

**Tired of feeling bloated?
Your problem could be leaven...**

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GREETINGS: It is such a blessing for me to bring you the Good News. We are going to be talking about the righteousness of God. What is this righteousness of God that is talked about in the third chapter of the book of Romans? Today, I am going to show you that the righteousness of God is the equity of God, the goodness of God, the truthfulness of God, the faithfulness of Jesus, in saving us. We are going to use scriptures from Hebrews, Psalms and Romans and explain this concept. We are also going to look at the law, and mixing law and grace, and how that is not good for us and how we should only trust in Jesus and what He has done for us.

PRAYER: Father, I want to thank You for Your goodness and Your kindness. I want to thank You for the grace that You have towards us. Thank You that You love people and that You want them to know who You are, and what You are, and what You have dreamt for them. Thank You for Your love, oh God, the wonderful love that You have expressed towards us. Amen and amen

TODAYS' MESSAGE:

We are going to start from **Hebrews chapter 10.**

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers (Those people who come to it) thereunto perfect. We see here that God has perfection in mind.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

What is very important to understand here is that the way the writer of Hebrews addresses the law is from the perspective of the law setting people free from sin. In other words, the law was not something that you had to do to qualify before God. That is not the context where it is used. It is used as a remedy for sin. And that, I believe, is the true context wherein we find the law.

The law was basically that which you had to do to set you free from the power of sin and the power of death itself. Many times, even in Grace circles, we preach the law. I've done it myself but I have come to a deeper insight in what it was to the Jews. The law was something that they thought they had to do or it was a way of living that would keep you free from the bondage of death and decay and corruption, and so forth.

So, the writer of Hebrews does address the law as a remedy. That is why we see in verse 1 it says, ***For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.***

The law couldn't bring perfection. The law could not bring a condition where you are not a slave of sin. So, man was basically enslaved under the power of death, under the power of destruction, under the power of decay, under corruption. Then the law was given as something that could set man free from that. We see that just in typical laws in a country as well. The law is offered as that which would assure freedom and protection and it would stop crime and all those kinds of things. Like if there were a lot of thieves, we would bring in a law that says, "You should not steal." And then there would be a punishment connected to that and that would then get people to say, "Let me follow after the law and my life will not be inhibited. I will be free. I will live a good life. So then let me not steal."

So, the law was seen as something that could remedy man from the bad, or the evil power, they were under. What the writer of Hebrews then comes and does here is he says that the law didn't have the power to do that. We find that the law could not do that through the old sacrificial system. It couldn't set people free from sin.

It says in verse 4, that if it was possible for the blood of bulls and goats to take away sin, then it would only have been given once. Now, that is a very important thing to know as a foundation. I also want to bring to your attention that I do know that we today, in the church, are not in a place where we are even familiar with the sacrificial system. It is, basically, not relevant to preach to us. This was a relevant message to the Jews. It is Hebrews. This is written in Hebrews. It was written to the Hebrews. There were people that were of that culture. You might say, "How is this relevant to me?"

I do believe that it does have relevance in how we have changed the laws of that time into something else. It is just hasa different set of things that we continue to do that can set us free or secure our future, etc.

I just want to just warn you by telling you this: When the Hebrew people heard the message that was addressed to their law system and what they thought would secure their future and the Gospel was preached to them and they were told, "Listen, that which you think can set you free and keep you free and assure a good manifestation and a rulership of the thing of God in the earth is actually not powerful enough to set you free." It was highly offensive to them. Now it is not offensive to us. We would hear that and say, "Yes, those Jew boys should have known better!" But, if we go and we

address them in a way that is closer to our hearts, we will find that we also become offended.

The scripture in Hebrews that says that when God sees you as a son, He is, basically, going to correct you. He's going to bring correction and that correction is not pleasurable. That is going to be the feeling that we will have as well.

So, first of all, as an introduction, I'm pointing out here that the law was not able to help man to be set free from sins. We say it this way: You cannot legislate holiness. You cannot have anybody set free by legislation and that is what was, basically, taking place here. They thought the holy life was to live by the law. But, as they lived by the law, did the sacrifices and all those kinds of things, they found that that they couldn't be set free. Then the writer of Hebrews uses Psalm 40. What he is trying to say here is, "Should it have been the case, it would only have been needed to be done once."

