

## Title: Three Leavens

Grant Hill, Garden Gathering, 3/16/25

"It isn't Christianity, it's love." That statement has been sticking in my mind since we sang it. We are Christians and believers, but sometimes Christianity gets in the way. Do you know what I mean? In the book of Romans or Hebrews, I think it says, "not all of Israel is Israel." Israel means, "Prince of God." Sometimes the Jews, in their history, even though they were named the, "Prince of God," their heart had turned far from Him. They were doing "religion," but not loving the One. Christianity can get to that same place. It's dead works in the name of being a "Christian," versus it's about love. It's about love. It's about knowing how much the Father has loved you, and knowing how much you can love Him back.

That is the whole goal of all of this life. It is to know how much the Father loves you. That He has welcomed you to give your whole heart full of love back. To really know what it means to be a son in the house of the Lord. Male and female can know the, "sonship," of Christ, it says. At the same time, He asks all of the Sons of the Kingdom to be the Bride of Christ, and to learn what it means to submit and be enamored with the Bridegroom King. He calls us the Beloved. I once heard it said that, "all that you were created to be is to be loved and to be the Beloved." To be loved, you were created to be loved. To be loved not by any person, not by any soul, not by any child, and not by any grandchild. You are not created for their love. Although God does give you those things to be loved by, you were created to be loved by your Father.

The Father of what? The Father of your spirit man, because you were a spirit before you were flesh. At the very beginning of time, God birthed you by His Spirit, and then He put you in a "tent," which is this flesh that you walk in right now. In Romans, it says, this is just a temporary abode. This is just a tent, but my Spirit is in it and makes it life. It makes it alive. But because of sin, that spirit man is in death. It's in bondage. It's in eternal purgatory, because it has fallen away from its source of life. It's like a branch that has been cut off from the tree. If someone doesn't come and pick up that branch and graft it back into the tree, it's going to wither and die and be thrown into the fire as kindling. That is all of mankind.

But, there is a hand reaching out to grab you and stick you back into the life giving tree. That hand is Jesus. He is the Way back to life. He is the life. He is the door, that graphs you into the Father's house. Wow. His blood covers that sin, so the Spirit of God can birth you again. You're born again. He says this in John chapter three. "The Father so loved the world and mankind in it, that He gave His only Son, Jesus, that whoever would believe," that Jesus is the hand that's reaching to save them and graft them in, "would not be condemned anymore, but have everlasting life." He did not come to condemn the world, because the world is already condemned. He came to convict us and show us that we are dying. You were not born to die. You were born to live. He saw us in our dying and said, "Live, live." He took us, He washed us, He cleansed us, and He made us clean. He said, grow in the House of the Lord. Be seated with Me. Be seated with Me in heavenly places. That is in Colossians chapter three. Wow. What a testimony, what a gospel, and what good news.

This isn't Christianity. This is the Gospel of the Kingdom. This is the life of a Christian. This isn't "religion," to put you in shackles. This is the good news, that sets you free and allows you to live. Not so that you can go back to sinning. But now you realize what price He has paid for you to live. That you would turn around and say, "I want to live for you. I was once a slave to sin, but now I'm a bond servant for Christ. Wherever He goes. I will go. Wherever He stays.

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I want to stay. Wherever He sits, I'm going to sit. Wherever He walks, I'm going to walk. If He keeps walking, I have to keep walking. I am a slave to the Lord Jesus. He's the best Master. He is not overbearing. He is not controlling. He is not an abuser. He is not vindictive. He is not a manipulator. He is not one that takes your, "yes," and uses it for His own glory. He is the one that goes, saves, overcomes, delivers, and fights your battles. He says, "Well done, son, you're more than a conqueror for Me in Christ Jesus." Wow, you get the better covenant. You get the better blessing. The Dad does the work, and the kids get the blessing. That's us, if you be in Christ. That's us, if you be in the Gospel of the Kingdom.

There are "brothers in the Lord," and then there are "Sons of the Kingdom." Do you know what I'm saying? Sometimes we can talk about just being, "brothers in the Lord." We go to church. But, then there are "Sons of the Kingdom," that have a little bit more grit, umph, or faith. They are not just going to be a "brother in the Lord." They are "Sons of the Kingdom." There are "daughters of the faith," and then there are "Sisters of the King." Do you know what I'm saying? Last week, Brandy said, the "daughter of a lion, is still a lion." They are actually titled "lions." They are not called "lionesses." They are called, "lions." So if you're a daughter of a lion, you're still a lion. Amen.

