

The Grasshopper Complex

ha-êmeq — The other day, Yônêq was teaching us the difference between knowledge and wisdom, and what we need is wisdom. We come here because we want wisdom, and wisdom is different from knowledge. We need to know things. Two plus two is four... you know that, and once you know it, you always know it. You never forget that two plus two equals four. But wisdom is something different, and you learn it through being able to receive an infusion from somebody older and wiser who passes something on to you, or through proverbial lessons, the really hard times that we have all gone through that we all share in together. That teaches us wisdom. It is in a different part of us from where knowledge is. And it is something that there is really a famine of in this society. It is hardly even valued.

Knowledge is what you gain in the university, and the more you gain the smarter you are, but wisdom is not even considered. A proverb in the hand of a person who craves knowledge isn't very valuable. But a proverb in the hands of the wise is used very effectively to solve difficult situations. Through the proverbs we can amass a wealth of wisdom, and that is what we really need to gain as a council of elders — wisdom to deal with situations, because you are not all going to understand all about midwifery, or all about business, and you are not all going to have knowledge of what herbs to combine with what, but you are going to have wisdom, and that will cover all the areas.

Yônêq cannot stand it if you have a legal problem, and you run to the person with knowledge of law, or a medical problem to someone with knowledge of medicine. We need knowledge, but it is not a substitute for wisdom. We have all seen wisdom so many times just come through and win the day, whereas knowledge never would have.

So in the council of the elders wisdom is going to grow and be strengthened, and then you are going to go back with wisdom in the part of your soul that is open to wisdom, rather than just a note in a notebook. We are recording this so you don't have to write down everything, and keep your face in the book the whole time, because it actually helps to be able to look at one another. That is why Yônêq wanted us to be in a circle. But if he is just looking at a whole bunch of people with their heads down the whole time, it is not like having the eyes where he can see you, and you can talk, and he can hear you. He values you very much, and he wants to hear you. He needs what you have.

Shoresh — When I was listening to ha-êmeq talking about proverbs and wisdom, I kept having this vision in my mind about the Israelites going into the Promised Land, and we are right where they were. I know they wished that our Father would just drive out those people, the Canaanites, and the Jebusites, etc. But He actually told them He was going to drive them out little by little, because if He drove them all out at once they would just be overtaken by the wild jackals.

I know as leaders here we have frail, kind of shaky souls. We are not all upright and confident. We are learning, we are in the process, and I am thankful that is where we are at. Our Father is not going to drive all our enemies out all at once. We have to look at them. We heard last night how guilt is our friend, if we can listen and we can learn. Just as the proverb says, “If you turn to my reproof, behold, I will pour out My Spirit upon you and I will make My words known to you... whoever listens to Me will dwell secure; he will be at ease without dread of disaster.”

I am thankful we are in that day and we can learn from all these mistakes, and we can come out with our souls restored a little more. That was my heart this morning, that we could come out having the same soul, desiring the same thing, having the same emotions, the same insight, and everything that it entails.

The Israelites had a grasshopper complex, a grasshopper mentality. They listened to the wrong source. They made their decisions based upon what they heard from the ten men, not from the two, and something had gone wrong in their soul. The circumstances caused the Israelites to make the wrong decision. So here we are, and the circumstances can cause us to make the wrong decision.

The walled cities and the giants gave God’s holy people a grasshopper complex. Ten of the spies came back with a negative report, so they made them feel so small and insignificant, and powerless, and frustrated. Why? Because they looked at our Father in the light of their circumstances instead of the promise that He had made. It was a Promised Land they were going to, but they were more influenced or persuaded by the size of the men than the size of their God. So the Jordan River was not the great barrier that was keeping them from the land. The hindrance was a divided heart. They saw only the giants, and they saw themselves as grasshoppers. They didn’t see our Father’s

promise. So we have to see His promise, what His desire is, and what the prophecy is, that we would fulfill it.

The negative influence of the ten spies kept our Father's people from having their promise fulfilled before their eyes. The ten men said, "Be realistic!" They were really pragmatic. "We know the facts. We saw it with our own eyes." The ten men kept a million from the promise, only to die in the wilderness. The ten men were more of an obstacle to the people than the ten walled cities of Jericho. So the enemies of our Father's holy people were not the Hittites or the Amalekites or the Jebusites. His enemies were the ten men who said, "We can't do it. There is no way to victory."

