

The Locusts

Anah (#6030)

Miriam: “You have given me the shield of Your salvation, and Your right hand upholds me; and Your gentleness makes me great” (Ps 18:35). I was curious about that word *gentleness*, so I looked it up. The word there is *Anavah* (#6038), but a related word behind it is *Anah* (#6030), and it means to eye, to heed, to pay attention, to respond, to begin to speak, to sing, shout, to testify, and to announce. I just thought about when our Father is like that, when His eye is on me and He is paying attention to me, it makes me great, it enlarges my heart, it makes me be everything I was meant to be. (2 Sam 22:36 says His help makes me great.)

It made me really want to be that way to my friends and my children, because I know that my children get insecure when they don't have my attention, when I am preoccupied and I am too busy or dull. But when I am like that, it makes them great, and it gives them dignity. I know that I am that way and that we are all that way when we are that way to each other. When we are friends and we touch hearts, pay attention to one another, and respond we are like our Master in the way He responds to us.

Amen!

Nadiv: I am really thankful to be in the Body of Messiah today. There is no better place on the earth to be than where our Father causes His name to dwell. There He places His Holy Spirit to be in His people. I am thankful to be in the Body.

Amen!

I heard a voice whisper in my ear, when Miriam was talking about the word *Anah*. And this person that I heard in my right ear, “Don't you think that is someone's name?”

I think our Father speaks to us in the morning and evening minchah and what comes out of our mouth is of our Father. We all ought to agree with that. Someone else a while ago was saying all the words she was saying. And who was that you were referring to? And what did you think? So, obviously, this is (the whole Body joined in and said), “Anah.”

How could we not name her *Anah* when the Holy Spirit is naming her? Amen! (Many cheers.)

Anah: I have to say something. It is so wonderful, because at our gathering the day before (in Kansas City), I was talking about gentleness and how I wanted to have my strength under control. I accept! (Amen!)

Let Us Press on to Completion

I was reading Hebrews and right at the end of Heb 5 there is obviously something going wrong. They should have been progressing more than they had been. Maybe they were falling away. It seems like some of them were and some of them weren't. The light was waning. Probably they had not been encouraging one another daily, as it says in Heb 3:12-16. In the Heb 5:12, he says, "For, though by this time you ought to be teachers, but you need someone to teach you again the first principles of the oracles of God. You have come to need milk."

At a certain stage in their life they needed milk, but they should have progressed on. Now they have gone back to needing milk. Somehow they didn't progress and mature to need solid food. You can't give solid food to a babe. We learned about the three types of people already: the *natural* man (1 Cor 2:14), the *spiritual* man, and in the first part of chapter 3, the *babes*, and then the *carnal* man — so there are four. So, here we are either carnal or babes — we are not supposed to be natural man. But we should be spiritual men.

We are supposed to be spiritual, but a lot of us are babes. We are just now barely beginning, so we are babes. But by this time, fifteen or twenty years later, we shouldn't be babes anymore. It proves that we are just carnal. Here in Hebrews the babes are almost like the natural men. We have to understand what he is trying to talk about here, what he is trying to say. "For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, who are mature" (Heb 5:13-14a) — who are coming into perfection, it says.

That is, those who by reason have their senses exercised — or by use or practice — to discern both what is spiritually good and what is spiritually evil in the Body of Messiah (Heb 5:14b). They can discern what is acceptable and what is unacceptable. They know what discerning is.

“Therefore,” it says in the sixth chapter, “leaving the discussions of the elementary principles...” He is saying you should be able to leave these things behind and go on to maturity, or perfecting our faith, or completion, not laying again the foundation of repentance from dead works, and of faith towards God, and of washings. We know about washings, we understand that. If we don’t know about washings, we don’t know anything about anything, because even babes know that. In a certain way we are all just babes. We are not mature yet, and the race hasn’t begun, and someday we will go on to greater things than what we have learned so far. What we have learned in the last twenty-five years is just elementary teachings, really. That is, compared to what we are going to have later on — the revelation and understanding of what the Word is trying to teach the mature.

