

~LOST (375)

[English, misplaced, mislaid, missing, gone, vanished, nowhere to be found, gone astray, Opposite of, **found**]

- If a master struck a slave causing him to be unable to work, he was to make compensation for the time **lost** from the work.
- If he gets up and does walk about out of doors upon some support of his, then the one who struck him must be free from punishment, he will make compensation only for the time **lost** from that one's work until he gets him completely healed. (**Exodus 21:19**)
- In a case of **lost** goods the matter was to be brought before Yehowah God, and he would decide who was in the right.
- 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**)
- 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**)
- An Israelite finding something of his enemies that was **lost**, was to recover it for him.
- That is the way too that you will do with his ass, and that is the way you will do with his mantle, and that is the way you will do with anything **lost** of your brothers, which gets **lost** from him and which you have found. You will not be allowed to withdraw yourself. (**Deuteronomy 22:3**)
- The she-asses belonging to Kish Saul's father got **lost**.

- And the she-asses belonging to Kish the father of Saul got **lost**. So Kish said to Saul his son; Take, please, with you one of the attendants and get up, go, look for the she-asses. (**1 Samuel 9:3**)
- As regards the she-asses that were **lost** to you three days ago, do not set your heart on them, for they have been found. And to whom does all that is desirable of Israel belong? Is it not to you and to the whole house of your father? (**1 Samuel 9:20**)
- Hushai described the men of David's, as men bitter of soul, like a female bear that has **lost** her cubs.
- And Hushai went on to say; You yourself well know your father and the men of his, that they are mighty, and they are bitter of soul, like a female bear that has **lost** her cubs in the field, and your father is a warrior, and he will not spend the night with the people. (**2 Samuel 17:8**)
- The Psalmist showed, that he had wandered like a **lost** sheep, and had not forgotten Yehowah's commandments.
- I have wandered like a **lost** sheep. O look for your servant, for I have not forgotten your own commandments. A Song of the Ascents. (**Psalms 119:176**)
- There is a time to seek out and a time to give up on something, as it is **lost**.
- A time to seek and a time to give up as **lost**, a time to keep and a time to throw away. (**Ecclesiastes 3:6**)
- The Song of Solomon likened the shepherd girl's teeth to freshly shorn ewes bearing twins none of which have **lost** their young ones.
- Your teeth are like a drove of freshly shorn ewes that have gone up from the washing, all of which are bearing twins, with none among them having **lost** its young ones. (**Song of Solomon 4:2**)
- Your teeth are like a drove of ewes that have come up from the washing, all of which are bearing twins, none among them having **lost** its young ones. (**Song of Solomon 6:6**)

- Damascus their capitol has **lost** courage, and she has turned around to flee. She has distress, like that of a woman about to give birth. Yehowah's word is coming true upon all of the nations, and there is no way to escape it.
- Damascus has **lost** courage. She has turned to flee, and sheer panic has seized her. Distress and birth pangs themselves have taken hold of her, as with a woman that is giving birth. (**Jeremiah 49:24**)
- Jeremiah was so depressed at the fall of Jerusalem that he said he had **lost** all memory of what was good.
- You also do a casting off so that there is no peace for my soul. I have **lost** memory of what good is. (**Lamentations 3:17**)
- Jehovah's Witnesses are focused on one thing and only one thing, growth. Their Bodies of Elders **talk** about shepherding calls but in reality they almost never get them done.
- In the past 15-20 years they as an organization have studied extensively with close to a hundred million people according to their own claims and yet today there are only seven million of Jehovah's Witnesses. The only ones they truly care about and spend their time on are the ones who work very hard in the preaching work. Others, the sick and ailing and broken and **lost** ones, they show little use for.
- They have not searched for the lost one for it is their policy that if someone stops coming to their meetings, then they simply view that one as a disfellowshipped one. What an un-Christian lack of concern!
- They treat the flock with harshness demanding that all accept their interpretation of the Bible. Anyone who genuinely disagrees is not reasoned with, but summarily dismissed and often slandered. The needs of the individual are not even considered.
- The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and the dispersed one you have not brought back, and the **lost** one you have not sought to find, but with harshness you have had them in subjection, even with tyranny. (**Ezekiel 34:4**)
- True shepherding is not just growing the flock larger and larger. It involves caring for the actual needs of the sheep. Regathering **lost**

or dispersed sheep, mending the broken ones, giving strength to weak or ailing ones, this is the work of a true shepherd.

- However the fat shepherds who get fat at the expense of others of the flock by pushing them away from the good pasturage, Yehowah will annihilate all of such ones. The Governing Body of Jehovah's Witnesses have fattened themselves off of the flock while abusing their fellow sheep, calling their good pasturage from Yehowah's hand, apostasy.

- Thus they keep all the rest of the flock away from this good pasturage that Yehowah provides while all the time they fatten themselves from the flock.

- The **lost** one I shall search for, and the dispersed one I shall bring back, and the broken one I shall bandage and the ailing one I shall strengthen, but the fat one and the strong one I shall annihilate. I shall feed that one with judgment. ([Ezekiel 34:16](#))

- Further he draws out the analogy, showing, that he will also become to them, like a bear who has **lost** her cubs, and then he would come at them, tearing apart the enclosure of their heart, their chest, thus killing completely. Then he would eat up his people there like a lion does, until they were no more. What would remain, then a wild beast of the field would tear to pieces.

- I shall encounter them like a bear that has **lost** its cubs, and I shall rip apart the enclosure of their heart. And I shall devour them there like a lion, a wild beast of the field itself will tear them to pieces. ([Hosea 13:8](#))

- Jesus now shows, that anybody member that cannot stay clean, we would be better off without. If a member of the body, like the eye, is causing us to stumble, and will cause the **loss** of our entire life eternally, then we would be far better off blind, and yet alive.

