

He Came to Seek and Save the Lost

Luke 19:10 is what our Master *came* for. This ministry is carried on by those who are here on earth in their physical bodies, who are His very own special people, actually, His Body. We're His Body on earth. We have His spirit. So Jn 17:11 says, "I'm going to heaven, and you're going to be here on earth — now you do what I came for. But you have to be perfected in the name that My Father gave Me." In order to do that in Jn 17, you better get your old crusty Bible out and look at it. "I will remain in the world, but they are still in the world." This is significant. Our Master came for a particular reason. Did He do that? Did He fulfill what He said He came for? Did He, back then when He spoke? No. He already began it by accumulating a few faithful followers. So that's who He's speaking of at that time. So verse 20 speaks about not only them but those who will believe in the future, that have never seen Him. They're more blessed than the people that have seen Him. So we'll be more blessed than even the apostles of old.

So this ministry of our Master, "I came for a particular reason," and this is carried on by those who are here on earth in their physical bodies who are His very own special people, the true sons of Abraham. If we're true followers of Yahshua, then we'll do what Yahshua does. That's what He came to do and He's going to do it through us. We then, if we are His true followers, who are still in the world, must do what Yahshua came to do.

Now, what did He come to do? He came to *seek*. The word *seek* means actually *seek*. We might think that we have sought, but we probably haven't sought as much as we're supposed to seek. We haven't sought as much as we're meant to seek.

When you look up the word *seek* in the Greek, Hebrew, English, and everything else, it means to look for, search for and rescue. It means to bring people home and immerse them into the Body, those people who are lost. We'll understand the word *seek*, understand the word *saved* and we'll understand the word *lost*, so we'll know what we're looking for and whose going to do it and what's going to be the outcome.

Luke 18:29 — Zaccheus was one who received or gained eternal life by faith in the Son. He was immersed into the Body, obviously, later on. Immersion into the Body is the final expression of the faith, before one can receive the Holy Spirit in Acts 2:28.

"To seek and to save those who are lost in this world" — if we do not seek and save the lost then we're lost, aren't we? If we don't do that, we're lost, because we're still the ones who are lost; we're not functioning according to how we're supposed to function. We're lost ourselves. And who is seeking for us? Is anyone out seeking for us?

We are those who are seeking the lost to save them. To place them under God's care is to SAVE them. That means to bring them *home*, to rescue them, to bring them to a place under God's care in His Body, the Edah on earth, to carry out the so-called "Great Commission." And it is a great commission (Mt 28:18-20). Jn 10:27 says, "My sheep hear My voice." Now this is very important because we're going to be talking about what *seeking* means in a minute. "My sheep" — who is He speaking about? Lost sheep. "My sheep hear My voice" (Jn 10:27). Jn 10:14 — "I know My own; My own know Me." Jn 10:27 says, "My sheep hear My voice. I know them and they follow Me. I give to them eternal life and they shall never perish and no one shall ever be able to pluck them out of My hands, for I and the Father are one." Now that's what saved me. We're in His hands and He's in the Father's hand. There's no way He can be plucked out of the Father's hands because He's seeking those who are lost, to seek and to save those who are lost.

Now we have to really get into understanding what we have to do when we go out into different townships. Now in Jn 17:11 it says, "Now I'm not going to be here but you're going to have to do what I came for" — to seek and to save those who are lost (Lk 19:10). How do we seek, look for, search out the lost sheep of Israel? How do we do it in the world? Now we know absolutely that our Master got this from the Old Covenant Scriptures, in Isa 62:12 — the word is *derusha*, which means *sought out*. So that's what you must do — SEEK OUT. The people who are found will be those who are found by somebody. They are looked for, searched for.

Eleazar: Eze 34:15 — I will keep my flock and I will lead them to rest. I will bring them back. I will bring back the scattered, bind up the broken, strengthen the sick. But the fat and the strong I will destroy. I will feed them with judgment.