We can’t run the race with what we know now. You think we know a lot, but we don’t really, compared to what we are going to know. There is no use going on about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. (Heb 6:2). We know about these things. Not that we are not going to talk about them anymore, but we have to go on past that. We can’t just stay there and those things remain all we know, all we understand. That is what this is trying to communicate to us. Heb 6:3 — “And this we will do, if our Father permits us to go on.”

So, you can see what it continues to talk about after this, that if we hold our Master up to public shame, there is no repentance for that.

The Chewing Locusts

If you will look in Joel, you will see some of the things we are going to go onto later on. In a few years we will understand these things that we don’t understand now. We are not supposed to understand it. That is why we haven’t learned it yet, but we have to go on someday to these things we haven’t even imagined yet, what the Word of God is going to teach us later on. The revelation is still hidden in the Word. It is lying dormant there, ready to be revealed in its proper time.

You see what happened to the first Edah. You see what happened to Israel. Look at Joel 1. This is the very same prophecy that was spoken of on the day of Pentecost, but it wasn't even then the fulfillment of it. Why? It waits for the end of the age. In the fourth verse (of Joel 1) you see what happened to the first Edah. And you see in the third chapter that there is going to be a restoration of what happened there.

What happened to Israel of old? The Kingdom was taken away from them and given to a nation that would produce the fruit (Mt 21:43). Here is the chewing locust, "What the chewing locust left, the swarming locust has eaten, what the swarming locust has left, the crawling locust has eaten, and what the crawling locust left, the consuming locust has eaten" (Joel 1:4).

What does that mean? What could the chewing locust mean? They came and ate the land. We will see that there is nothing left in the land — there is no bread, no wheat, no wine (therefore no drink offering to give). There were no animals because everything was eaten away by the locust. That was the end of the nation. They couldn't give offerings and they couldn't give sacrifices.

How does the locust come in to us to chew? What does *chewing* mean?

Gidon: Maybe condemnation, introspection, I don't know.

Could be. So you have to supply your own understanding here, what you feel *chewing* meant. I thought maybe *chewing* meant accusation, *swarming* locust might have been mocking, *crawling* locust might be deception, and *consuming* locust might be discord, strife, and things of this nature. It might be something else, but you can see what it could be. That what's can happen – we can eat each other up. Somewhere it says, "consume one another" (Gal 5:15).

Accusations, strife, envy, and all these things will cause us to consume one another. The locusts are something of this nature. That is what happened in the first Edah. You can see the total devastation of the land in old Israel. Of course the lack of offerings was what happened to the nation, therefore their sins weren't being forgiven. Back then you had to have an offering for your sins to be forgiven. The Jews' sins are piled up as high as heaven, since there is no way to get them atoned for since 70 AD. I doubt whether there were Jews in the first century, after our

Master left, whose sin was forgiven before the Temple was destroyed. (Maybe there were some that lived by their conscience.)

You can see the devastation of Israel, when there was no longer grain or wine for the sacrifice. Grain and wine are what we partake of in our Breaking of Bread. You couldn't break bread if there wasn't any grain or wine. Wine comes from grapes, grapes come from the vine, and locusts had eaten it all up. There is much to be understood here. There is not enough time to go into it now, but you can understand it now if we are mature. If we are going into maturity so that we won't fall in the same manner as they fell and allow the chewing locusts (accusations), the swarming locusts (mocking), the crawling locusts come by *falling* into deception, and the consuming locusts by allowing discord, strife, and division.

That is what finally gets us, isn't it? Strife and sowing discord is the worse thing you can commit. You can murder someone, but that still wouldn't be as bad as strife and discord in the Body. If everyone here were murdered, they would be absent from the Body and present with our Master, but strife and discord — the things that divide us between from one another — that is worse.

