

Thieves

Jn 10:10 — A thief's objective is to steal, and if you are in his way, he will kill you. He comes to steal, kill, and destroy. A thief comes to steal, kill, and destroy. But our Master says, *"I came that they may have life, in abundance"* — abundant, a lot of life.

Ha-Emeq: I felt really bad when I heard that a thief came to our store. It reminded me of one time in Brazil when a thief came and stole the bag of someone who had come over to visit. The thief came and robbed it and he took off. It was such an awful feeling, of being robbed. And this was a valuable bag; all the girl's papers and things were in there. And even the bag itself was a really beautiful thing. What an awful feeling of being robbed. It makes you go, "Ewww, somebody robbed us." You think of a really low, awful creeeeeepy person, evil — such a bad feeling of being robbed.

Our Master said, "Don't store up your treasures on earth so a thief can come in and rob you." It's the work of the evil one — such a low thing. You think of a thief, the lowest kind of a person. It increased my hatred for the work of the evil one, how he wants to destroy us. I can see how he comes to rob, and he watches. Like whoever robbed the store watched it to see when no one was there. And he'd check out all the doors and windows, like a cockroach or something. I don't want to let them come in. They said St. Joseph has a lot of those kind of thieves, petty thieves, little thieves. But they're the worst kind of thieves, those little thieves. They're just there, looking to rob us. Like the evil one is always looking for the weak place, looking for the one who's going to give way and looking for the way in to break the fortress of our God. He wants to break in and rob us of something. And all the doors need to be closed now and there need to be guards at the walls. I don't want him to come in to rob. And then we need to go back and check the place where they robbed us before because he'll come back to the very same door he came in before and see if he can get in there again. So if you get robbed once, then you better make sure you bolt that door because he'll come back and check again if he got in one time. But Yahshua, He said that He came to bind up the strongman.

Mt 12:29 — Satan was the strongman who had to be bound because we used to be in his house. Verse 28 — So our Master had to bind the strongman so He could go

in the house and get His possession. Satan was the strongman who had to be bound, because we used to be in his house. 1 Jn 5:19; 3:8 — Yahshua came to undo the work of the evil one. I'm looking forward to a really great plunder someday when we bind the strongman and take his possessions.

Ha-Emeq: When I was thinking about the evil one as the thief, when that girl was crying and crying over those valuable things that she had, she said, "This is my whole life; I had everything in there." Then I thought that actually if the thief came when that guest wasn't there, there wouldn't have been much to take. We had practically nothing that a thief would care to steal. But I felt so thankful that we don't store up our treasures here on earth. It is sad that they took that stuff down there from our store, and we needed to take better care of the things that we have. But it doesn't cause us to all cry and go into torment over some possession. But there *is* something precious. There is just one treasure that *I* have, and that's you. And that's what I want to guard, so that he can't come in the walls and take away the treasures that you are. I want to be on guard. We need to take heed to what Yoneq said about making sure that nobody misses grace — then the guard's up against the thief. We have to watch so that he can't get in.

Mt 25:34,41,46 — You can see what is in store for those who receive the seed of Abraham and do good to them, and for those who do not. There will be no excuse for the ones who make a choice to follow the evil one. They will go into eternal punishment, and the righteous into eternal life. Our Father did not make the eternal fire for man, but only for the evil one. But now it is for those who make a choice to follow the evil one.

Chanowk: When ha-emeq said that we are the walls, I was thinking about how if we don't have salt in ourselves we cannot be salt to one another. If you don't have peace, you can't discern clamor. If you don't have salt, you can't discern when there is no peace. And if we are the walls, the evil one comes into the protection of peace through us — through the things we love on the other side. We all grew up in the world and there are things on the other side of the wall that we used to love, and when we love them, when we open ourselves up to them, that is where the evil one comes through into the protection of peace. And we will end up, whether we

know it or not, or want it or not, we will end up passing it on. Whatever we do habitually when we go in the world, that's the love of the world. Something we do habitually that is outside of the walls, that doesn't really belong inside the walls, that's the love of the world. It might be a small thing and seem totally unimportant, but when it's something we do habitually — every day or every week or every time we go to the lumberyard or whatever. That's where the evil one gets in, through whatever spirit causes us to do those things habitually, because we pass that spirit on to whoever is receptive, especially those we cover.

[Zachariah is not going to lift his hands. In the meeting he said he never gave up his life. He is not sure if he wants to be saved. Nehemiah does not want to lift up his hands because he feels so bad about his son.]

If Nehemiah goes past the Breaking of Bread without being restored, he will have to be washed — come to the realization of and confess and forsake his sin, whatever it is in his life that causes him to not turn his heart to his son, which caused these problems in his relationship with his son. If he goes past the Breaking of Bread, he will have to go back to the water and be washed.