The sacrificial system, the sacrifice of a lamb, would only have taken place once and then those who come to it would have been perfect. But because it is done over and over and over, it is a sign that it doesn't work. That's very important to understand!

5 Wherefore when he comes into the world (Talking about Jesus), **he says, Sacrifice and offering you would not** (He didn't want it!), **but a body have You prepared for me:**

I want to bring attention to "**Wherefore**" because it flows from the previous verses. So, what he is saying is, "Because the law does not have that power... It is not even designed to bring that forth in you. It cannot set you free at all! It says, "Should the sacrificial system and the law system by which they walked and the way they interpreted that, had been accurate, they should have had only one sacrifice and no more remembrance of sin."

When we talk about remembrance of sin is, from there they would have had a hopeful expectation of salvation, freedom from corruption and, if we use a term that we use today, freedom from the enslavement of sin, and all those things, they would have been absolutely free. They would have seen no need, whatsoever, to have brought another sacrifice because they would have seen, "We are okay, now! We have the surety of eternal life. We are 100% fine. There is no need to continue with these things for we are now free from the bondage of mortality. We are free from sin in the flesh and we are assured of eternal life!" That is what they would have said.

But, since the law could not do that, the Bible says in verse 5: **Wherefore** (for this reason) **when he** (Jesus) **comes into the world he said, Sacrifice you did not want** because it could not heal His people! It would be equivalent to a medical doctor. A patient comes and sees him at his office and says to him, "I'm struggling" They do tests and realize that this man has liver cancer. But, in the meantime, this man went and read up on band-aids and bandages. And what he does is he is very skillful in bandaging himself. He would put the band-aid on and put bandages around his waist

and put pressure and all those things over the liver, thinking that he is now going to be healed from liver cancer.

The fact that he puts those bandages on and he has to put them on all the time, and after six months he is still wearing it, means it doesn't work.

If you get to a doctor and he looks at what is going on, the first thing that he is going to say is, "**Bandages/wouldest not**" Something else was prepared for you, for it is not within the ability of a bandage to cure you. For if you could be cured by these bandages, you would have been cured by now. But, you're not!

6 In burnt offerings and sacrifices for sin you have no pleasure. Why? Because it cannot make you perfect.

7 Then said I, Lo, I come (in the volume (the true interpretation or in the fulness) of the book it is written of Me), to do Your will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin you would not, neither had pleasure in them; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He takes away the first, that he may establish the second.

10 By which will we are sanctified through the offering of the body of Jesus Christ once for all.

Now let's read and understand the thought of the writer here. He is saying, "If the law, the sacrificial systems, could set you free, then it would have only been done once... or more accurately, you would have said that it wouldn't have been repetitive. You do it once, or maybe if you had to do it five times and it worked then, then it would have worked. But, since it's been done for hundreds and hundreds and hundreds of years and it's not working, it means it doesn't work.

Then when Jesus came into the earth, He quotes Psalm 40. Jesus basically said that sacrifice and offerings You did not want. The reason why You don't want that was because it couldn't make the people perfect. So when we look at the law and when we look at Jesus, we look at Jesus and the law as something that God gives or as something that's supposed to clean us up and give us life. Even if we understood the law correctly in the Old it would have been seen as something that purifies us and not as something that we need to do, and we need to purify ourselves and so live the law. It has been seen as soap. It's been seen as something that must wash you and keep you clean and secure your life. The Old didn't work! Jesus said, "I see that You have come and You have prepared a body."

This body was then to conquer death and what God has sacrificed or what God has given is the body of Jesus. "You've prepared a body for me." Just quickly, a small point on that:

When we look at sacrifices, in the Old, a sacrifice was something you prepared and brought to God. You had to prepare a sacrifice. You prepared the lamb or you took the lamb to the priest. It was prepared by the priest in a certain way to check that it was done. Most of the killing and all those kinds of things weren't done by the people that brought the lamb. It was done by priests and so forth if what I have read is accurate.