What ways can we fulfill the purpose of Messiah coming to earth? What ways can we fulfill that purpose that He said, "I came to earth for" — a particular purpose. How can we fulfill it? We must search out every way possible to seek out, look for the lost sheep. We've really got to consider the ways by which we can seek out the lost. That's what counsel is for. One man isn't going to do it, but through counsel all of us can know how to seek and search and stay there until we're run out of town sometimes, until we can find some people that are in there that are hidden somewhere, you see? You go to all these towns — I've had this in my mind, seeking out, standing there, just like the prophets of old. They would just stand there on the square and they'll just keep on standing there until maybe someone will respond or take them in, give them hospitality or whatever.

How many ways can we do this? How have we in the past? We really need to have this mind when we're sent out to these places. We really need to have this mind whether they were sent or not. We're they sent? Obviously we have to keep ourselves clean. We've got to be filled with the Spirit. We have to be sent out in tears, it says, in weeping. That means our Father is weeping tears, searching for His lost sheep that His Son died for, to gather together, that He came to do.

So let's see. How have we really reached out to the lost in the past? How have we really *sought* them? I'm sure we haven't done it the way we were supposed to, the way we're going to do it in the future. We couldn't do it back then, could we, because we have to progressively come into revelation and understanding in order to thoroughly search the earth, for every lost sheep. We can't just wait till they have a flat tire out in front of our farm, and they come in and borrow the telephone, can we? A lot of people have come in that way, their car broke down or something. But that's not really what seeking and searching is.

Hakam: Jonathan Leonard went to do a job in Westchester County last week. While he was there he went to a park to talk to people. He met a man that he gave

a paper to. This man was at Promise Keepers and he didn't get a paper there, but Jonathan went to that park and gave him that paper. The next day he showed up in Palenville and had a five-hour conversation with Aharon Cohen. He calls every day. He totally received us. He's seeking.

We have walked before, haven't we? The last time they sent someone out to walk they found two people. The LAST TIME. They didn't send someone the week after that and they didn't send someone the week after that and they haven't sent anyone since. Now that's strange, isn't it? It was so WONDERFUL that they walked and found those two people. But the next week they should have been more eager to walk, shouldn't they, instead of not walking? "Oh! We found two people! Well, that's all our Father's going to save on earth and we found them! Two sheep." That's kind of how we are. But we just forget, we do something else, something else comes up. It's not the pre-eminent or foremost thing that our Master came for, in Lk 19:10. What happened in 1910? But it's Lk 19:10.

Now where do you find, in the Word, what our Master came to do? Lk 19:10. Remember, it happened in 1910, in Lk 19:10. What did He come to do? To seek and save the lost. In Christianity that's just a cliché or an idiom.

So we've walked. We've gone on tours. We've passed out freepapers. We've had cafes in different places and passed out papers. We've gone to exhibitions and passed out freepapers. We've had Common Ground Cafes and Yellow Delis. We have tables downtown, in every town, haven't we? We do dancing, we do skits, we do singing for this purpose. So that's just a few ways that we have reached out. We really need to talk about these things. We need to get at least twelve ways that we can really seek and save the lost, bring them home, save them, bring them home to be baptized.

What are we going to do till the end of the age? We're going to send out walkers. We're never going to fail to send out walkers because our Master came for that purpose. I think we can seek people more by walking, at least give them a chance to come out of their house and talk to you, rather than driving by in a car. It happened in Westminster Station.

If you say, "How many people here are the result of walking?" You'll see many many, many, many wonderful, wonderful brothers and sisters. Reya. All kinds of people. Timshal. You can just go on and on and on about people met from walking. Yair. Our Father spoke to us to walk. We're supposed to walk. We're supposed to send out walkers. We're working on a plumbing job today — Oh, gotta make money. What are we going to do? We'll starve to death. Or *orders*, we got to fill up some bottles with oil or something. But what's pre-eminent? What's the most important, pressing, foremost thing? To do what He came to do. Now, what else are we going to do till the end of the age? Pick up trash, keep it neat. That's just normal. That's just common sense. It's nothing else but common sense, to keep the place where you live clean. We can't have a trashy place. You don't know God is in that place, if it's dirty, right?