I want to get into something today. The list, everybody say, "the list." This is the list that we are living in. The list that since Jesus left, all mankind has been walking in, "perilous times," right? I am going to be in the New English Translation, NET, today for all of my verses.

#### II Timothy 3:1-5 NET

*"But understand this, that in the last days difficult times will come. For people will be lovers of themselves, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, slanderers without self control, savage, opposed to what is good, treacherous, reckless, conceited, loving pleasure, rather than loving God. They will maintain the outward appearance of religion, but will have repudiated its power. So avoid people like these."*

We were doing good until maybe a couple of them. Disobedient to parents, probably hits the heart a little bit in the back row over there. Ungrateful probably hits some of our hearts. Without self control, especially during the holidays, right? It hits us as it should, because we look at this list and try not to find ourselves in it. Then at the end, there is verse five, *"They will maintain the outward appearance of religion, but will have repudiated its power."* They *"have a form of godliness, but deny its power."* There is what we talked about. Christianity is not always the relationship of love a Christian should have. That is the one that the Holy Spirit says, *"avoid people like this."* So, we are supposed to avoid legalistic religious people? That's what it says. How harsh is this? It's hard. Why? Because, *"a little leaven, leavens the whole lump."*

If somebody is getting away with compromising their faith, then you will compromise your faith. If someone else is calloused and hardened towards the the tenacity, zeal, sacrifice and the burn that it takes to bring the Kingdom of God and not just "be a brother in the Lord," then you will let off. This is convicting. This is convicting, because the Holy Spirit says, *"Avoid those people."* Jesus avoided them. He even told his own disciples, *"Get behind Me, Satan.' I'm avoiding you. I will have nothing to do with you if you're going to tell me those things, Peter. I will have nothing to do with you if you want me to have a form of godliness, but denying the power. Even if that means going to the cross, Peter. Even if that means being dead for three days, Peter. I will avoid you, because you're just giving me a form of religion, a godly thing to say, but you're denying the power of God at the cross, Peter. Get behind Me, Satan."* Do you know what in reference I am saying? Good.

I Corinthians 5:6 NET

*“Your boasting is not good. Don't you know that a little yeast,” or a little leaven, “affects the whole batch of dough? Clean out the old yeast so that you may be a new batch of dough. You are, in fact, without yeast.” Yay, praise God, “For Christ, our Passover Lamb has been sacrificed.”*

Yeast or leaven is taught or seen as impurity in Hebrew culture. The writer of this is Hebrew, so he is referencing a very common thing in their culture. During the Passover Feast, where the Passover lamb is sacrificed, it's right in the midst of another feast called the Feast of the Unleavened Bread. During the Feast of the Unleavened Bread, it was required that you got rid of all of the yeast, not just in your house, but it says in the land. In the book of Deuteronomy, it says there must not be a scrap of yeast within your land for seven days. Nor can any of the meat that you sacrifice on the evening of the first day remain until the next morning. That's the Passover.

The writer here in Corinthians, whose name is Apostle Paul, is referencing that. He's saying, you have to get rid of all of that old yeast. You have to clean it all out. Part of that symbolism is that the mama of the house, maybe all the kids as well, would literally clean every inch of their house in preparation for the Feast of Unleavened Bread, just in case there was yeast in the air. Because yeast is a very strange substance. It takes just a tiny little bit to make your dough rise. It's a mold, actually. It was an anomaly. It was a miracle. It was something amazing that just this little bit of something that you can hardly see, makes something grow. So, not knowing how it actually happens, they *knew*, we can't have anything rising here. We have to make sure we clean everything out. So, there is not the off chance that there is yeast somewhere getting in our bread.

What is this symbolizing? It's symbolizing that God will put his finger in the very corner of that back closet that you haven't opened since last Christmas. Get in the back there, pull all those Christmas presents out, and get to that yeast, that old dough. Clean out that old yeast. This is the work of salvation in Christ Jesus. We go from faith to faith, and glory to glory. It says, “glory to glory.” Yes, the Feast of the Unleavened Bread is adjoined with the Feast of Passover and the reverence of God's salvation through the Passover lamb. You see how it's tied here. Your boasting is not good. “Don't you know that a little yeast affects the whole batch of dough. Clean out the old yeast so that you may be a new batch of dough, and you are, in fact, without yeast.”

