

a sermon on The Eighth Commandment from EXODUS 20:15

Thou shalt not steal!

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I. A PROPOSITION

Neither the robber of man, nor the oppressor of the poor, nor the robber of GOD shall enter into The Kingdom of The LORD!

II. THE TEXT - EXODUS 20:15 – THE EIGHTH COMMANDMENT

The King James Version of EXODUS 20:15 declares, “Thou shalt not steal!”¹ The Biblica Hebraica Stuttgartensia reads: לֹא תִגְנוֹב² - LO’ TIGNOV. And from The Septuagint, οὐ κλέψεις³ - Ou klepseis!

III. INTRODUCTION

The robber of man, the oppressor of the poor and the robber of GOD shall in no way enter into The Kingdom of GOD Above. What if the robber of man is seen to be a good Churchman in all other respects? Doesn’t this make up for stealing from his fellow man? No, it does not! What if the oppressor of the poor is seen to give often to charity? Doesn’t this make up for his oppressing the less fortunate? No, it does not! What if a man is a robber of GOD, but men are heard to say of him, “O, but he means well towards his fellow man!” Doesn’t this make up for stealing away from The Almighty what is due to Him? Most certainly not! For Saint James declares in JAMES 2:10, “For whosoever shall keep The whole Law, and yet offend in one point, he is guilty of all!”⁴

Does not the prophet warn in ISAIAH 64:6 that “...all our righteousnesses are as filthy rags?”⁵ And are we not instructed in JEREMIAH 17:9 that “The heart is deceitful above all things, and desperately wicked: who can know it?”⁶ Only The LORD GOD sees into the hearts of men and judges our works accordingly! But there is hope! By the cleansing and renewing power of The HOLY SPIRIT, The LORD desires as in PSALM 51:10 to “create in ...[us] a clean heart” and “renew a right spirit within ...[us]!”⁷

By JESUS CHRIST’s righteousness applied to our souls, and our sins given up to Him, The Lord calls all men today as He called ancient Israel in LEVITICUS 19:2, “Ye shall be holy: for I The LORD your GOD am holy!”⁸ The Lord repeats this same call to us through Saint Peter in I PETER 1:16, “...He Which hath called you is holy, so be ye holy!”⁹ For only in The LORD can our hearts be made right from within, our good works then springing forth from souls washed clean by The Blood of The Lamb of GOD! Only then may our love for GOD and neighbour be complete!

¹ 1, KJV, EXODUS 20:15.

² 2, BHS, EXODUS 20:15.

³ 3, BGT, EXODUS 20:14.

⁴ 1, KJV, JAMES 2:10.

⁵ 1, KJV, ISAIAH 64:6.

⁶ 1, KJV, JEREMIAH 17:9.

⁷ 1, KJV, PSALM 51:10.

⁸ 1, KJV, LEVITICUS 19:2.

⁹ 1, KJV, I PETER 1:16.

IV. THE MEANING OF “THOU SHALT NOT STEAL!”

In The Hebrew Text, the first word is LO' - לֹא - which means simply “not.”¹⁰ The verb GANAV - גָּנַב - means literally “he steals,” given to us in The Text in the simple, ongoing “You” singular form, meaning “Not you steal!” “Do not take by stealth” what The Almighty has duly given to another! “Don’t deceive out of or take away into destruction” what rightly belongs to your fellow man in either his property or his person!¹¹ Therefore we have LO' TIGNOV - לֹא תִגְנוֹב¹² - Not you steal!

In The Greek Septuagint text, the first word is likewise ou – οὐ – meaning simply “not.”¹³ The verb used here is from klepto - κλέπτω - meaning “I steal,” given in the “you” singular form as a future imperative command.¹⁴ “Whatever you may have done before, from this time forth,” as GOD commands, “You shall not now – nor ever again – steal that which belongs to another in either his possessions or his person!” So from Ou klepseis - οὐ κλέψεις¹⁵ - we have, “Not you will steal!”