What stopped Israel from entering the Promised Land? Pharaoh's hard heart? The Red Sea? No food in the wilderness? The Jordan River? The walls of Jericho? No. Just ten men — ten men who had an influence, and used their influence in the wrong way.

It doesn't take a great multitude to keep our Father's promise in abeyance. There is a promise in abeyance. The restoration of all things is in abeyance. It has been in abeyance for two thousand years. The first church failed; it didn't progress. So without faith and vision, we can hinder a great work that our Father wants to do. Just a few oppositional thinkers is all it takes. But what He wants to do is bring what we have started into bearing the fruit of it.

Just ten men caused thousands to weep, to stop short of His promised blessing. They all died in the wilderness, their bones bleaching in the sun. So what good was it? What would have been better: to have gone into the land, or to let their bones bleach in the sun in the wilderness? They just walked around and around for forty years until they all died. Their unwillingness to pay the price caused the Israelites to make the wrong decision. In every great undertaking, in every great endeavor, a price must be paid. The greater the cause, the greater the cost. I don't know whether there is any greater cause than what we have been called to do. It is even greater than their entering into the land,

even greater than taking the walls of Jericho down. So there is a great sacrifice. Those who accomplish much, sacrifice much.

So the price to be paid to enter the kingdom weighed heavily upon the people. It weighed heavily upon every person's mind. If they went into Canaan their security would be threatened, or so they thought. But the children of Israel would have been more secure fighting the giants in Canaan than wandering around in the wilderness, their bones bleaching in the sun. They all died anyway... without faith. And they went into death, of course. And they are still in death. It was the time to take the Promised Land, to pay the sacrifice for the victory. All they had to do was rely upon our Father, the God who promised the victory, who promised them the land — an enemy-free land.

They could have taken the land, and little bit by little driven off the enemies. But they didn't do it. They weren't obedient to the two men, but they took on the persuasion of the ten men. Up until that time, their God had done great and mighty miracles without His children having to pay any price. Now the situation would have to change. Victory required two essential things. It always does. That is the work of His children — to believe in the miracles of their God. So we have to work to accomplish His purpose and the greatest miracle. The greatest work we can do, our Master said, is to believe, to trust, and the miracles our Father can do through His grace.

The cities of Jordan would be conquered only when the soles of their feet touched the land — the land promised to them by YHWH. The walls of Jericho would fall only after our Father's people marched. For every fulfilled promise there is a price to be paid — obedience. The children of Israel looked at their circumstances instead of their God. They were influenced by the negative, pragmatic attitude of the ten who majored on the circumstances. They were not able to pay the price, so they made the decision and chose not to enter the kingdom, but go into death. There is a cross in the way of every crown worth wearing.

Acts 14:22 — We have to go through great difficulties in entering the kingdom. We have to deny our flesh. We will go through much hardship. You can't get out of it — there is going to be hardship. There is no way around it. It is an absolute fact, according to Acts 14:22. "It is through many hardships and tribulations that we must enter the land of promise." *Through* indicates movement — in one side and out the other. You have to go *through* much tribulation. Lk 13:24 — You have to go *through* the narrow gate. So like a baby that gets stuck in the birth canal, in transition, they got stuck in the middle. They didn't come out into the land, but into the wilderness.

So it is not just a matter of beginning the Race, but making it to the end of the Race. A lot of people can begin, but many are going to be stuck in the middle and are going to die in the wilderness. They were washed up, they were finished, never arriving at the destination and completion. So we must enter the land of promise — all who are faithful to the One who promised. Of the ones who were there in the beginning, only the youth went into the land — who were probably sixty years old by that time. For forty years they wandered, getting nowhere, accomplishing nothing, barely surviving, until they all dropped dead — no milk, no honey, no shouts of victory, just wandering.

Of the nucleus, only two entered the Promised Land. The rest died in the wilderness. They hung on to their own lives, but lost them. That is where our Master probably got that — if you hang on to your life, you'll lose it. Their decision determined their destiny. And all these things befell them as an example and a warning to us (1 Cor 10:10-11); they were written for our admonition, an express warning for us in these very days. It is written down for us, who are living at the end of the age. Maybe Paul thought they were living at the end of the age then, but it is written down for us. One translation says, "to fit us for right decision and action."