How? Not because you cleanse yourself. How? Not because you went through your own closets. How? Not because you have any works that you could do. That's dead works. That's religion. That's legalism. But, only through the Passover Lamb, Jesus Christ, Himself. The Lamb sacrificed at the beginning. Jesus is the blood that covers this work of God in you, and in your life. Now you as a Christian, as a new believer, are living out the week of Unleavened Bread. You're living it out. Jesus is the sacrifice and the blood. Your life is that cleaning out of the yeast of your heart, so you are as pure as Him. Isn't that amazing? Wow.

To be prepared for the feast, you had to make sure there was no yeast in the land. God sees the yeast in our hearts needing to be removed that is affecting the Holy Spirit's effectiveness. What is the big deal about these little things, these little leavens? What is the big deal? We already read it. *“Don't, you know, a little leaven leavens, the whole lump? Don't you know, little yeast makes the whole dough to rise?”*

Matthew 16:6

*“Watch out.” Jesus said to them, “beware of the yeast of the Pharisees and the Sadducees.”*  
Okay, the yeast of the Pharisees and the Sadducees.

Mark 8:15

*“And Jesus ordered them, “Watch out! Beware of the yeast of the Pharisees and the yeast of Herod!”*

We have the yeast of the Pharisees, the yeast of the Sadducees and the yeast of Herod.

Luke 12:1-2

*“Meanwhile, when many thousands of the crowd had gathered, so that they were trampling on one another, Jesus began to speak first to His disciples.”*

I love this. It's like there is a mosh pit in front of Him and pandemonium. Jesus says to His disciples, “not hey, let's fix this,” but ...

*“Be on your guard against the yeast of the Pharisees, which is hypocrisy. Nothing is hidden that will not be revealed, and nothing is secret that will not be made known.”*

Remember what they did for the feast of the Unleavened Bread? They looked to those places that were dark and dusty and hidden to find the yeast. Jesus is saying, *“beware of the yeast of the Pharisees. It's hypocrisy.”* Hypocrisy is you have an outward form of godliness, but deny the power therein. That is hypocrisy. It's Christianity, but you don't have that relationship that you need with Jesus. Or you had that relationship with Jesus, and now it's gone and calloused. Because of the leaven, it is now leavening the whole lump. The cold heart can become colder, and the hot heart can become cold. We read that in Revelation. How does that happen? Yeast is getting in there. There is leaven that makes the hot heart cold. There is a leaven of the Pharisees, a leaven of the Sadducees, and a leaven of Herod. Just a little bit starts working on the rest to make it hard. A little bit starts working on the rest to make it similar and compromising. You with me?

So, we have the leaven of the Herodians and the Pharisee and the Sadducees. Herod is the ruler over a part of Galilee, but he actually had followers, or at least political factions within the Jewish nation who followed or believed in him might be a better word, because they have a sect of them.

Matthew 22:15-16

*“Then the Pharisees went out and planned together to entrap Him with His own words. They sent to him their disciples along with the Herodians, saying,”*

So, it's a people, it's a sect, it's a political action committee, if you would, against Jesus.

*“Teacher, we know that you are truthful and teach the way of God in accordance with the truth. You do not court anyone's favor because you show nor partiality.”*

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Okay, that is a very good Christian thing to say. They honored Him. They spoke the truth about Him. They did it the right way.

Okay, pause here. So, who are these Herodians, and who are these Pharisees, and who are these Sadducees?

The Pharisees are actually the Christians. The Sadducees are actually Christians that hate the Pharisees. Think of denominations, okay? Pharisees hate the Sadducees, and they all hate the Herodians, because they are not religious at all. They are just political businessmen that are working with the Romans to have a reputation and power and life of peace. As a group, the Herodians were Jewish supporters of the Herod dynasty and his political power. With their support to him, he gave them influence and power in society of Israel and with Rome. So, you see why the Pharisees and the Sadducees don't like them, because they're playing both sides of the fence. They don't care about the Kingdom of God. They just care about their own political, social, economic influence. Okay? So, wait a minute, why are they working together here? Right? The Pharisees and the Herodians were opponents in every sense, but they align together over a common enemy, Jesus. This isn't Christianity. It's Jesus.