The Catechism of The Catholic Church states that This Commandment 1) “...forbids unjustly taking or keeping the goods of one’s neighbour and wronging him in any way with respect to [the ownership of] his goods or his person [in body, mind or soul];” 2) calls for “...justice and charity in the care of earthly goods and the fruits of men’s labor;”¹⁶ calls for a responsible and charitable balance between 3) “the right to private property, acquired or received in a just way...” with 4) “...the original gift of the earth to the whole of mankind” from the loving hand of The Creator;¹⁷ 5) requires that the “Christian life strive... to order this world’s goods...” according to The righteousness of GOD and not according to the unrighteousness of man; 6) calls for GOD’s people order this world’s goods according “to fraternal charity” and Christian love towards one another with the same Divine love that CHRIST has for us!¹⁸

¹⁰ 4, Whittaker’s Revised-BDB Hebrew/Greek Lexicon B4782 LO’ לֹא or לוֹא adverb “not”...[negative particle often appearing before a verb], p 529.

¹¹ 4, Whittaker’s R-BDB Hebrew/Greek Lexicon, B1879 GANAV - גָּנַב - “he steals,” verb from GANAV - גָּנַב - to steal. Qal: steal ...accusative receive; ...objective persons = take by stealth...; deceive; of sudden sweeping off by storm, in simile; figuratively of destruction of wicked... Verb qal imperfect 2nd person masculine singular, p 170.

¹² 2, BHS, EXODUS 20:15.

¹³ 5, Barklay-Newman Greek Lexicon [UBS] Ou - οὐ (οὐκ, οὐχ) - adverb, not - (generally used with indicative verbs); used in questions when an affirmative answer is expected.

¹⁴ 4, Whittaker’s Revised BDB Hebrew/Greek Lexicon [UBS], klepto - κλέπτω - I steal, from klepseis - κλέψεις to steal. Verb indicative future active 2nd person singular.

¹⁵ 3, BGT, EXODUS 20:14.

¹⁶ 6, Catechism of The Catholic Church, The Seventh Commandment, # 2401, p 636.

¹⁷ 6, Catechism of The Catholic Church, The Seventh Commandment, # 2403, p 637.

¹⁸ 6, Catechism of The Catholic Church, The Seventh Commandment, # 2401, p 636.

“This command forbids us,” as Matthew Henry adds, “to rob ourselves of what we have by sinful spending, or of the use and comfort of it by sinful sparing, and to rob others by removing the ancient landmarks, invading our neighbour's rights, taking his goods from his person, or house, or field, forcibly or clandestinely, over-reaching in bargains, nor restoring what is borrowed or found, withholding just debts, rents, or wages, and (which is worst of all) to rob the public in the coin or revenue, or that which is dedicated to the service of religion.”¹⁹

V. THE ROBBER OF MEN

We are commanded by The Almighty to not be robbers of our fellow man! As Keil and Delitzsch say, in This Commandment is “prohibited not only the secret or open removal of another person’s property, but injury to it, or fraudulent retention of it, through carelessness or indifference.”²⁰ To steal from one’s neighbour is forbidden of all men. If it is then a scandal for even the heathen to steal, how much more is it when a man who bears The Name of CHRIST does so! For when a man who is in covenant with The LORD steals from his fellow man, he is in effect testifying falsely upon The Name of GOD. Why? Because his life and soul are sealed by The Grace of GOD, Who is holy and righteous! This is a taking of GOD’s Name in vain no less than doing so in word!