We are now in the days when we are right at the door for the promise to be fulfilled (Acts 26:6,8) by us bearing the fruit of the kingdom (Mt 21:43). We have

reached the climax, the consummation, the concluding period of this age. That is what it is talking about.

1 Cor 10:5 — “Nevertheless, God was not pleased with the great majority of them, for they were overthrown in the wilderness” (Num 14:29-30). So then, we must not be quitters, but climbers, until we arrive at the top. The level of your determination to reach the top is measured by what it takes to make you a quitter. The greater the climb, the harder it is, and the higher the price you have to pay. And that price tag is known by commitment. Did we make a commitment to our Master to stay? The commitment gets you started and keeps you going while others quit. The key to the kingdom is commitment. We are overcomers or climbers, not quitters. We are not going to be put in abeyance again.

Dan 2:44 says it will not be given to another people. What does that mean? In the first century, they were quitters and they were campers, but now in 1 Cor 10:11 our Father is calling for climbers to finish the Race to the top, restoring all things that are in disrepair, restoring everything. That means restoring parents who love their children enough to spank them in the right way. So we must leave our tents. Maybe some of us are in our tents; maybe the campers have camped and are in abeyance. We have to get out of our tents and go if we hear the Word. But maybe the campers are lost in the snowstorm, I don't know.

Do we have a grasshopper mentality, a grasshopper complex? A *complex* is a group of repressed desires and memories that exert a dominating influence upon the personality, or an exaggerated reaction to a subject or situation, or being concerned with something to the point of no return to the right way of thinking and acting. Some people have an inferiority complex. Where do you get that? Well, from some dumb parent who makes his child feel inferior, saying, “You're dumb. You're not like so and so. I don't know what I am going to do with you.” That puts the spirit of the inferiority complex

right into them. We said many years ago that there is no such thing as an inferiority complex or superiority complex; there is none of that in Messiah.

So a grasshopper complex is all these things. I taped a little teaching about forgetting the past¹ to that post right there [*at the entrance to the room we were meeting in*] for those who are concerned with themselves to the point of no return to the right way of thinking. They are so concerned with themselves, so engrossed with self-interest that the cross of Messiah is of no avail to them. They are engrossed in the complexities of reasoning. That is the complex that the climbers don't have — only the quitters do.

So we should have no grasshopper complex. Remember, the greatest test of your character or faithfulness is what it takes to make you a quitter, what it takes to make you stop climbing and break out your tent pegs. The most noticeable difference between those who climb and those who camp or quit is the motivation behind their perseverance. The one who succeeds is the one who will not quit. Neither the quitter nor the camper are those who do the will of God. Our Master said, "Who is My brother and My sister and My mother? He who does the will of My Father." How are you going to do the will of our Father if you are a quitter?

There will always be the stepping stones that we can make out of the stumbling stones. Even what is written to us in the New Testament and all the history of Israel, all the history of the first church, all the letters that were written — we can make stepping stones out of those. We have talked about how the Pilgrims were stepping stones for us. There will always be stepping stones that we make out of stumbling stones if we persevere in our trials. Rev 3:4 — The victors are the ones who know how to make stepping stones out of what would normally make them stumble and fall. Each stone is placed in our path to the top.

¹ *Forget the Past* (1999.12.00-T01)

What we ordinarily would have stumbled over can be a stepping stone. Are they a help to us or a hindrance? It is all according to how we handle each situation, which is what grace and glory and faith are for. It compels us to keep climbing and make stepping stones out of them all. That is the only pathway to victory. It is not going to be easy. It is tough. We all have our situations we have to handle, with our children, our wives, our brothers and sisters. Only the humble can make it.

Mountain climbers must eliminate extra baggage, unnecessary weight, in order to start the race to the top. So what is your dead weight? We all have some dead weight we have to eliminate — unnecessary priorities that we think we need. We have to have this, we have to have that, we can't do without this, it has to be this way... These hindrances have to be eliminated. As Paul said, count it as what it is — dung (Phil 3:8,13). We have only one priority — love, the motivating force behind all climbers who will not quit. Even going through great struggles, difficult situations, climbers never give up. They reach the top and they are victorious. Just as someone in England said, “Never give up, never give up, never give up, never surrender...” (Winston Churchill). They could have, they should have, but somehow they came through it.