This isn't Christianity. This has nothing to do with political power. We both have a major problem, because Jesus is tearing down the religious structure. He's tearing down the political structure. Both are crumbling down. They say, we will just agree to disagree until this guy is gone. Together, we read here in Matthew 22 that the Pharisees went out and planned together to entrap Him with Jesus's own words. "They sent to Him their disciples, along with the Herodians, saying, *"Teacher, we know that you are truthful, and you teach the way of God in accordance with the truth, and you do not court anyone's favor because you show no partiality."*

Pause, okay, great. Who are the Sadducees? The Sadducees are a denomination that believe only the first five books of the Old Testament are Spirit inspired. That means that God spoke those. The rest are just good guideline books, but not divine. Why is that important? Well, all of the references of a resurrection in the Old Testament are in those books after the first five. That's important, because the Pharisees say "no, Isaiah talks about the resurrection. Daniel talks about resurrection. Zechariah talks about the resurrection, and Ezekiel kind of mentions it." The Sadducees say, "Those aren't inspired by God, so there is no resurrection of Christ."

The Pharisees say, "You can't say, Daniel's not *inspired*. Then they get mad at each other. You can't say, "Isaiah is not inspired by God. All of his prophecies came true." Well, "It's not in the first five Books of the Old Testament, so it's not inspired." It's that haughty, snobby, critical spirit. That no matter what you say, "they are right!" That's the Sadducee spirit.

The Pharisee spirit is the religious, legalistic binding you to the works, in the name of God, in the name of the religion, in the name of "this is why we go to church."

The Herodian spirit is the pride of life, the lust of the eyes and the lust of the flesh. But, in the good Christian way, right? It's like, "We own this business, but we put John 14 on it, so it's blessed." That type of thing. Do you know I'm talking about? Verses you're a businessman who is a Son of the Kingdom, and it doesn't matter. You are the Kingdom. You bring the Kingdom, whether you're in the marketplace or you're not. If you're a jailer, you're the Kingdom jailer. If you're the banker, you're the Kingdom banker. But, you're not dressing it up, so that you get the alliances of denominations, or you get the alliances of Christians in the community to support your Christian business. But, you're a Son of the Kingdom. Do you see the difference? I hope I'm explaining this. That's the Herodians.

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They all don't work together until Jesus. Pharisees, having a form of godliness, but denying the power with legalism and doubts. Sadducees, haughty, better than thou, superior, in accordance with their interpretation of Scripture, critical of the movements and the revelation of the Spirit. So, Pharisees will doubt and Sadducees will criticize the movements and the revelation of the Holy Spirit. The Pharisees were constantly asking Jesus for a sign right after a sign happened. So, you're doubting the veracity. You're doubting the truth of what has happened. The demons were being cast out. But, they say, "It must be casting it out by a spirit of Beelzebub. They just had 5000 fed, and they say, "I doubt that was really Him, because I wasn't there. It was out in the wilderness. So, they must be just puffing this up." They doubt. That's a Pharisee. A lot of us used to be like that. That *used to be me* a lot of the time.

The yeast of the Herodians, was that of selfish ambition, of "What is in this for me? How do I use what God is giving me to make my life better? What? What is wrong with me wanting that blessing of God to make my life better?" But it can become greater than just having God Himself. Does this make sense? It's a twisting of it.

It's off pause now, and here we go.

*"Jesus said, "Beware. Watch out for the yeast of the Pharisee, the yeast of the Sadducee and the yeast of Herod, or the yeast of the Herodians."*

Matthew 22:15-17

*"Then the Pharisees went out and planned together to entrap Him with His own words. They sent to him their disciples, along with the Herodians, saying, Teacher, we know that you are truthful and teach the way of God in accordance with the truth. You do not court anyone's favor because you show no partiality. Tell us, then what do you think? Is it right to pay taxes to Caesar or not?"*

A very interesting question, especially during tax season, right? I didn't even think of that, but they have. You can see their alliance here, because the Pharisees don't think that they should be taxing the citizens, and the Herodians say, we need to do whatever we can to stay in the good graces of Rome. So they actually conjoin to see which one Jesus will side with. Pick your side. Which side are you on? Pick a side. Which side are you on? Here is the leaven of compromise. Pick a side. Jesus realized their evil intentions.