So Moses links stealing, lying, false testimony and taking The Creator’s Name in vain in LEVITICUS 19:11-12 directly: “Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by My Name falsely, neither shalt thou profane The Name of thy GOD: I am The LORD!”²¹ Saint Paul goes further, declaring that not only shall the thief cease from his thieving, but that he turn to honest labor, so that he is able to give in Christian charity to others that are in need! Paul says in EPHESIANS 4:28, “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!”²²

But the prohibition contained within This Commandment applies to more than mere physical worldly belongings of others! It forbids the injuring our neighbour in his good name, emotional peace and spiritual wellbeing. It forbids the injuring our fellow man in the means of Divine Grace administered to him through The Church, the charity due to him as a fellow creature created in The Image of GOD and the bonds of fellowship within The Body of CHRIST on earth which The Lord places him. It forbids the injuring in others the faith, hope and love which The Almighty calls forth in our lives by The precious Body and Blood of The Saviour! Does a man claim to love GOD? Then let him love his neighbour as himself! For the man who keeps The First Great Commandment will surely seek to keep The Second! What does our Lord say in MATTHEW 22:39?

¹⁹ 7, Matthew Henry, EXODUS 20, The Ten Commandments, 12-17, IV, The Eighth Commandment.

²⁰ 8, Keil and Delitzsch, The Second Book of Moses, Chap. XX., Vers. 13-17, p 124.

²¹ 1, KJV, LEVITICUS 19:11-12.

²² 1, KJV, EPHESIANS 4:28.

“...Thou shalt love thy neighbour as thyself!”²³ For then we shall not be found to be robbers of our fellow man!

VI. THE OPPRESSOR OF THE POOR

We are commanded by The Almighty not to be oppressors of especially the poor! As Walter Kaiser, Jr. observes here, “No man must despotically enslave or kidnap his fellow man, or usurp the rights to property he has not owned or been given.” Why not? Because “...The Lord owns everything in Heaven and earth...” and all men are indeed called to be their brother’s keeper as The LORD is ours daily with every breath that we take!²⁴ Therefore, to oppress one’s less fortunate and destitute neighbour – whether by means of taking away his meager possessions or wages necessary for the survival of himself and his family, or by means of taking ownership of his person or his loved ones - is to usurp The Lord’s authority over creation and pervert its purpose of meeting the basic human needs of all men!

The wisdom of PROVERBS 22:22-23 declares, “Rob not the poor, because he is poor: neither oppress the afflicted in the gate: For The LORD will plead their cause, and spoil the soul of those that spoiled them!”²⁵ As Walvoord and Zuck observe, “The poor, feeble, weak [and] helpless and the needy are easy prey for wicked people who can get their way in court by bribery and false accusations. But the defenseless are defended by The LORD, Who champions their cause and justly takes from those who unjustly take from the needy!”²⁶

For The Almighty is The Deliverer Who rescues the oppressed poor and needy! And O, what a fearful thing, to be found to be an oppressor of the poor before The Judgement Seat of CHRIST! We might well hear Isaiah crying out this warning: “Woe to such wicked men, for the wrath of The LORD shall come upon them, that the oppressed might be rescued and vindicated!” This is especially so of men who GOD places in positions of authority in society – both outside His Church and within His Church – who are called to protect the innocent and the weak, while punishing the wicked and bent! So when such men twist that Divine charge to evil ends, o what a fearful end they do face!

As Wycliffe says, The Messiah JESUS CHRIST will in His Kingdom Come “...maintain the rights of the defenseless and the poor (especially the meek who are persecuted for their faithfulness to GOD) as against the wealthy and influential.”²⁷ But Divine justice is not absent from this world until His Kingdom fully comes to earth as it is in Heaven, as wicked men might hope, thinking they have escaped the eye of The Almighty!

²³ 1, KJV, MATTHEW 22:39.

²⁴ 9, Expositor’s Bible Commentary, EXODUS 20:15, p 425.

²⁵ 1, KJV, PROVERBS 22:22-23.

²⁶ 10, Walvoord and Zuck, PROVERBS 22:22-23, p 955.

²⁷ 11, Wycliffe, ISAIAH 11:1-2, The Messiah to Restore and Rule, p 620.

The Lord extends His justice over all the earth even now, and has done so since the beginning of creation! Until CHRIST comes again, He ordains men into positions of authority in government to uphold the just, restrain the wicked, punish evildoers and deliver the helpless! And until CHRIST comes again, He calls us His Church on earth to extend His Divine justice and mercy to all the corners of the earth, that the lives and souls of men should be saved and that the poor and needy should not be oppressed!