The second chapter is still talking the consuming locust. Joel 2:25 – “I will restore to you again what the swarming locust has eaten, the crawling locust, the consuming locust, the chewing locust, my great army, which I sent among you. You shall eat in plenty and be satisfied, and praise the name of YHWH your God, who has dealt wonderfully with you. My people shall never be put to shame and you shall know that I am in the midst of Israel, that I am YHWH your God, and there is no other.”

My people shall never be put to shame, after that. Even the Day of Pentecost you can see what was said in Acts 2. In Joel 2:28, “It shall come to pass *afterwards*...” After what? After the restoration of all things, where I will pour out My Spirit on every person, on every nation, every tongue, every kind of nationality, and on every type of people. Here we are a crossbreed of every type of people. And we're together in unity and oneness.

Amen!

It is so wonderful! Your sons and daughters will prophesy. You see that, don't you? It is the greatest, most marvelous thing when I see the sons and daughters prophesying in our midst, right here.

Joel 2:28-30 — “Your old men shall dream dreams, and your young men shall see visions. Also, on my menservants and maidservants I will pour out My Spirit in those days. And I will show wonders in the heavens and the earth, blood, fire, and pillars of smoke.”

Has that happened yet? We are going to see it.

Joel 2:31-32 – “The sun shall be turned into darkness, the moon into blood, before the coming of the great and awesome day of YHWH. And it shall come to pass that whoever shall call on the name of YHWH surely shall be saved.”

This is talking about the remnant that is going to be saved. So, let's look at Joel, read it, and see what we can come up with to understand it. We have to have revelation and understanding to go on to those things that He can only reveal to the mature. He can't reveal it to babes. Babes can't understand these things, nor can the carnal, nor can the natural man. There are many marvelous and wonderful things that we have no idea yet what He is going to show us that come right from the Word of God. We have already had things revealed to us that babes can understand. Believe it or not, in the last twenty-five years we haven't come to the truth, but we have the grace to begin. Then we'll come to know the truth, then our Master will return for His people, when we are ready for Him.

He has promised that He is going to make up for all the years that the locust has eaten away. He is looking for a people who will inherit that promise, who will be diligent to the very end.

Jeremiah: What spoke to me about what we heard tonight was the way the locusts come in. I don't know that I have seen many of them, but I gather they come in and they eat everything, all the produce, everything, and so that there is no food anymore.

Yoneq: Different swarms come in, one after another.

Jeremiah: In the same way those things that we named that could be the locusts come in and take all our Master's food away. They take away all the food we

have in the Body, all our offerings, all our thanksgiving away from us. I just want to war against them. I want to be against accusation, against destruction, against mocking, against the sowing of discord. I don't want those things to come in and take our life away, take what we have for our Master away.

Those things are robbing us. If those things are in our midst, that is what robs us. I am thankful that we can each do our part. An accusation comes to us, but we don't have to listen to it. We can realize it is a destructive element in the Body and we can be friends with each other. We can talk to each other, and we can be open with one another. We don't have to receive accusations. I want to take this on and live by it.

Amen!

These personal locusts in our own lives take away our praise and our offerings, and we come here and we don't have anything to offer because of the locusts in our lives. We know how it is. There's no burnt offering without the grain offering or the drink offering. They take that animal, cut it up in pieces, inspect the pieces, and they burn it. Upon that altar they also put the grain offering and the drink offering. The burnt offering by itself is not valid. To give everything we have materially to Messiah is the grain offering. Everything is ground up, and put in common. Through it comes a loaf. The drink offering is our life being poured out on the altar. It all leads to making the peace offering of thanksgiving.

We don't want to be the plunder of others, like the first church was. We have the opportunity to restore these things and give true worship to our Father. Here we are, in this little place, part of our Master's Body in the restoration of all things. You are the ones. Our Father has chosen you to do it.

Amen!

Derrick: While Yoneq was reading in Joel, I was looking at the subheadings in the Bible. First it spoke about the locusts eating everything away. Then it kept getting better, speaking of our Father's restoration. And then it talked about His blessings that will be restored. Here we are being restored, just coming to know our Father. We can be healed from all the ways the locusts have eaten.