

Episode 25 (Exposé 33): Mind Your Business

Anchor Lady: Hello viewers, this is Exposé247 where we turn the light on Christ; and so we are grateful that we could connect with you today and we thank God who has graced us to be able ministers of the New Testament. We've been on this journey—The Prodigal Father Series—for a while now. So without wasting much time, I will like you to recook us for us to know where we are now in this story, now, because we have started with the motivation for righteousness...

Peter: Yeah

Anchor Lady: just want you to remind

Peter: Yeah

Anchor Lady:our viewers the part we're in.

Peter: Now, viewers all over the world, thank you again for joining us on Exposé; and if you've been with us on this 'Prodigal Father' series, we've been looking at the, the experience of a family that Jesus presented to us; and Jesus presented this family to us so that we can understand the true nature of the Father. And not just that, (but also) about the kind of sons that the Father has—the two sons: the younger son and the elder son. And we understood the experience of this two young sons reflect and depicts how all of humanity relate with the Father, and we've actually been going through this for quite some time now. Now, if you joined us in the last episode, we concluded at the point where we understood the power that the conscience has in the ability of us to receive from the Father, and we saw how this affected the younger son and how it affected the elder son, and we saw the implication of holding faith and a good conscience and...and its implications for our lives.

Now today, we gonna make progress on this series and I want everyone who is listening to us...who is...will still listen to this, to this webcast, to begin to think about this particular parable that Jesus actually gave to us. Now, the first thing we have to consider about these two sons is; first, let's look at the younger son. Now see what the younger son said about his experience; he said to the Father, he said, "*my Father...*"—that's in Luke 15, he said "*give me the portion that is due to me*". Now I want to submit to you that there is something about the thought process of the younger son and that's one aspect we need to look at today—the thinking part, his mentality, the thought that was going on in the head of the younger son. Now the big question is, he said to his Father, he said "*my Father...*" can you see that? He said "*my Father...*" so it means that by what he said he accepted the fact that this was his father, but what is amazing about him is, even though he said one thing, but if you look at the actions that he took, it seemed inconsistent with the submission of his words. Now because he said something, he said "*give me the portion that is due to me*" and...because he wanted to go out, you know and enjoy the inheritance. And the very good question you want to ask is, you see, Jesus said something in this parable that the Father told the elder son, he said "*you are a son and you are in the house forever*". Now listen, if somebody is a son, one of the signs of a son is

Comment [JO1]: Addition for clearer flow

the fact that he is in the house forever. Now, you are wondering what does that mean? You see, you have to understand... in the Middle East—which is the setting in which Jesus Christ gave this parable—if there was a son in the house, even if the son becomes matured, what happens is, he begins to start his own family. His own little clan within the bigger clan. What they do is, they don't go away from the house; they create a clan within the bigger clan. That's the reason why when God spoke to Abraham, God said to him to leave his Father's house, his kindred and his country because he was within the 'father's house'. Now the fact is, when you have a son, a son stays in the house forever. Now for the fact that this younger son wanted to have his inheritance to leave the house simply meant to us that he was thinking as a slave, because a son stays in the house forever. So it means he called his father, *"my Father"*, but his mentality, his ideology was that of a slave who doesn't stay in the house forever. That's why when you have an employee or you have a servant, they know they don't have an everlasting stake in the family. So, here was a younger son, who even though called his father *'Father'*, but his thought process, his thinking pattern actually, in a way, betrayed his words to his Father as a Father.

Now, you see one thing we have to understand, it doesn't matter what we say, it doesn't matter what we profess with our mouth calling Father *"my Father"*, what really matters is our thoughts. The bible says *"as a man thinks in his heart so is he"*. Your thoughts... you would eventually go in the direction of your thoughts... Your deepest thoughts, you would eventually move your life in the direction of how you think. Now, it doesn't matter what you profess, even though he said *'my Father'* but he thought like a slave who would not stay in the house forever. Now, not about that alone... If you noticed about this younger son, you see I'm trying to present a picture this evening for you to understand that there was something wrong about the thought pattern of this younger son. And you see, what is amazing to me and what I think every person looking at this parable should think about deeply is this: Despite the fact that the Father said about the younger son that *he is my son*, if you notice when he got back home, the Father said *"this my son who was dead is now alive"*, it means to the Father, he was always the Father's son before, during and after his episode of wastage but the Father kept calling him *my son*... but you see, if the Father kept calling him *my son* and the Father never changed the way He saw him, then it means that the reason why he wasted His resources and the reason why he joined himself to the citizen of the country and the reason why he started eating with pigs all boils down to what he thought about himself. Now it amazes me...