Such is the warning in ISAIAH 10:1-2, “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!”²⁸ O wicked king, O bent lawmaker, O iniquitous judge, do you not know that The Almighty shall judge your soul, and bring your own works of evil back upon your own heads? So The LORD warns such men that they shall stand before His judgement seat in ISAIAH 10:3, “And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?”²⁹

The common brotherhood of mankind, and even more so within The Covenantal community – whether Old Testament Israel or The New Testament Church – demands that those who have not only not oppress those who have not, but that they also aid them in the same love which The Almighty has for all men! As John Calvin observes, “...the hands of the rich should be open to assist ...[the poor].” GOD reminds the rich and powerful in This Commandment “...of their common brotherhood, and sets before them ...The [Promised] Land in which by GOD’s goodness they dwell together. ...that they might be willing and prompt in their humanity, He forbids them to harden their heart...” against the poor.³⁰

GOD commands us then to show “...respect for human dignity, [which] requires the practice of the virtue of temperance, so as to moderate attachment to this world’s goods; ...the virtue of justice, to preserve our neighbour’s rights and render him what is his due; and the practice of solidarity, in accordance with The Golden Rule...”³¹ of our Lord in MATTHEW 7:12: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is The Law and the prophets!”³² Why? Because the Christian man is to show forth the love of CHRIST, by which he himself is redeemed! So Saint Paul writes in II CORINTHIANS 8:9, “For ye know the grace of our Lord JESUS CHRIST, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich!”³³

²⁸ 1, KJV, ISAIAH 10:1-2.

²⁹ 1, KJV, ISAIAH 10:3.

³⁰ 12, Calvin’s commentaries, Volume III, Last Books of The Pentateuch, 8th Commandment, 7. If there be among you a poor man, p 157.

³¹ 6, Catechism of The Catholic Church, The Seventh Commandment, # 2407, p 637.

³² 1, KJV, MATTHEW 7:12.

³³ 1, KJV, II CORINTHIANS 8:9.

VII. THE ROBBER OF GOD

We are called by The Almighty to not be robbers of GOD! Yet even the lives of good Christian men do at times follow the cycle of sin - suffering – confession & repentance – deliverance – blessing – apostasy – sin - which ancient Israel was forever repeating in The Old Testament!³⁴ As the ancient Israelites often robbed GOD, so we as Christian people today should take a lesson and warning of this same sin into which even we at times may fall into! For although GOD is forever faithful in His Covenant with us His saints, we must confess as mere men – though we are saved by His amazing Grace – still we are often unfaithful to Him!

“Will a man rob GOD?” the prophet proclaims in MALACHI 3, “Yet ye have robbed Me [complains The LORD]. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation” [declares The Almighty]!³⁵ As Walvoord and Zuck observe, “...Israel was accused of being a thief. Thievery against people was bad enough, but only a fool would try to rob GOD! Yet this was the charge against Israel.”³⁶ What a fearful thing to think it might be a charge equally laid against many Christian men, even ourselves!

The Almighty brings His complaint against His Old Testament Church, in that they withheld their tithes and offerings to His Levites and priests, and thus to Him! The ministration of worship suffered in The Temple and throughout the nation. Strangers, widows and orphans in need were left without support from the clergy, who themselves were in want for the basics of life’s needs. As Walvoord and Zuck observe, “Since The Temple was GOD’s House..., failure to support its ministry was considered equal to robbing GOD Himself!”³⁷ And this lesson is not only for ancient Israel, but for all nations: any nation that so robs GOD is cursed, and suffers the effects of the withdrawal of Divine blessing and protection from the people and the land!

As Wycliffe observes, “...the Israelites had made a[n outward] pretense of conforming to The Law [of GOD], presenting some tithes before GOD, but not all those The [Divine] Law required!”³⁸ Indeed, when the keeping of The Commandments becomes mere external religious formalism, as men’s hearts become hard and lack love for GOD first and fully, the breaking of The Commandments of The Second Table often comes first. And when, having abused one’s fellow man beyond the point of no return, the false superficial veneer of such outward pretended religious piety then often falls away completely. What follows is then the inevitable overt breaking of The Commandments of The First Table.