Matthew 22:18-21

*"But Jesus realized their evil intentions and said, "Hypocrites! Why are you testing me? Show me the coin used for the tax. So they brought Him a denarius, and Jesus said to them, "whose image is this and whose inscription? And they replied, Caesar's. He said to them, "Then give to Caesar the things that are Caesar's, and give to God the things that are God's."*

That's called the Spirit of wisdom. He was not thinking of that. The Holy Spirit gave it to Him and it's so perfect, because He says, "Pharisees, give to God what is God's and Herodians, give to Caesar what is Caesar's. I'm not on either side. I'm about the Kingdom. I'm a Son of the Kingdom. This is just awesome. Yes. Now, what did they do?

Matthew 22:22

*"Now, when they heard this, they were stunned, and they left Him and went away."*

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They marveled at the way He talked, because He was not leavened with anything. He didn't compromise, He didn't settle, and He wasn't being influenced. He wasn't experiencing what the yeast was doing. It wasn't pop, pop popping in Him. *"He avoided such things, lovers of pleasure, lovers of money, lovers of themselves, rather than lovers of God, maintaining an outward appearance of religion but repudiating its power, denying it."*

If one did not watch out and let the word of God sweep up the yeast in their soul by the Spirit, it will grow into a callous heart that cannot feel the winds of the Spirit. If one does not watch out and let the word of God sweep up the yeast of the Pharisees, the yeast of the Sadducee, the yeast of Herod, that yeast will grow. If you don't allow God to sweep that up out of your soul by the Spirit, continually restoring you back to yourself, continually bringing you from faith to faith and glory to glory, then that yeast will grow. Your heart will grow into a calloused heart that cannot feel, see or hear the winds of the Spirit.

John 3

No one knows where the Spirit is going. Nobody knows where it came from, but only those who are born of God. Only those that are born again can see the Kingdom, can hear the Kingdom, and can enter the Kingdom.

Jeremiah encountered this in his life. So we're going to see two examples of how yeast affected a man like you and I, and the Lord.

Jeremiah 1:4-5

This is very common. We know the call that God had on Jeremiah's life from the very beginning, from a very young age. This is what God said that Jeremiah was to be and who he was become. A lot of people know this.

*"The Lord said to me, before I formed you in your mother's womb I chose you. Before you were born. I set you apart. I appointed you to be a prophet to the nations." Amen. That's who Jeremiah was called to be.*

This is what God told him to do, and if he was obedient in it, how God would fortify him. Yes,

Jeremiah 1:17

*"But you, Jeremiah, get yourself ready! Go and tell these people everything I instruct you to say. Do not be terrified of them, or I will give you good reason to be terrified of them."*

*"Do not be dismayed by them,"* other versions say, *"or I will dismay you before them."*

God plays on His words a lot with Jeremiah. That's how He talked to him. So the call is, "You're a prophet. I called you before you were born. I'm going to send you out. You're going to speak. Get yourself ready, get dressed for work. This is your job to do, and say whatever I tell you. You go and you say it." But, there's a warning, *"Do not become like them."* Don't get their yeast, don't get their doubt, don't get their critical spirit, and don't get their selfish ambition. Don't let them rub off on you. Let Me only rub off on you. You see what He's saying? *"Do not be terrified of them, or I will give you good reason to be terrified of them."*

Jeremiah 1:18

*"I the Lord hereby promise to make you as strong as a fortified city, an iron pillar and a bronze wall."*

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Why is He saying this about Jeremiah? He didn't say that about Isaiah or Ezekiel or Daniel. It's because Jeremiah was going to walk a narrow road all by himself. There was not going to be any other prophet, or any other believer in his time, that would agree with him. So, He's says, I will make you like a duck's back, right? The water that falls off a duck's back. He's going to make Jeremiah like the duck's back. The oil that just lets all of their insults, all of their compromise, all of their doubts, all of their unbelief, all of their compromise is going to wash off of him. Does that happen? We're going to keep going.

#### Jeremiah 1:18b-19

*"You will be able to stand up against all who live in the land, including the kings of Judah, its officials, its priests, and all the people of the land. 19) They will attack you, but they will not be able to overcome you, for I will be with you to rescue you, says the Lord."*

This is often what we remember. We see that Jeremiah is a man just like us, that after so many years of dealing with these people, they affect him. The yeast is there a little bit. It's giving him doubts, it's giving him unbelief, even before his call and even in his time.