David ben B'riyth — When light comes to us, we see the kindness and the patience of our Abba to continue to raise us up and help us understand our way. He helps us realize where we are at a little bit more. I know that keeping the covenant, being committed, and crying out to Him, and having Him fill our soul — it gives a deadly blow to the grasshopper complex. We ought to be encouraged and spur one another on instead of staying in the realm of pragmatic, “realistic” things that cause people to think we can't do it, and we need to stay where we are, and not try. But our Master always went toward Jerusalem no matter what; He always went toward our Father's heart no matter what — He never quit.

We have received His Spirit, which isn't timid. It is not a Spirit of fear. I want to be a participant here, and receive and believe in the glory that was imparted to His people, that our Master prayed that we would receive, and this is a place where we can receive it. I am thankful for our Master who speaks to us, and He helps us keep our feet steady, He helps us

to overcome. I appreciate His discipline. I am thankful for the wonderful things we hear.

Sho'er — I have been praying for weeks that our Father would speak to us in this meeting, and I took a walk this morning, and I really cried out that when I leave this meeting, what I heard would not just fade into my memory somewhere, but that something would go into my spirit and I would retain it. I am so thankful for what we are hearing.

When Yônêq said “What stopped Israel?” it affected me that it wasn't all these spectacular, huge, enormous obstacles that, to the natural mind, were impossible to overcome. But it was just ten men who had influence and used their influence the wrong way. That is for all of us, for me.

He said that the key to the Kingdom is commitment. I thought about Lk 13:24, where our Master said, “Strive to enter through the narrow gate, because many will try, and I tell you that they won't be able to.” That is the difference between the climbers, the campers, and the quitters. The quitters run into an obstacle, and they just throw up their hands. The campers are the “tryers” — they try, but they are willing to accept failure; they are not determined. But it would have been better to die at the hands of those giants than to have your bones bleach in the desert sun. The climbers are the ones that say, “I am going to follow my God to death if that is what it will be.”

I know that there is so much in me that is not that way. There is so much cowardice and fear, and complexities of reasoning. I was brought up to be successful, whatever that is; it is like a powerful force that is driving the whole world to destruction. Yet, here we are, trying to break away from that and build a different kingdom.

Yônêq said that it can't be given to another people. But we can't think that we can just sit back and relax and do whatever we want to, because it's not going to be given to another people, because we're at the end of the age, and it's got to be us. But, it's not going to happen unless we pray, unless we're determined, unless we're committed, unless we earnestly desire with all of our heart that His kingdom would come about on the earth.

I want to climb with all of you brothers. I want our children to climb with us. Our Father has something amazing forming on this earth. He has men and women who don't have anywhere else to go because our Master has the words of eternal life. I am so thankful to be here.

Nun — Love is really the deciding factor of whether you are a climber, a camper, or a quitter. If love isn't what motivates you, you are going to

eventually give up, or you are going to seek some comfort of the world, or bring the world into the Community. Love is really the deciding factor as to whether stumbling blocks become stepping stones. If that love is in your heart toward our Master, and that is supreme, then even the things that seem to be breaking you will make you.

Joshua and Caleb had love. When they saw the effect of what the ten spies had said, they cried out, “No! That’s not right! That is not what we saw! Let us tell you what we saw!” But, it was too late. The snowstorm had hit, and the people were engulfed. That generation died out because of unbelief. The land is promised to those who have faith, and that faith is going to be tested. It is always going to be tested. Faith isn’t faith if it’s not tested, or you never know whether it’s faith, you never know whether you love Him supremely.

Yônêq asked, “What does it mean that it is not going to be left to another people?” It means that their determination could not be thwarted. It will not be left because there is going to be a whole nation of Joshuas and Calebs who are consumed with our Father’s purpose. They are climbers, and if a snowstorm comes, they weather it and keep climbing. They get rid of all the dead weight. They say, “This is a hindrance to me, and I’m going to get rid of this hindrance. I’m going to get rid of what is encumbering me — I HATE IT!” And they keep climbing — it is so much lighter, and they can encourage, “COME ON!! COME ON, YOU CAN MAKE IT! COME ON!! THIS IS THE WAY!! GET RID OF THAT WEIGHT!! I DID, YOU CAN, TOO!”