What else are we going to have till the end of the age? Sextons? We're never going to be without sextons, are we? We'll always have sextons. Every house has a sexton. Right? Not if we don't walk. We won't have any houses, or sextons. We won't have any houses, or sextons, or farms. No. So, walking is extremely important. Also tours. We've been pretty faithful to go on tours. That's more fun. But we have been to Grateful Dead tours, Phish tours. We have cafes now. We're really reaching out to people with cafes. What happens is every single person is totally occupied working in the cafe and there's not hardly any who can pass out papers except maybe once in a while. We're all busy making money. We don't send enough people for people to sit down and talk to. It happens a lot of times or most of the time, I'd say it happens. We build cafes and we don't have one person to talk to anyone in our cafes, unless it's a great strain. One waitress has to talk to someone and it just throws a kink in everything. Everyone starts complaining, grumbling.

So we have to really make sure that our cafes are there for that purpose. We have to make sure we don't just have an orderly place and wait on people and have good food. You might find that in the world somewhere but we have to have people that would actually have time to talk to people.

In France we've gone out to expositions. That's a good way to reach out to people. So many people came through that. Qashab came through that. A lot of people came through there. That's seeking, isn't it? That is a form of seeking. We are doing it. I'm not saying we're totally failures. If you could have a show of hands of how many came in through the Grateful Dead tours...

Yakob: I came in through the Grateful Dead tours, but I didn't move into the community until the walkers showed up at my door.

Oh really? Well, see there, next week, they didn't walk. So, those kinds of blatant contradictions and inconsistencies we have because of lack of faith, the cares and worries of this life (Luke 21:34), and things of this nature that take pre-eminence over what our Master came for. We don't understand what our Master came for. Let's have a counsel sometime and just talk about the ways that we really can reach out to people. I'm sure we can't do it all now, at this time. But as we do on, we want to be able to institute every way possible to reach out past the people. I can just see going into a town and really searching out and asking questions. We'll see the word *seek* here in a minute. It's like the inquisitions of old, in a certain way. We must be earnestly seeking Him, every day, also in the place that we live.

A lot of times we seek people other places but we never really seek people in the place where we live, having evangelists out on the streets talking to people, perambulating around, having conversations. Ha-emeq sent Chets Barur downtown yesterday in Oak Hill to talk to people. Pretty soon we passed him on our way to Cocksackie and, lo and behold, there was Chets Barur, right on the side of the street, talking to this man. See what I mean? He was talking to someone right in our own town. So, he was sent out to do that? Have you ever been through the town of Oak Hill? The village of Oak Hill — the hamlet. We've got to reach out to people in our own town or hamlet. There's a lot of hippie-type people in Oak Hill, with beards even, and things of that nature. We've got to invite them to our weddings and gatherings and Friday nights, giving them invitations that we decided to stop giving out.

Ahimelech: We got a college in our town to set up a dance class.

That's a way of reaching out. That's how it all began — with invitations. We used to give out cards to invite people to our rap sessions Tuesday, Thursday and Saturday nights at 7:30, and have the fish symbol on it, the “ICTHEUS” or whatever you call it. We'd give it to people and tell them to come. And they did. That's why I ran out the back door. But, we used to have a table in the Maples and everyone would come in and we'd get around that table and we'd pray. We'd get on our knees and pray that our Father would bring people in and save people. That's all I knew that I was supposed to do. I didn't know anything else that our Father was supposed to save people. But I came to find out 25 years later that that's what He came for. Of course we knew these things but I didn't know it as much as I know it now — that He came to seek and to save the lost. That's what I was praying for.

Qatan: Luke 19:10 describes His mission. Luke 21:34 describes our omission.

So anyway, we learned this time if we sow sparingly, we'll reap sparingly. If we sow bountifully we'll reap bountifully. We'll be bringing our sheaves behind us. Pr 11:24-25 reads, "There is one who scatters and yet increases all the more and there is one who withholds what is due, but it leads to poverty." The generous soul will be made rich. He who waters will also himself be watered. The one who scatters increases more. The one who sows, increases more. There is one who withholds more than is right and it leads to poverty. Obviously it'll lead to poverty if we don't bountifully scatter or sow, it'll lead to poverty. Eventually it will lead to poverty. But if we give and be generous, we'll be blessed. "There is one who withholds more than is right." In another translation?

One man gives freely, yet gains even more, another withholds unduly and it comes to poverty.