#### Jeremiah 15:10

Jeremiah says, *"I said, Oh, Mother, how I regret that you ever gave birth to me! I am always starting arguments and quarrels with the people of this land. I have not lent any money to anyone, and I have not borrowed from anyone. Yet all these people are treating me with contempt."*

#### Jeremiah 15:15-17

*"I said, Lord, you know how I suffer. Take thought of me and care for me. Pay back for me those who have been persecuting me. Do not be so patient with them that you allow them to kill me. Be mindful of how I have put up with their insults for your sake. As your words came to me, I drank them in, and they filled my heart with joy and happiness because I belong to you."*  
Oh Lord, God of Heaven's armies. *"I did not spend my time in the company of other people, laughing and having a good time. I stayed to myself because I felt obligated to you and because I was filled with anger at what they had done."*

Now, up to this point, everything he's saying is true. He is denying lovers of self. He's denying lovers of pleasure. He's denying arrogance and ungratefulness and unholiness and debauchery. He's denying those things. He's denying just having a simple meal with friends because of the compromise and avoiding such people that are settling and having a form of godliness, but denying His power. This is a very lonely road if you're in the time of Jeremiah, because everybody is being a hypocrite. But then God sees one thing right here.

#### Jeremiah 15:18

*"Why must I continually suffer such painful anguish? Why must I endure the sting of their insults like an incurable wound. Will you let me down when I need you like a brook one goes to for water, but that cannot be relied on?"*

The issue is that in Jeremiah four, he prophesies:

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*“Those who believe in God is like one who digs out a cistern of an everlasting well. He prophesied that. He prophesied that if you rely on the Lord, He is going to be a well that's so deep it will never run dry.”*

He prophesied that. Now, here he is saying this to God. This doubt, this unbelief, comes up out of Jeremiah's heart, saying, *“Are you going to be like the wadis in the desert to me? Are you going to be the one that when I actually need you, you're going to be dry? Don't you see how wounded I am?”*

You hear it? That little leaven of doubt and unbelief about the word of God that came to him. What does God tell him?

Jeremiah 15:19

*“Because of this, the Lord said, “You must repent of such words and thoughts! If you do, I will restore you to the privilege of serving me.”*

That's how serious God takes that little doubt. That's how serious. God's is saying, “I can't use you if you're going to doubt me, I have no place for you in My Kingdom. If you're going to doubt me, I have to find another.”

*“If you do, I will restore you to the privilege of serving me. If you say what is worthwhile instead of what is worthless, I will again allow you to be my spokesman,”*

Remember his call? Remember Jeremiah chapter one, and what he was called to do since he was born.

*“They must become as you have been. You must not become like them.”* Others translations say, *“You should not return to their thoughts.”* *You should not return to them.* “Jeremiah, don't return to what they're saying. You are the one that's influencing them. They need to turn to you. They need to repent to you. That's what repentance is, the turning. So, God's playing on His words here.

*“If you turn to Me and you repent to Me, then I will fortify you again and you're not going to turn back to them anymore. They have to repent and turn to you.”* That's all we're doing. That's the deal on the table. *‘If you turn to me, then I will fortify you.’* Never go back Jeremiah, never turn around and listen to those doubts and unbelief that you have been hearing from your brothers and your sisters, from the priests, even from the high priest. Those that know God are going to have to turn themselves to your ways, to your Kingdom, to your truths, to your philosophy, the Kingdom of Heaven. You're not just going to be Israel named Israel. You're going to be a Son of the Kingdom. That's the deal. You hear it. If this happens, here's the promise again, of Jeremiah, chapter one.

Jeremiah 15:20

*“I will make you as strong as a wall to these people, a fortified wall of bronze. They will attack you, but they will not be able to overcome you. For I will be with you to rescue you and deliver you, says the Lord. I will deliver you from the power of the wicked, and I will free you from the clutches of violent people.”*

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The yeast of the Pharisees and Sadducees and Herod is serious in God's eyes, because a little leaven, leavens the whole lump. "I can't use you if you're going to allow it to keep popping up in your life, not cleaning it out, not getting it out, and not ever going back, verses, Jesus."

Let's look how Jesus dealt with a similar thing in His call and His walk. This is Jesus preaching. This is a very hard thing to hear, if you're willing to hear it, not through religion, but through the Holy Spirit.

Luke 13:23

*"Someone asked Him, "Lord, will only a few be saved? So, He said to them, "Exert every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to."*

This is the fear of the Lord.