I've read commentaries on this and now that is what I refer to. In the Old Testament there were places where we find Abraham and all did the killing and the slaughtering, and so forth. But whosoever did it is irrelevant. The point is that you had to prepare like Abraham prepared those bullocks. He slaughtered them, cut them in certain pieces. They had to be prepared in a certain way. So, in the very same way, God prepared a body. We can see that the Old Testament was a shadow of what **God** would do. The emphasis was never on what **we** do. The emphasis is never on what we bring to the table. The emphasis was on what God brings to the table... that which He was willing to prepare. And what He prepared, we see the sacrifices being prepared as the death of Jesus because we only see the slain Lamb. But, what God prepared, the body that He prepared, was a body that would, through death, entered eternal life and that is the body that we look at today. That is the body that He has given. That is why the Bible says that God so loved the world that He gave the only begotten, the resurrected body. That's what He gives to us.

So, in the New Testament, what this scripture says is, He takes away the old to give the resurrected body which would be the cure for our problems. Using the old system, over and over and over, couldn't work. And since we can clearly see that it doesn't work, we have to look at something that is greater.

With that in mind, I want to touch a scripture which can be very offensive to some but I want you to please give it some attention.

Mark 8:

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he (Jesus) charged them, saying, Take heed, beware of the leaven of the Pharisees, and (also) of the leaven of Herod.

Now that is a very interesting thing that He just said there. Now, we always say, "The leaven of the Pharisees." But, many times in the scriptures, it does not only refer to the leaven of the Pharisees but also that of the Sadducees. And here in this case, it talks about the leaven of Herod. Now, I do think that there were some Sadducees that were also in the leaven of Herod.

What is the leaven of Herod? The point that I try to make is the leaven of Herod was the teachings about Herod which was taught by the Herodians. So, we had the teaching of the Pharisees which was the leaven of the Pharisees which was what we are addressing now... the sacrificial system and the lambs and all those kinds of things. But then there was also the leaven of Herod, meaning the teaching of the Herodians. So, Jesus warns us. He ends the old and He brings the new. And as He brings the new, He

says, "This old repetitive sacrificial system is not going to work. A body was prepared. But while we are on the topic, Jesus says, we are saying that that old system, be careful of the teaching of the Pharisees which was the accurate implementation of all these customs and things... But also be careful of the teaching of the Herodians."

You also remember that the Herodians, in Mark 12, came to Jesus and they said to Jesus, "Jesus, should you pay taxes to Caesar?" Now the Pharisees and the Herodians came and wanted to trick Jesus.

The Herodians believed the following: There were different Herods and the Herod that is talked about here of the Herodians, were people that were governing, let's say, different states, of which Galilee was one. These Herodians were Hellenized Jews. That was Jews that also followed some of the Greek cultures and then also started to get into the politics that was around that. They believed in honoring Caesar so that they can have political power. As long as they had political power, they could then bring the Jewish teachings to the areas where they had political power. They were basically saying is, "We need power. We need political authority. That is what we need." That is what they said. They said to Jesus, "We know that You don't regard the person. You're not going to say to follow Caesar because he is now Caesar, you think he's special. So, we just want to know, "Should you pay taxes to Caesar?" They already knew that Jesus was not following their political system. He was not for that. But Jesus answered them with wisdom that was greater than what they came and He knew their hypocrisy and He says, "Man, give taxes to Caesar but give to God what is God's." And He got Himself out of that by answering in a truthful way.

So we can see that the Herodians were people that said that if the Jews, through Herod, "king" of the Jews, to a certain degree, or patriarch is what I think it is called therein English, a ruler of Galilee... if through him we can have political power, we, through that, can maybe get more gain, more influence, and so, through the political power, we can then bring Jewish customs to the area where we have rulership and so bring peace and so bring financial prosperity to the areas where there is leadership. And who knows... it might happen that this Herod becomes greater and greater. He might take over and then we're going to, in that way, have Judaism flood the whole of the world. That was what they were thinking. They thought that, through political power, they are going to make it.

So, Jesus has two systems here that He addresses: You cannot, through the customs of Moses, neither through the belief of political power, can you have peace. These two teachings isleaven... And a little leaven leavens the whole lump. In today's Grace circles we call it mixture. We cannot mix the law and grace. Neither can you mix the beliefs of the Herodians with grace, with what Jesus Christ had to come and bring.

I want to just put it this way and then I'm going to move on to Psalm 40: We find the system where the Jewish sacrifices, because they were offered repeatedly and couldn't bring a solution, it was seen as not effective and not part of what God has dreamt.

When we look at, and we're taking it now today, and this is where I say that it might become offensive to some. Talking about the Herodians... if politics worked, you would only need one political party, voted in once, and that would be it, if God was in that system to bring deliverance and salvation and protection to people.

