baal and walking after other gods whom you had not known. (**Jeremiah 7:9**)
- And must you come and stand before me in this house upon which my name has been called, and must you say; We shall certainly be delivered, in the face of doing all these detestable things? (**Jeremiah 7:10**)
- Has this house upon which my name has been called become a mere cave of robbers in your eyes? Here I myself also have seen it, is the utterance of Yehowah. (**Jeremiah 7:11**)
- O house of David, this is what Yehowah has said; Every morning render sentence in justice, and deliver the one being robbed out of the hand of the defrauder, that my rage may not go forth just like a fire and actually burn and there be no one to extinguish it because of the badness of your dealings. (**Jeremiah 21:12**)
- This is what Yehowah has said; Render justice and righteousness, and deliver the one that is being **robbed** out of the hand of the **defrauder**, and do not maltreat any alien resident, fatherless boy or widow. Do them no violence. And do not shed any innocent blood in this place. (**Jeremiah 22:3**)
- The people of the land themselves have carried on a scheme of **defrauding** and have done a tearing away in **robbery**, and the afflicted one and the poor one they have maltreated, and the alien resident they have defrauded without justice. (**Ezekiel 22:29**)
- And they have desired fields and have **seized** them, also houses, and have taken them, and they have **defrauded** an able-bodied man and his household, a man and his hereditary possession. (**Micah 2:2**)

- While the **thief** who **steals** for hunger's sake may not be as reprehensible as one who, like Achan and Judas Iscariot, steals out of greed and because of a bad heart
- Israel has sinned, and they have also overstepped my covenant that I laid as a command upon them, and they have also taken some of the thing devoted to destruction and have also stolen and also kept it secret and have also put it among their own articles. (**Joshua 7:11**)
- At this Achan answered Joshua and said; For a fact I, I have sinned against Yehowah the God of Israel, and this way and that way I have done. (**Joshua 7:20**)
- When I got to see among the spoil an official garment from Shinar, a good-looking one, and two hundred shekels of silver and one gold bar, fifty shekels being its weight, then I wanted them, and I took them, and, look! They are hidden in the earth in the midst of my tent with the money underneath it. (**Joshua 7:21**)
- People do not despise a **thief** just because he commits thievery to fill his soul when he is hungry. (**Proverbs 6:30**)
- For example, out of the heart come wicked reasonings, murders, adulteries, fornications, **thieveries**, false testimonies, blasphemies. (**Matthew 15:19**)
- But Judas Iscariot, one of his disciples, who was about to betray him, said. (**John 12:4**)
- Why was it this perfumed oil was not sold for three hundred denarii and given to the poor people? (**John 12:5**)
- He said this, though, not because he was concerned about the poor, but because he was a **thief** and had the money box and used to carry off the monies put in it. (**John 12:6**)
- Those desiring God's approval cannot be guilty of **thievery**.
- For I, Yehowah, am loving justice, **hating robbery** along with unrighteousness. And I will give their wages in truth, and an indefinitely lasting covenant I shall conclude toward them. (**Isaiah 61:8**)

- Do you, however, the one teaching someone else, not teach yourself? You, the one preaching; Do not **steal**! Do you **steal**? (**Romans 2:21**)
- Although Christians are not under the Mosaic Law, they are under command to love their fellowman. **Love does not work evil to ones neighbor**, therefore, thievery has no place among Christians.
- For the Law code; You must not commit adultery, you must not murder, you must not **steal**, you must not **covet**, and whatever other commandment there is, is summed up in this word, namely; **You must love your neighbor as yourself**. (**Romans 13:9**)
- Love does not work evil to ones neighbor, therefore love is the Laws fulfillment. (**Romans 13:10**)
- The second, like it, is this; You must love your neighbor as yourself. (**Matthew 22:39**)
- If, now, you practice carrying out the kingly Law according to the scripture; You must love your neighbor as yourself, you are doing quite well. (**James 2:8**)
- Any **thief** wanting to live under God's Kingdom rule must repent of his former course of conduct and learn to do hard work for a living.
- Nor **thieves**, nor greedy persons, nor drunkards, nor revilers, nor **extortioners** will inherit God's kingdom. (**1 Corinthians 6:10**)
- Let the **stealer steal** no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need. (**Ephesians 4:28**)
- However, let none of you suffer as a murderer or a **thief** or an evildoer or as a busybody in other peoples matters. (**1 Peter 4:15**)
- And the genuinely repentant **ex-thief** can rest assured of Yehowah's forgiveness.
- And when I say to the wicked one; You will positively die. And he actually turns back from his sin and carries on justice and righteousness. (**Ezekiel 33:14**)

- And the wicked one returns the very thing pledged, **pays back the very things taken by robbery**, and actually walks in the very statutes of life by not doing injustice, he will positively keep living. He will not die. (**Ezekiel 33:15**)
- None of his sins with which he has sinned will be remembered against him. Justice and righteousness are what he has carried on. He will positively keep living. (**Ezekiel 33:16**)
- A Hebrew idiom literally meaning, **steal the heart**, has the sense **outwit**.
- So Jacob **outwitted** Laban the Syrian, because he had not told him that he was running away. (**Genesis 31:20**)
- Then Laban said to Jacob; What have you done, in that you resorted to **outwitting** me and driving my daughters off like captives taken by the sword? (**Genesis 31:26**) Footnote
- And Absalom kept doing a thing like this to all Israelites that would come in for judgment to the king, and Absalom kept stealing the hearts of the men of Israel. (**2 Samuel 15:6**)