There is one who withholds more than is right and it leads to poverty. If we withhold more than is right it'll lead to poverty.

Verse 25 — The generous man will prosper, make everyone rich. He who waters will be watered himself.

The gospel has to reach the ends of the earth. The word *seek* means to desire. He came to desire. He came to seek. It's the desire of His heart. That's why you seek something — because you desire it. It's desired. What we're seeking for is desired. You don't seek for something you don't desire. Also the word means to endeavor to find — to *endeavor*. What does *endeavor* mean? A great effort. *Seek* is to IN-quire. You inquire about them. You inquire about the lost sheep, whoever's lost. *Saved* is of course to make whole again; to heal; to preserve; deliver; protect; care for in a home where care is expressed and love is prepared for our Master, made ready as a bride to be as a wife. Jms 1:21 — *Save your soul*, and all the verses in the Bible about being saved.

Seek is to inquire about or a seeker. Actually the word is actually *a seeker* — to search into or to investigate in every town. We've got to carry out an investigation in every town that we go in whenever we're sent out. We're going to carry out an investigation of who are the sheep there that are in hiding, that are lost in every town.

Seek is inquire, and that means to ask about. We have to seek to know by asking or questioning people. We used to ask people when we'd go into any town, "Do you know anyone who loves Yahshua (or Jesus Christ). Do you know anybody in town?" And they'd always direct you to the preacher. Sometimes they wouldn't. To *seek* actually means to make an examination. Actually it also says to *interrogate*. So we've got to interrogate people. Aharon can do that. He can question. It means to search out, seek, inquire. An inquirer or an investigator inquires in every place. Mt 28 — It's got to go to the ends of the earth.

Shoresh: Usually the word *interrogate* has a negative connotation, but really in it's essence it's to make an absolutely thorough investigation; don't leave any stone unturned, every avenue and possibility is considered.

Exactly. That's what *seek* means. Anything less than that is not seeking. Anything less than that and we're the ones who are lost. I mean we're not talking according to how we're supposed to be functioning — that's what lost means. That's right. *Interrogate*, not leaving any stone unturned. *Inquirer* — one who inquires, a secret investigator, inquiring in every place,

seeking, searching, inquiring, investigating. You've got to be inquisitive. So you go to town you've got to be inquisitive. What does *inquisitive* mean, children? What do you have to do to find out what inquisitive means? (Answer: You've got to seek it out.) That's right, you've got to be inquisitive, don't you? Some people are so inquisitive it bothers you. They're full of questions. *Inquisition*. What is *inquisition*. Do you think it has anything to do with inquisitive?

So Jn 17:11 — He has us here on earth to do what He came to do. Now that's true. If it dawns on us, if we arrive at that revelation and understanding, then it's going to change our lives and the whole Body. So He left us here on earth to do what He came to do in Luke 19:10. If we don't do it then He came in vain. What if no one ever does what we're saying that seeking and saving those who are lost really means? We're saying exactly what He meant by this. It's no less than seeking. Seeking means interrogation, leaving no stone unturned. Thoroughly the gospel's got to be preached and proclaimed and we'll be responsible for the blood of no man. Paul said, "You can't lay the blood of any man at my feet or on my hands."

So, if we didn't do it, then He came in vain, if someone doesn't do it. Or, are we His Body here on earth that He works through to do what He came for? Jn 14:18 says, "He has come to us. I will come to you. I will dwell in you. You will be My Body to do My will on earth. If I was here on earth I would show you what you must do. I am here on earth in you and you better do it. It's got to be done through you. If He were here on earth today — He IS here on earth. Jn 14:18 says, "I will come to you." That means His Spirit will come to us and show us the way, IF we're abiding in His Spirit. If He were here on earth how would He go about doing what He came to do, seeking and saving those who were lost?