³⁴ 10, Walvoord and Zuck, MALACHI 3, VI. Fifth Oracle: Obey GOD (3:7-12), A. The Charge of Disobedience (3:7a), p 1584.

³⁵ 1, KJV, MALACHI 3:8-9.

³⁶ 10, Walvoord and Zuck, MALACHI 3:8a, p 1584.

³⁷ 10, Walvoord and Zuck, MALACHI 3:9, p 1585.

³⁸ 11, Wycliffe, MALACHI 3:10, p 918.

So it is noteworthy to find that the prophet in JEREMIAH 7:9-11 orders sins against one's neighbour – starting with stealing – as being immediately attached to sins against GOD – culminating in idolatry and apostasy! “Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 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? 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!”³⁹ But if we walk in The First Great Commandment of our Lord as in MATTHEW 22:37 – “...Thou shalt love The Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind!”⁴⁰ - then we shall not be found to be robbers of GOD!

VIII. THE REMEDY FOR OUR SINFULNESS LIES ONLY IN THE HAND OF GOD

If the heart of man is so truly wicked, and all our good works are as filthy rags upon our souls before The Throne of The King of The Universe, what is the remedy which will bring men to keep This and all The Divine Commandments? If we are to keep from robbing our neighbour, the poor and The Almighty in thought and word as well as in deed, to Who can we turn for such strength? Where is the remedy and by Whose hand may it be applied to the hearts of fallen man?

To keep This Commandment, and indeed all of GOD's Commandments, we require not only the external force of Divine Law, but also the internal purging of our souls of sin by the Spirit of The Creator! Our righteousness can not possibly flow from mere external form, but must flow from an internal righteousness, which only GOD can work in us! So Keil and Delitzsch offer further, “But lest These Commandments should be understood as relating merely to the outward act as such, as they were by the Pharisees, in opposition to whom CHRIST set forth their true fulfillment...”⁴¹ in His Sermon on The Mount,⁴² The Lord desires that we be “born again” into new life in Him!

The strength to keep GOD's Commandments with mere externalism, while our hearts and souls are unclean with sin, produces men like the hypocritical Pharisees, who The Lord said in MATTHEW 23:27-28 “...are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. ...[Who] outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity!”⁴³ Such religious hypocrisy is not limited only to the Pharisees of ancient Israel, but is alive and well in much of The Church in our own age! Like the Pharisees, such Churches dispense what The Reverend Dietrich Bonhoeffer called “cheap grace,” which he defined as “...the preaching of forgiveness without requiring repentance, baptism without Church discipline, Communion without confession, absolution without

³⁹ 1, KJV, JEREMIAH 7:9-11.

⁴⁰ 1, KJV, MATTHEW 22:37.

⁴¹ 8, Keil and Delitzsch, The Second Book of Moses, Chap. XX., Vers. 13-17, p 124.

⁴² 1, KJV, The Lord's 'Sermon on The Mount,' as in MATTHEW 5.

⁴³ 1, KJV, MATTHEW 23:27-28.

personal confession!”⁴⁴

Such mere external religious formalism, absent broken spirits and a broken and contrite hearts before GOD, is not what The LORD requires! Rather, what men are called to is to earnestly lament and confess their sins before The Almighty, that they might be washed and renewed in true inner righteousness! This is what David sought when he cried out in humble repentance in PSALM 51:10, “Create in me a clean heart, O GOD; and renew a right spirit within me!”⁴⁵ This is why CHRIST said to Nicodemus, a teacher of Israel, in JOHN 3:3, “...Except a man be born again, he cannot see The Kingdom of GOD!” So Saint John calls us to confess and repent of our sins before our Lord JESUS CHRIST in I JOHN 1:9, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness!”⁴⁶