That is what faith accomplishes, and I believe that this is the spirit that has to fill us. Having the same heart, mind, and soul — this is the essence of what is going to accomplish that in us, that that love would be supreme in us, and that would govern our tribes, our communities, and our clans.

Naboth of Manasseh — You can see that this grasshopper complex didn’t just go away after the 40 years in the wilderness, because later the whole army of Israel stood before Goliath, and they were paralyzed. King David was able to slay the giant because he had already faced the bear and the lion. He could say, “Our Father gave me victory over the bear and the lion, so surely He can give me victory over the giant.” Somehow, we need to not forget the ways that our Father has helped us. If we can see that, maybe we will have courage to go on.

Mevaser of Yoceph — Our Father gave us His wisdom to know the way. It was so wonderful what we heard about the stumbling block becoming a stepping stone. Each one is placed along the way to the top. What could

have strengthened Israel to go further is what defeated them, because they didn't turn the stumbling block into a stepping stone. They didn't trust in the miracle that our Father could do. Yônêq said that victory requires two essential things — that we work, and that we believe. We trust in the miracles that our Father can do.

I was here a few weeks ago, and Yônêq was talking about how we cannot compromise. The opportunity to compromise is always before us, but that is where we are defeated, that is where we are destroyed, when we compromise. We can't give even a pinch of incense, but we have to be true to who we are and who we follow. It was the wisdom we needed when we faced a stumbling block. We just said, "No, we can't compromise," and the stumbling block turned into a stepping stone. It was a miracle from our Father. It would have been so easy, and so reasonable, and so pragmatic to compromise. But we have to say *no*.

I am thankful for the encouragement and the wisdom of our Father. We can expect the stumbling blocks to appear before us, but if we see with His eyes and His wisdom, by faith and not by sight, they can be the stepping stones that will take us to the top.

Yehezkel of Levi — Our Father gave us the prescription today for one of those diseases that really make our nation sick. I want to go home and tell my brothers and sisters that I heard the cure. The quitters see the stumbling blocks in their lives, and they think it is just too much, and they give up. The campers are waiting on our Father to take those stumbling blocks away, but the climbers make those stumbling blocks into stepping stones. The Israelites heard those ten people, and faith wasn't in their soul, and it showed that they didn't really have fellowship. If we aren't in fellowship, we are just relying on our soul, being pragmatic and making compromises. If He is filling our soul, then the stumbling block will become a stepping stone, and we will take the land.

Yathed of Levi — Our soul can either be occupied by the enemy, or the Holy Spirit can dwell in it. If I don't invoke the Holy Spirit to dwell in my soul, then my soul will become my enemy, because naturally in my emotions, and in my mind, there will be disease. I am thankful that I can hear this. It would be such a shame if we were like that generation that wasted 40 years. It would be such a shame if we did not hear this. I want to hear this in my heart, and I am thankful for it.

Yotham of Asher — I saw that it is wisdom that turns a stumbling block into a stepping stone. Knowledge can make the stepping stone become a stumbling block. It convicted me because my natural tendency is to be

pragmatic. Wisdom is when you trust our Father, and because you love Him, you actually believe what He says rather than loving what you think. We need to have knowledge, but if it comes before wisdom, then look out! It was true — there were giants, and the report was accurate. Joshua and Caleb knew it, too, but they knew that our Father said He would help them knock those walls down. So all they saw were the grapes; they saw what our Father was giving them.

It's not just *what* you see, but I want to be saved from the *way* that I see things naturally. I really hate that because it hinders faith. I could easily be one of those ten men, but I don't want to be that way. I don't want to hinder our Father's purpose. I want to love our Father, and believe that He can do it. He needs a people that will say *yes*.

Othniel — We had a gathering of our whole tribe, and we said our motto for this year would be, "We'll keep our eyes fixed in 2006."

Mevaser of Yowceph — The encouraging thing was that it came from one of our first generation. We said that there must be some kind of a motto that we can have about 2006, and it has to have something to do with seeking and saving the lost on the West Coast. Then Jeremiah ben Gamaliel said, "I thought about, 'Keep our eyes fixed in 2006,' because we can't do it without our Master." It just strengthened my heart to hear that out of the first generation.