Despising the Shame

We can't be intimidated can we? We can't be ashamed of Him. If we were ashamed of Him He'll be ashamed of us when He comes. So if there's any shame of us in Him, we'll never do it. There's a great thing upon us because Christianity tries to identify us with Jehovah's witnesses, identifies with the Moonies, identifies with the Mormons, identifies with all these people —

Christians. It's identification — we have to bear the shame, don't we? We have to *bear* the shame, *endure* the shame. Heb 12:1,2 — we have to bear, endure and despise the shame. We have to despise the shame. We've talked about this. I know what it means when I feel this shame coming to me. I have to treat it like I treat dung. How do you treat dung? You despise it. Even you see it, you feel it, you sense it but you despise it. He had to despise the shame because it is like dung. Shame is like *dung*, all over you. You've got to despise it and count it as despicable and then you'll be free of it. But, if not it'll just come right over you and you'll just be bathed in the shame. Dung is bad — that's reality.

Our Master said in Mk 8:35, “Whoever is ashamed of Me and My words, I will be ashamed of Him when I return before My angels in heaven and My Father.” That's what it says in that verse. But, if we do what it says in Mk 8:35 there won't be any shame. We don't live anymore for ourselves. Mk 8:35 is one of the most amazing verses where in order to be saved we have to be just like that. It says, “We have to deny ourselves, take up our cross. Whoever wishes to save their life will lose it. Whoever loses his life for My sake and the gospel's sake will find it.” We have to lose our life for His sake and the gospel's sake.

Heb 12:2 says we have to despise the shame. It's not that the shame is not there, is it? But we have to despise it. It's going to be there as long as there's a devil, an accuser. As long as there are evil spirits, it's going to be there. It was hard for Peter. He denied our Master three times. Maybe he did one more time after that. Paul rebuked him for it in Galatians.

If He were here today, how would He go about seeking and saving those who were lost, being just one person Himself. How would He do it? But now He has a many-membered Body, righteous men and women. *Righteous* means there can be no deceit, nothing that wants to glorify himself but only to glorify our Master Yahshua. That's what a righteous man is, a righteous disciple. He has a many-membered Body of righteous men and women (Mt 10:41). If you receive them, you receive their reward. Jn 17:18,20 — “As you sent Me into the world I also send them into the world.” Jn 17:11 — “I'm no longer in the world but you are in the world.” Do what He came to do.

Now the word *lost* could mean perishing in the world. It could mean *destroyed*, meaning you're no longer there or you might as well not be there — you're lost, like a destroyed character in the image of the Creator. Actually the word is *marred*. The same word translated as *lost* is *marred*. After you mar something it's marred. It's dissipated or defective or seriously damaged or injured. The image of God is impaired, spoiled, ruined. He came to seek and to save those who were seriously dissipated, marred, defective, seriously damaged, injured, spoiled, ruined. The world has marred them or mars us. The word means defaced, mutilated, mangled, disfigured, transformed into another image, bewitched, bothered, bewildered, in deep trouble, in distress, blemished. Mt 15:24 talks about lost sheep. That's what the lost sheep of the house of Israel are — the lost, mangled, distressed, defaced, injured, defective, lost. It's not just a little nice sheep lost out there, but it's hurt and damaged sheep. That's who He came to save, those who were sick.

Jn 10:16 talks about how He's going to gather the sheep. Jn 10:16 and Jn 11:52 talk about us. This is what's going to happen on the face of the earth. Right now it's beginning to happen, IF we obey and do what He came to do. If we actually seek out the lost, seek and save the lost. Jn 10:16 and 11:52 speaks of these sheep that were scattered abroad. DESIRED. Remember what we said in the beginning? What does *seek* mean? It means DESIRED. Now in Jn 11:52 talks about the sheep that were scattered abroad, must be brought back in to have one shepherd — one flock, one Shepherd. So what does Isa 62:11 say? If you go to Israel today and you see a sign up for a criminal it will say, *derush* — wanted or desired. This man is desired by the authorities. We even have wanted signs in America. “WANTED, DEAD OR ALIVE” it used to say in the Old West. So that's what it means — scattered abroad. Now these sheep scattered abroad must be wanted. They must be desired. They must be wanted. Now, somehow God has got to put that desire in our heart, His Body. Before we can seek the lost, we have to have a desire. They have to be desired *by us*. They HAVE to be! That's why it says we WEEP when we're sent out! We go out with weeping, with tears, and we'll bring those sheaves behind us. We'll come back rejoicing, singing, dancing and rejoicing, it says. Rejoicing means singing and