I think the old law was good in the sense of, "Don't murder... don't do this... don't do that... and all those kinds of things. Don't do that!" It was a way wherein they governed but it could not produce what man needed. In the very same way, we find the leaven of the Herodians, the Jews that thought that through political power we can get our values into a greater area of the world and so have peace. Jesus said, "Watch out for that belief as well! Just believe in Me. That is enough!" Watch out for belief or trust or reliance in that system. Will that system be there? Yes... but watch out for reliance and finding your peace in that! That is not going to protect you. That is not a place of safety! If it would work, there would be no need for Jesus.

If the sacrificial systems of the Old Testament, the lambs, worked, there would have been no need for Jesus.

But here we see an absolute need for Jesus and He takes the old and takes it away. I want to say the very same way as what it worked in Hebrews for the Jews wherein, he takes the older way and brings the new... the same for the Herodians. It takes what it declares what they believed as old now... that was a way wherein man tried when there was no Jesus.

So now you believe upon the Lord and He will give you safety. He will bring you peace. He will bring you life. When Jesus declared that, the Herodians wanted to kill Him because they believed that He's ending the influence that God wanted in the world where they could have power where they could bring in their customs, their Judeo values. He said, "Watch out for that!" That is what Jesus taught.

With that in mind, we can now go to **Psalm 40**: Now we are looking at what the righteousness of God is. This is what this message is all about. We are going to repeat what was quoted in Hebrews:

6 Sacrifice and offering you did not desire; my ears have you opened: burnt offering and sin offering have You not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do your will, O my God: yea, your law is within my heart.

Jesus says, "You have opened My ears, Father!" Jesus had a revelation. Could Jesus get a revelation? Yes, the Bible says that Jesus became strong in the grace of God. He grew in the grace of God. When Jesus was six years old, I tell you that he was busy with sacrifices. I have no doubt that His father and mother would have followed the customs of Moses and they would have had sacrifices prepared for their children and all

those kinds of things that had to take place. They partook, as a family, in the sacrificial systems that took place and it must have been that Jesus, at a certain time, was hearing the law as bringing sacrifices.

But then the scripture says in ***Psalm 40: 6 Sacrifice and offering you did not desire; my ears have you opened...*** That means that Jesus' ears were closed at a certain point in His life and then the Father opened His ears. Then He started to see what these old things were all about. It was only pointing to what could truly set man free: "And You've prepared a body for me."

I think what Jesus started to realize was, "I come from the Father and I am going back to the Father, But I am going back in bodily form and what You have prepared for Me is a physical body to be at Your right hand from where I can rule over the corruption in man's flesh so that man, in My doing, can have life." That is what Jesus is saying here.

And when Jesus got the revelation, He realized what the law of life truly was all about and then He said, ***:7 Then said I, Lo, I come: in the volume of the book it is written of me...*** So, these things about the death and the sacrifices, it actually says that it points to Jesus and does not point to what man had to do.

I also believe that if that teaching was classified as a leaven and the doctrine of Herod was also classified as a leaven, we can keep it the same as pertaining to ending the system... the system of kings. We had kings in the Old Testament. There were kings that governed and that was made old when Jesus was made Lord and King. Then that system of earthly kings was made old and we find that we don't trust in those kings anymore and their political power and their armies and their jurisdictions... and we don't trust that anymore. There is no salvation in that. There is no peace in that... none whatsoever! None, although it will still continue and I think it will continue until Jesus comes, but we don't put any trust in that at all. there's no trust we put it in at all. There's no security in that. There's no safety in that. That is the old way.

:8 I delight to do your will, O my God: yea, your law is in my heart. Now keep that in mind... ***your law is in my heart***

:9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, you know#

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:10 I have not hid your righteousness within my heart;

He is saying, "The righteousness of God, which is the law of God, was revealed to Jesus for what it truly is. The law of God, truly, is that which God has prepared for Jesus to bring salvation to man... something that would only have to die and be raised once. And through that one death and resurrection people will stand perfect in need of nothing else to secure them to have God's life. Just that! That is what He is saying here. And He

says, "This law, I have hid in My heart and this is what this law is: :10 ... ***I have declared Your faithfulness and (I have declared) your salvation: I have not concealed Your lovingkindness and Your truth from the great congregation.***

So, what is Jesus saying here? What is God saying through Psalm 40 here? He prepared the body of Jesus. But, Jesus, when He was on the earth and where He is now, is declaring God's faithfulness. So, the correct interpretation of the law is that it is God's faithfulness that will set you free. It is God's salvation. It is God's loving kindness and God's truthfulness that will set us free. So, the law is all about how faithful God is! So whenever you read the law you need to read how faithful God is and that should direct you to the faithfulness of God. The faithfulness of God is God keeping His promise which was to conquer sin and death and offer you freedom from sin in the flesh by the power of God alone... and nothing else!