That reminds me of when we said, "You can be free in '73." We had that title for a freepaper.

Shomer — I received so much hope when I heard that stumbling blocks can be turned into stepping stones in the life of a victor. Those ten men were leaders. They had influence, but they used their influence the wrong way, and I took that very personally. Those ten Israelites actually became the enemies of our Father, because without faith and vision you can only hinder our Father.

Keli — Those ten men slighted our Father. In their hearts they lowered their estimation of our Father compared to those giants, so they actually slighted our Father, and they passed it on to the people, and the people slighted our Father, and that is why they had to go into the wilderness for 40 years and die. Even though the other two had wisdom, there was nothing they could do about what had occurred, because our Father had been slighted. There is no way that our Father can build a nation with people that are slighting Him.

What it takes is commitment on our part, and the proper fear of our Father, so that He knows that we know who He is, and what He wants on this earth. If we are committed to that, then that releases the miracles, to change the stumbling blocks into stepping stones for us, in order for us to get where He wants us to go. We aren't going to get the 100 farms that Nathaniel needs unless we ask Him! He wants us to know He wants us to have those more than we want to have them. We have to let Him know that we know — it's a relationship, it's fellowship, it's communion. That is what our Father wants. He wants us to give Him the confidence that He's got sons. I tell my sons, "I need you to give me the confidence that when I tell you to do something, you are going to do it." Our Father wants us to give Him that confidence. That is communion, it's fellowship, it's what is needed for eternity for us to be able to fill the universe.

Phineas Maqor — Our Master said, "If you love Me, you will obey Me. If you obey Me, I will reveal Myself to you." Our Father had to write on tablets of stone, "You shall love the Lord your God with all your heart, with all your soul, all your strength." But really, He wanted that to be in their hearts. But it wasn't there, so He put it on tablets of stone.

The revolution that established us in Chattanooga in the very beginning was love. That is what I have always heard — people on fire, loving our Master with all their heart, all their soul, all their strength. That is all there was — we didn't have anything else. I see how easy it is to lose that first love, and you get into the complexity of the cares of making a living, and then you find yourself going around in circles — driven by knowledge instead of wisdom. If we love Him, then the storehouse of wisdom will be opened up.

Qashab of Manasseh — I really appreciated what Yônêq said about the two essential ingredients to victory. We couldn't possibly knock down the walls of Jericho, but our work is to believe that He can do it, and we need to do our work. If we don't do our work, then He can't do His part. Our work is to believe, and then He does the miracle.

Emet of Zebulun — It would be better to die fighting those enemies than to have your bones bleach in the wilderness. It would be better to die than to let down the One who gave you life. The greatest thing that ever happened to me was to meet our Master Yahshua in the Body of Messiah. I was so desperate, I was finished. But I was so loved when I met the Body of Messiah. It's amazing that there are six billion people on this planet, and they don't have friends, but I have so many friends. To not respond by giving my life and crucifying my flesh is so terrible.

You could say of the Israelites, “Why couldn’t they have another chance?” But they deserved death, just as I deserve death if I don’t respond in this short life to what our Master has done for me. Until the day that I decide that He is worth me crucifying my flesh, then I don’t deserve to see Him.

When I was first in the Community, and I was not saved yet, I took a ride with Chanowk and he said, “Do you ever pray?” I said *No!* I thought it was almost crazy. Then I went for a walk around Island Pond. I was kind of hoping that the sky would split. I was hoping that if God was really real, then He would show me something. I was hoping that He would write something in the clouds. But I went down there, and I just started crying and repenting because I knew that I had a debt that I couldn’t pay, and I knew in my heart that He was real.

I wish the Israelites had made the decision, “Well, who cares if we get killed? He is worth it.”

Aquila — You can give your body to be burned and do all kinds of things, but if you don’t have love in your soul for Yahshua, and believe in Him, you’ll be just like the seven men who saw Paul casting out those demons. They said, “Let’s go and just do it in the name of Paul.” Those demons beat them to a pulp, and they ran out screaming. I really want to hear these things, and not be like the Israelites. They tried to go in later, and they got beat up. We have to go in when He is calling us, and He is calling us right now — now is the time. I am really thankful that we are being called. We are hearing the command right now, and we are being strengthened inwardly to go in right now, and I am thankful.