dancing. Cause they're sought out, aren't they. They're SOUGHT OUT. Isa 62:12 means *sought out* — *seek*. Our Master didn't just bring it out of nowhere. He got it from the Scriptures. Everything He said is from the scriptures and He brought it into the new. Isa 62:12 — *Sought out*, no longer a city deserted. How long has the city been deserted? 1900 years. You shall be called "Restorers of the Breach," also in Isa 58:12, restorers of that great breach in time, the restorers of it, bringing it together again, raising up the age old foundations, the age old foundations. Seek out. Sought out. You can't say "seeked out." That's bad English. You *seek*, but you can't say *seeked*. You say *sought*. It's the same word.

Ahimelech: You can see the importance of these signs we've been putting up. They're like WANTED posters. If we put them up, everyone will know we're looking for them.

Racham: When that shame comes upon you, you're good-for-nothing, even in the eyes of others you can suffer in the world, but you don't even have conviction about what you've given your life to. It's comforting to know that shame comes because there's a devil, an accuser, because you begin to feel that that's the way you are, what can you do about it? You can do something about it. You can despise it.

It feels just like someone has gone to the bathroom and rubbed it all over you. That's what shame feels like. It's the same thing.

Mevaser: What I've heard makes me want to seek first His Kingdom and not get caught up in the cares and worries of life, but trust that if we do what He came to do then He's going to meet our needs. We don't have to be sitting around worrying about our bills, our industry, but we can seek first His Kingdom. We can go out and find our brothers and sisters. We were at that wood push the other day and Yehudah looked around and said, "I don't know how we ever made it without some of these people that have come here in the last year or two." I don't know. Somebody went out and found us. Makes me want to be consistent to send out people.

It makes you feel wanted, needed, necessary. *Sought out* in Hebrew means *necessary*. It gives us dignity and worth to know that our Father sought us out.

Qatan: The most amazing thing about "He who sows sparingly, reaps sparingly and he who sows abundantly reaps abundantly," is that when we sent out everybody we could possibly send out with all the freepapers we could possibly

get our hands on... I've just been crying here this morning because of all these wonderful people that are responding. I never heard anything like this. I know our Father is getting what He wants, a little bit. It makes me want it to continue on. They're not coming out of the Grateful Dead, they're coming out of Christianity! The place where it's so hard to get anybody out of!

Shaul: What I heard this morning, not just the issue of finding the lost because they're needed and they know they're needed because you seek them out, but it's actually knowing that you're fulfilling what you're created for. The cares and worries of our life is really empty. It doesn't last long. Even the guys that I work with know that. They just go to work every day. It doesn't fulfill them. But really down deep they know they desire to go out and seek people. I can see how far off I've gone. This confirmed what was really on my heart. Like Jeremiah ben Racham and some of these guys — they get on fire.

Shoresh: I'm really thankful to hear what we've been hearing about shame because I know where the accuser gets me a lot is he tells me that the shame is me. Then I'm paralyzed. I don't even know what I would do except to pretend that it's not there. But just to realize that, who we are, that shame is real, therefore we're still approachable and we're still humble. That really helped me a whole lot. Because I know that when that shame comes to me it just really shuts me down and I get full of self doubt. This really encouraged me too. "If we don't seek the lost, then we're lost. We are the ones seeking. To bring them under God's care, is to save them." That really really encouraged me. Because that's how we know we're saved — because we experience His care. That's the very purpose that we have to live for. Those who may never go out to actually hand out the papers, they're just as important in salvation as those of us who go out because unless they come back to a place where they experience God's care then we're lost and we're going to continue to be lost. That's what I want to give my life to build up the Body so there could be a place where people can take experience God's care.

Someone has to take care of the baggage so that we can go forward.

Yonadab: You can see if those who are staying behind with the baggage are not seeking the same way as the people that are going out are seeking, then that's when they can get weighed down with the cares and worries.