IX. CHRISTIAN LIFE FLOWS FORTH FROM THE RENEWAL OF THE SPIRIT

The man whose heart and soul are set first on GOD above all things, which The Saviour calls us to in The First Great Commandment in MATTHEW 22:37 – “...Thou shalt love The Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind”⁴⁷ – is a man who will keep from within The Second Great Commandment in MATTHEW 22:39 – “Thou shalt love thy neighbour as thyself!”⁴⁸ Such a man does not fear the devil’s dark desires upon him, who still labors in vain to rob him of his faith, hope and love in CHRIST! For such a man knows that the victory is already won in The Saviour’s resurrection and ascension to the right hand of GOD The Father Above!

This is the life of the man of GOD who prays to The Almighty as in PROVERBS 30:8-9, “Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: 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!”⁴⁹ Such a man is saved from habitually robbing his fellow man, from oppressing the poor and from stealing from GOD what is due Him because he lives in The Light of CHRIST daily! And though he may fall and sin, such a man knows that our Great Physician JESUS CHRIST always waits us to forgive and heal us at The blessed Cross!

This is the life of the faithful Christian servant who, though he hungers for his Eternal Home Above, lives contentedly in love and service as a faithful servant of The Church on earth, ministering to his fellow man gladly as The Almighty sends him. Our Redeemer paints this picture for us in MATTHEW 6:19-21, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through

⁴⁴ 13, Grenz, *The Ethics of Discipleship*, p 180, paragraph 1. Grenz quotes The Reverend Dietrich Bonhoeffer on what may be called “Cheap Grace” from Bonhoeffer’s book, “*The Cost of Discipleship*.”

⁴⁵ 1, KJV, PSALM 51:10.

⁴⁶ 1, KJV, I JOHN 1:9.

⁴⁷ 1, KJV, MATTHEW 22:37.

⁴⁸ 1, KJV, MATTHEW 22:39.

⁴⁹ 1, KJV, PROVERBS 30:8-9.

and steal: But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also!”⁵⁰ Yes, our eternal home is indeed in Heaven. But while we are on this earth, our home is in The Church visible, and part of that treasure is in doing the works of Christian charity which our Lord calls us to!

X. IN CONCLUSION

We began with the seemingly simple Text of The Eighth Commandment, “Thou shalt not steal!”⁵¹ From there we explored the proposition that neither the robber of man, nor the oppressor of the poor, nor the robber of GOD shall enter into The Kingdom of GOD. Saint Paul declares in I CORINTHIANS 6:9, “Know ye not that the unrighteous shall not inherit The Kingdom of GOD?”⁵² Among the list of those who Paul warns will not enter GOD’s Presence in Heaven are unrepentant idolaters – robbers of GOD; unrepentant thieves and the covetous – robbers of men; unrepentant extortionists – oppressors of the poor. But this is not the note we shall end upon here!

The remedy for our sinfulness rests in the hand of GOD – not in our deserving His forgiveness by any good works – but in His Grace offered to us at The Cross of our Lord JESUS CHRIST! It is GOD The Father Who reaches down by His strong and loving arm to draw us back to Himself; GOD The Son Who redeems our souls from the terrible price of our sins; GOD The Holy Ghost Who renews our spirits into new birth of holiness! It is then that we by His nature from within us will seek to “...love The Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind”⁵³ and to “...love thy neighbour as thyself!”⁵⁴ And in so being, as well as doing, we shall replace robbery of our neighbour with charity and kindness; oppression of the poor with compassion and mercy; robbery of GOD with joyful praise and thankful worship! May it ever be so, in The Name of GOD The Father, GOD The Son and GOD The Holy Ghost! AMEN.

⁵⁰ 1, KJV, MATTHEW 6:19-21.

⁵¹ 1, KJV, EXODUS 20:15.

⁵² 1, KJV, I CORINTHIANS 6:9a.

⁵³ 1, KJV, MATTHEW 22:37.

⁵⁴ 1, KJV, MATTHEW 22:39.

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