Security for me and my children, a secure future in this earth, is my children knowing and being under the power of the resurrected Christ. So, what will I teach them? How are they going to be secure? I'm going to warn them against the leaven of the Pharisees and the leaven of Herod. I will point them to the kingdom that is truly in power which is the rulership of Jesus. I will teach them to submit to that rulership and so experience the benefits of that kingdom in their life today. As they then believe upon that, they will find the faithfulness of God bring life to them... a life that can never end. This will bring them to a place where they are free from fear. They will have no fear at all. They will have the life of God on them. That is what they will experience. Glory to God!

They will experience freedom from sin in the flesh. They will experience the fruit of the Spirit in their lives. That is what they will experience. They will also then, train their children up in the way that they are supposed to go which is to believe and fully trust in Jesus, not having the leaven of the Pharisees and neither have the leaven of the Herodians, the leaven of Herod... Only believing in Jesus! Glory to God!

Romans 3:19 Now we know that what things soever the law says, it says to them who are under the law (Now it talks about if you want to interpret it in the old way of saying): that every mouth may be stopped, and all the world may become guilty before God.

It is saying that the law was given so that man can see that by his own works and sacrificial systems, it cannot work. In the very same way, kings and rulers of old were then given by the demand of man and God allowed it. I would say that if we interpret it in the same context, to show that listen, by having a king and a ruler under which you submit which enforce laws, you cannot have any peace. Know that they are going to be there but you cannot put your trust in them. Law will be there until Jesus comes. It will always be there. Government laws will be there and even this law of Moses will be taught by people. We are going to find that it is still here in this world until the day Jesus returns and we find the glorification of all things. It will be there but we cannot put our trust in that. It shall not set us free. If it could set us free it would have been. But since

we find new leaders, new “kings”, all the time, the next one with his promises and the next one with his promises and it is not working. What does it mean? It means that it is showing all people it is stopping the mouth of all people, so that all can point to Jesus, and say, “Well, we couldn’t. We need God!”

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight (Therefore by the deeds of the Pharisees, of the leaven of the Pharisees or the leaven of Herod, shall no flesh be justified before God. In other words, shall no flesh experience the quality of God’s life in any form or fashion.): ***for by the law is the knowledge of sin.***

:21 But now the righteousness of God (What is the righteousness of God? It is the faithfulness of God. It is the salvation of God. It is the loving kindness of God. It is the truthfulness of God manifested. It is given being witnessed by the law and the prophets) ***without the law is manifested*** (It is given), ***being witnessed by the law and the prophets;***

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

He is saying that the righteousness of God without the law... You can experience the peace for you and your family in the future, free from the leaven of the Pharisees or the leaven of the Herodians. You can experience the faithfulness of God towards you. You can experience the salvation of God towards you. You can experience the righteousness, the goodness, of God towards you, the truthfulness of God towards you where you can behold the law. Yes, you can look at the law. Every day you can look at the leaven of the Pharisees and the leaven of Herod, every day. It is in our earth. You can look at it every day and see how it doesn’t work and then you can say, “Thank You for the reminder that it doesn’t work. I now look at Jesus, the only One, and through Him I have life.”

:22 Even the righteousness of God which is by faith of Jesus Christ (That word, faith, there can have two meanings. The word, faith, is the word, pistis.

Thayer Definition:

1.) conviction of the truth of anything, belief; in the NT of a conviction or belief

So, faith can be a conviction or faith can also, depending on the context, be used or translated as:

2.) fidelity, faithfulness

2a) the character of one who can be relied on

So, what does Romans 3:22 say? It says, “Now we are saved and what is revealed to us is the righteousness of God which is through the character of the One, the fidelity of Jesus... the character of One... the equity of character of Jesus, a character that can be trusted. The righteousness of God is revealed in the equity or how you can rely upon Him, unto all them that believe upon Him.”