Hakam: I know these are things that we need to hear. It has to be revelation in our heart that this is what our Master came to do. Since He is not here, we are, then our whole life is to fulfill what He came to do. If it's not revelation then it won't change what we do. I'm thankful this revelation is coming to us that we would understand that this is what we are to do. There's something about revelation that gives a person confidence. You can tell if we do something by

principle we don't really have any confidence. The first little thing that comes up of what we're doing it for, because we don't really have confidence that that's the path that we're supposed to be walking on.

Just think if we really devoted ourselves to this, then everything else would just come after it. It would dictate our whole way of life. It would give us a reason to fix our houses. It would create everything we need. It would give us disciples. It would give us farms. It would be our motivation for everything and the proof that we have true spiritual life. That's why we have to have revelation. You can see how we're coming away. Our God is cutting us away from the mountain. To me the mountain is the way the world lives. If we're of the world, that means we live like the world. You can tell we're being cut out of the mountain because we're learning to live like the Son of God when He came to earth. We're not living like the world. That's really what we fall back into is living like the world, like Lk 21, we start being driven by the things that drive the world, when we should be being driven by the Spirit, according to the revelation.

It really encouraged me to hear Yoneq teaching this today because I know in my spirit there's something that wants this, I really want this way, to have confidence in this way and not have anything in me to shrink back, to be distracted thinking that we're supposed to be thinking about something else. Before we were going to Washington, one day in the minchah I was thinking about how I'm being saved. I was thinking about all the deep roots that our Father plows up in my life to save me and I have a choice everyday to let Him save me or not save me. Then it made me start thinking about all the people that are so lost in the world, in Christianity, how seriously lost they are in Christianity. And it made me have compassion, tears, desires. It made me want to see the lost not be lost. The word *lost* means destroyed, like a destroyed character. So you look at yourself and you see your destroyed character, you see our God saving you from your destroyed character and you think about the world, these people have been so ripped off by their feelings, have been so devastated.

I could sense that in Washington, the feeling of devastation in these men, false teachers putting this cloud, furthering the cloud over them. A man we picked up said, "I'm fed up with this stuff. I'm sick of pep rallies. I want to obey the Word of God. I want to find somebody who can show me how to obey what Jesus said. That's what we're going out for. That's how they feel deep inside. They don't look like it on the outside. They're wearing ball caps and doing what they do but deep inside, they're devastated.

It seems like they're devastated. It seems like half of them have big beer bellies, pot bellies. The glory is gone.

David Zerubbabel: I know I want to come to full repentance for the way I was in Washington because I know I wasn't *beside* myself. I recognized the lack in me when I was there. I talked to a brother about it. But now I see what was going on. I think when I repented there I received a measure of grace and I was able to go out. But I see that I didn't despise the shame. I was there and the cloud settled on me. I was completely repulsed by the whole environment. It made my skin crawl. I didn't want to be there. I had the wrong reaction to it. I let the shame come upon me and I didn't despise it in a way that it needed to be disposed of. I didn't shake it off. I didn't love enough to recognize that what I've been saved for is to be Zerubbabel, to bring people out of confusion. So I let this cloud settle on me of introspection, I don't know what it was but it was unclean. I felt unclean.

I talked to Racham about it at the time and I was able to go out and talk to people. It grieves me because I was there and I wasn't beside myself. It was an opportunity to reach people like me who are stuck in Christianity. I heard that the man I love the most in Christianity, from Dorchester, was there. Someone saw him. When I heard that he was there I was horrified. I thought, "Now he's not so stupid as to fall for this." But he was there and I would have been there too. But as sickening as the whole atmosphere was, as cheap and utterly empty as it was, I would have been there. So there were people just like me there. I didn't see it. I want another chance. I don't want to ever go there again and be hindered by this revulsion. Our Master despised the shame of what Judaism had become in His day. It just made Him cry and weep over Jerusalem. They didn't even know they were visited.

I think what's in my heart is that this 1.5 million people could at least have opportunity to somehow, some way to see the phrase, *The Three Eternal Destinies*, at least for the future. It's something that's going to gouge them. If we have 2,000 calls there's 20 times that many on the Internet that didn't call. I'm thankful for that. We need to continue and continue and continue to pray in our clans that an underground would develop. You can see it. It's been brought to our mind. It's being talked about in the churches. Those who have a heart to do His will *will* understand.