*"Once the head of the house gets up and shuts the door, then you will stand outside and start to knock on the door and beg Him, Lord let us in! But He will answer you, "I do not know where you come from."*

This isn't Christianity, it's love.

*"Then you will begin to say, we ate and drink in your presence, and you taught in our streets. But He will reply, "I do not know where you come from. Go away from me, you evil doers! Or some say, hypocrites.*

*"There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob and all the prophets in the Kingdom of God, but you yourselves are thrown out. Then people will come from east and west and from north and south and take their places at the banquet table in the Kingdom of God."*

It's about the Kingdom.

*"But indeed, some are last, who will be first, and some are first, who will be last."*

Now, I want you to understand something. He's talking about this Kingdom, and He's in the kingdom of Herod, and so Herod is hearing these teachings. He's getting upset that this man named, Jesus, is doing similarly to a man named John the Baptist and bucking up against his kingdom. Now, Herod is not actually a real king. He's a puppet king under the name of Rome. Rome says, "The Jews like you. So, as long as you keep them at peace, we'll let you be king over this area. But if anything happens, we're going to put Pilate on you, or whoever was before Pilate as the real governor of Palestine, to knock you out. Okay, so keep them calm and always agree with us and you can be king. That's Herod and his family." You had to know this.

*"At that time, some Pharisees came up to Jesus and said, "Get away from here, because Herod wants to kill you." But Jesus said to them, "Go tell that fox, "Look, I am casting out demons and performing healings today and tomorrow, and on the third day, I will complete my work. Nevertheless, I must go on my way today and tomorrow and the next day, because it is impossible that a prophet should be killed outside of Jerusalem."*

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That was for the Pharisees. He spoke to Herod, and then He spoke to the Pharisees and says, "You really agree with this? *It's impossible for a prophet to be killed outside of Jerusalem.* You are the ones that are going to kill him, not Herod." He talked to them both. What is Jesus getting at?

In this day and age a fox is not considered to be what we might think of in our English and Western mindsets, as cunning and wise and and clever, and a good thing.

A fox in that day and age, is destructive. It is wise and cunning and destroys things. It's an animal that has not much power and gets by with it. It's not very strong. It's one of those that figures out a way. But, it's more of a rodent in that it's just destructive. It digs through stuff and it's messing up things. It's not a wolf or a lion or a bear that just has sheer power. So, Jesus calls him what he is. He says, "You're just a fox Herod." You have no real power, but you're in authority, because of your craftiness and your cunning. But, you are just base and worthless.

You definitely have no power over me, because I'm a Son of the Kingdom. I am the King of this Kingdom, and it's coming. *"I'm going to do my work today and tomorrow and the next day, and you will have no power to stop me."* Even if I'm dead, you're not going to stop me, because I will rise again. That's what He says to the political spirit, the selfish ambition spirit. The compromise so that we can get things to work spirit. Jesus, align with me a little bit here, compromise with me. Give me something here so we don't cause a revolt here. Jesus goes, no, no, this is My Kingdom. I'm going to bring it my way. You tell that fox Herod...

You see how He did not let the leaven of the Pharisees or the Sadducees or of Herod to compromise the mission that God called Him to? You are called to a mission. You are called to a mandate. You are called to the Kingdom. These little things of doubt and unbelief and selfish ambition, lust of the world, and lust of the flesh. The pride of life is the biggest one. Just having pride in life brings a callous and a deafness and a doubt to your life about what Holy Spirit really wants to do. What Holy Spirit can do, and what Holy Spirit is going to do with those who believe. Amen.

So let's stand and pray. If you need prayer over any of this, or you need to make Jesus Lord and Master of your life, we'll be up here to pray for you or with you.

"Jesus, thank You that You spoke it like it is, "Give to Caesar what is Caesar's, and to God what is God's." You tell that fox, Herod, the Kingdom of Heaven is always increasing, and it will not stop. I thank you God that the Kingdom is working. It is here, and it is now. We do not have to wait for Heaven, because you said Your Kingdom come, and Your will be done on the Earth as it is in Heaven. We will see the glory of God if we only believe. I thank You, Father for it. I ask that You would put your finger, where You need to put your finger, and that we would turn to You. That we would hear the word that You spoke to Jeremiah, *"You must return to me. When you return to Me, you must not return to them. They must return to you. They must turn themselves to you."* That we would be fortified in the faith and in the testimony and in the truth of Jesus Christ alone. In Jesus' name we pray. Amen."