So, we, who have come to the place, that we say that we were looking at... imagine, just imagine the Pharisees, when they heard and read Hebrews and saying, "This is the old system. You cannot have any confidence in that!" They would have said, "Rubbish! We have obeyed the law and we have seen how God has come through for us in the past. But here, Jesus comes and says, "That's old. The fact that you do it again and again and again means it doesn't work. Let Me tell you, "That's old!"

That must have been very difficult for them because what are they going to trust? They need something trustworthy now. Now they have to be presented with a trustworthiness of Jesus... how faithful Jesus is to the Father and how the Father has sealed Him in giving Him the Holy Spirit and how the Father has appointed Him and glorified Him, putting Him at the right hand of God! So now this Jesus can be used to trust in. This is what the scripture says:

:21But now the righteousness of God...

The equitable deed of God is given to us. The righteousness of God which is by the faithfulness of Jesus to bring forth what God has promised in our lives. By that I am also set free from the leaven of Herod. Glory to God! And I put my trust in Jesus and I say, "Hallelujah! I have a future! I don't have to look at what happens when people pull out guns, warn people, threaten with a civil war, and those kinds of things. I don't have to think, "What must I do now to make these things work for I am not under a doctrine where I believe that through those things, I will be secure. I trust Jesus! Call me a fool. Call me whatever you like but, watch out, I'm not going to fall under the leaven of Herod. Will Herod be there? Yes. Will those systems be there? Yes. Will those systems, to a certain degree, bear the sword and do those things? Yes, but I have no trust in them. My trust is in Christ alone! Therefore, and this is the thing: If what happens according to the leaven of Herod is not in line with what I think it's supposed to be, I lose no peace. I lose no sleep. I'm not stressed out. I don't care because He cares for me and He cares for you and He cares for all people. Hallelujah! Glory to God!

You might say, "But the leaven of Herod has worked in the past." That would be equivalent to Abraham coming to God when God told him, "I've promised you Isaac" and telling God, "That's not needed. It has worked for me. I've generated an Ishmael It's worked! It is not of promise! It's of hard work." God has come to give His promise and fulfill it and so give us eternal life. In our house, we have peace. If I look at my life, this, that I teach you today, has brought me peace.

When I look at the teachings of the law, when it wants to come my way and "follow these principles", like: "Believe in Jesus but also tithe!" When I watched out for the leaven of the Pharisees, I was saved from living in that system and the condemnation of it. And as I watched out for the leaven of Herod, I found out, glory to God, that I'm also saved from the emotional turmoil that I was going through in the past when I beheld what was happening in the political arena, thinking we just need a power, political power, otherwise we will not be able to implement what is of value. But, now, I am free!! I'm truly free! Now, I want you to go and pray about that. I can only teach what I feel

the Scripture teaches and I can also teach what I found was bearing effortless fruit in my life and that is what I bring to you. Thank you for allowing me to serve you with this challenging message today.

I want to just say this: I'm just honest from the depths of my heart. I don't hear many people preach this. I hear some preaching the leaven of the Pharisees and some preaching the leaven of Herod. Then I hear people preaching and saying, "Watch out for the leaven of the Pharisees", but I don't know of people warning against the leaven of Herod. So, if God uses me to say that, I am willing that He speaks this message through me and I do this with all honesty and sincerity and love in my heart. I know, in my life, the fruit that this brings to me. If the leaven of Herod was in my household, it would have been chaos, right now, in South Africa, where people just want to take up arms, where political leaders say, "We don't care for civil war" and those kinds of things, when it was in the mouth of people. When I hear those things, it doesn't matter what I hear, I say, "Well, I hear that. Is Herod there? Yes, but I'm not in the leaven of Herod. There is none of that leaven in me. I believe in Jesus and I preach the gospel of Jesus Christ and this is what changes lives." Thank you that I could minister to you. Know that God loves you and that He cares for you.

I want to bring to your attention as well: We are having a Word School where I'm going to teach through Acts chapter by chapter. And what I mentioned today is also in Acts. If you want to know more about that just write an email to info@dynamicministries.com, requesting to be part of our Word School. It starts on the first of November. We will send you the link with the necessary information you need for that. It is for free... obviously.

Thank you that you allowed me to serve you with what God has put in my heart. Amen