

ones we may take from them the affection and love they deserve and need. Once again, we might not like to think of this as stealing but that is just what it is.

Occasionally some ethical questions are raised on this line. It is remembered that when Israel left Egypt they borrowed from the Egyptians all sorts of stuff: jewelry, goods, etc., and took these with them into the wilderness. "Was not that stealing?" some have asked. In the context of Exodus 11 the Israelites asked these things of the Egyptians who gave them willingly. From Egypt's point of view it was almost a bribe to get the Israelites to leave the land and end the plagues. From Israel's point of view it was the asking and receiving of what was their wages for years of slavery. We are not told of terms or agreements...we are told that the Israelites asked and the Egyptians gave. These may have been poor business arrangements on the part of the ancient Egyptians but they were not acts of theft.

Similarly the spoils of war do not constitute theft. While we do not like to think of war and the injustices thereof, the spoils are to the victor the wages and to the loser the price of ill-advised conflict. Israel often profited in this area (and lost as well) but it was not the means of national support.

The Eighth Command: in the New Testament

The New Testament enforces this command. Ephesians 4:28 announces that the one who previously stole should steal no more. He should be able to labour with his own hands, have what he needs, and be able to provide for other who may have special need. The reason for this change of conduct as well as the power to make it realistic is the fact that the person addressed has a new