- Jesus was not here making a direct statement of just what we should do to correct the situation, rather he was showing how seriously we should address the problem, sparing no effort to gain the victory over it, so as to get life eternal.

- The counsel also has a secondary application to Christ's own spiritual body, the congregation, showing that any member of the body

who would invite uncleanness into the body, should be cut off from the body to protect the remainder of the body's members.

- If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. For it is more beneficial to you for one of your members to be **lost** to you than for your whole body to be pitched into Gehenna. ([Matthew 5:29](#))
- Jesus now extends the illustration further, showing that whatever body member is making you stumble, should be cut off and removed from the body, and that then, the body will survive. This emphasizes just how hard we should work to keep from stumbling.
- Also, if your right hand is making you stumble, cut it off and throw it away from you. For it is more beneficial to you for one of your members to be **lost** than for your whole body to land in Gehenna. ([Matthew 5:30](#))
- Their ministry was for Israel alone. They were to seek out the **lost** sheep, those who had wandered from the true path, and who were repentant and seeking a return to favor with Yehowah God, the great shepherd of his people.
- But, instead, go continually to the **lost** sheep of the house of Israel. ([Matthew 10:6](#))
- In answer to his disciples request, he stated to them that he had not been sent forth to anyone except the **lost** sheep of Israel, to the Jews.
- In answer he said; I was not sent forth to any but to the **lost** sheep of the house of Israel. ([Matthew 15:24](#))
- Then he gave a second illustration along similar lines showing that nobody puts new wine into old wineskins. If anyone would do so, then the wineskins would burst apart **losing** the wine, and also the skins. Therefore people put new wine into new wineskins.
- Likewise he came with new wine, new spiritual teachings, and he did not try to put these new teachings into those who were like old wineskins, unable to stretch out, and accept new understanding, but he put his new wine into new wineskins, and thus both were preserved, the new wine, the spiritual truths, and the new wineskins,

who could stretch out to accommodate the new wine they carried within them.

- Also, nobody puts new wine into old wineskins, if he does, the wine bursts the skins, and the wine is **lost** as well as the skins. But people put new wine into new wineskins. (**Mark 2:22**)
- Jesus then spoke to them an illustration of a man who had a flock of a hundred sheep. Then one of them gets **lost**. Will not the man with the hundred sheep leave the ninety-nine behind and seek out the **lost** sheep, until he finds it?
- What man of you with a hundred sheep, on losing one of them, will not leave the ninety-nine behind in the wilderness and go for the **lost** one until he finds it? (**Luke 15:4**)
- He is in fact so overjoyed at finding the sheep that was **lost**, that he tells his friends and neighbors upon returning home; Rejoice with me, because I have found my sheep that was **lost**.
- And when he gets home he calls his friends and his neighbors together, saying to them; Rejoice with me, because I have found my sheep that was **lost**. (**Luke 15:6**)
- Then when the woman finds the **lost** coin she calls her friends and neighbors and asks them to rejoice with her, because she found the coin that was **lost**.
- And when she has found it she calls the women who are her friends and neighbors together, saying; Rejoice with me, because I have found the drachma coin that I **lost**. (**Luke 15:9**)
- The father then had to rejoice, because this, his once wayward son who was once **lost** to him, had returned to him a changed man, more mature, and with a fine attitude toward him.
- Because this my son was dead and came to life again, he was **lost** and was found. And they started to enjoy themselves. (**Luke 15:24**)
- Then the father showed, that because this younger son was **lost** and then found, that they just had to rejoice over that, for he was as good as dead, and he came to life again. This is how Yehowah God

feels when men return to him, in heartfelt repentance over their dead works, whoever they may be.

- The Pharisees and scribes are like the older brother who were not lost, but working diligently in the fields, sharing the inheritance of their father. But they had a wrong attitude toward others, who sinned, and needed to get back on track with their lives.

- They should have rejoiced along with their heavenly father, that people were coming to repentance over their dead works, but they only cared about their own position before their father. Like the older son, the Pharisees refused to rejoice along with God and Christ, over the return of so many lost ones to his fold.

- Many false religionists today are also like this, fault finding of others, looking always to put people down, and focus upon their mistakes. They are not impressed when someone wicked turns to righteousness, neither do they actively look for such ones, or try to assist them in returning to their heavenly father. They quickly write people off as a **lost** cause. Thus they too refuse to share, in the rejoicing over those being saved.

- Yet many times people need to wander off of the proper course, and through hard times and tribulation they come to their senses and return to a righteous way of life. We should always rejoice over such ones, like our heavenly father and all of his angels do.

- But we just had to enjoy ourselves and rejoice, because this your brother was dead and came to life, and he was **lost** and was found. ([Luke 15:32](#))

- Then Jesus showed them all, what his purpose had been in coming and spending the night at this man's house. The Son Of Man came to seek and to save, what was **lost**, within the nation of Israel. This man was one of the foremost, among those needing his help. You cannot touch a man's heart, by standing away from him at arm's length.

- For the Son of man came to seek and to save what was **lost**. ([Luke 19:10](#))

- This he said in order for the scriptures to be fulfilled that: Of those that were given to me, I have not **lost** a single one.

- In order, that the word might be fulfilled which he said: Of those whom you have given me I have not **lost** a single one. (**John 18:9**)
- So Paul then told them not to become downhearted, because not one soul among them would be **lost**, however that they would **lose** the boat, and naturally all of its remaining cargo.
- Still, now I recommend to you to be of good cheer, for not a soul of you will be **lost**, only the boat will. (**Acts of Apostles 27:22**)