Anchor Lady: When he came back, he had this same working principle as a slave, he said make me...

Peter: Can you see that? Can you see what he said? He said something, he said, Bible said *"...he came to himself and he said I will say to my Father..."* Now, see again... *"I will say to my Father..."*, still professing the Father as his Father, *"I will say to him make me one of your slaves, I don't deserve to be called your son"*. Can you see his thinking? Can you see his paradigm? Now you see, and I say again that the experience that we have in walking with God—our daily experience with God—will be based on what we think of ourselves and not just primarily what

God thinks about us. Let's say this again so everybody can hear us...Every Christian, every child of God will eventually experience what we think about ourselves and not what God thinks about us necessarily. Now, I bring to your notice Jeremiah chapter 29 verse 11 where God said *"I know the thoughts that I think towards you..."* God said, *on My side, I can vouch for My thoughts towards you, but can I vouch about your thoughts towards yourself and towards Me?* And this is the big question that... you see, like we said, our experience with God will eventually not just be what God thinks about us. Why did we say this? Because the Father kept saying *My son...*

Anchor Lady: okay

Peter: the Father kept repeating it. In fact, three times in this parable of Luke 15:11-32, the Father repeated *"My son"* to the younger son three times! And yet, despite the Father saying this, despite God saying *"I know the thoughts I think towards you..."* the younger son eventually experienced what he thought about himself. Now, the power of what we think about ourselves... Now, that was about the younger son. Now, let's move a switch towards the elder son.

Now, look... about the thought pattern, and you see, let me say this: it doesn't matter what we say, it doesn't matter what we profess. You see, when the rubber hits the road—and I think this is one thing that really comes to mind. Anchor Lady, you see, I noticed one thing, one thing I notice is, people can say what they want to say, people can profess, everybody can claim, you see? This is what I believe about God, people say so many things. But in the time of tension and the time of pressure, we eventually end up doing and saying what we think, not actually what we are professing. I will say that again... For example, have you noticed that when there is so much pressure and tension, people say things they never expected they gonna say. People do things they never expected they gonna do, because times of pressure and tension reveals our deepest thoughts. Even though this son kept on saying *my Father*, but can you see? If you look at the story Luke 15 verses 11, this story started with a bang. It was with... a high-tension story. Because the bible says a man had two sons and eventually says what? The younger son... *give me the portion that is due to me*. It was with a crisis, a family civil war, and you could see everybody began to think about what they actually want, about who they really are.

Now, let's go on to the elder son. What did the elder son do as well? If you look at the elder son, the problem of the elder son was his thinking, his mind. How did we know that? Because even though the Father told him that *"My son"*; look at the last verse in Luke 15. The Father called him *My son*, but you see, he thought of himself as a slave, that's why he thought that by how much (labour) he can actually gain the Father's what? Favour—(and) that would determine if the Father would give him. But you see, his thought, his thinking pattern was the problem. And you see, our viewers, I want you to take note of one thing: When the younger son asked for the inheritance from the father, if you read Luke 15 verse 12, read that again, when the younger son asked for the inheritance from the Father, by the time the Father was gonna divide the inheritance, the Bible said, *the Father divided the inheritance among them*. I'll repeat; you see,

you have wondered that if the younger son was asking for the inheritance, the Father should divide the inheritance to the younger son, but the language of Luke 15 verse 12, said *the Father divided the inheritance among them*...That means, among the two sons. It means that the Father gave the younger son the portion and he gave the elder son the portion. But yet, despite the fact that the Father divided the inheritance among them, here was the elder son, still complaining to the Father that the Father never gave him a young goat. Now, let's go back to the basics. It doesn't matter; I know it is getting close to the end of the year. People are gonna start praying—I mean 'crossover night'—people are gonna say *"Father, this new year, I want you to give me this, I want you to give me that, I want you to make next year to be a greater year for me, a year of favour"*. People ask and demand so many things thinking that you are gonna actually try to push a God who is reluctant in giving people. You see, the prayer points of people tries to sound like you are going to propel, you are gonna push a God who is reluctant in giving. But let me tell you, if you check this parable of Jesus, it showed a Father who divided the inheritance *among them*. It means He gave the younger son the inheritance and gave the elder son the inheritance. But it's not about the Father giving the inheritance that was the issue; it was about the fact that even if you go down, in Luke 15 verses 31-32, the elder son still claimed that the Father did not give him. Even though the Bible said *the Father divided it among them*. It means...What's the problem? He had a thought pattern, he had a thinking mentality, and his mentality was *I think I don't really qualify to be able to lay hold upon what the Father has given me, and I have to labour myself in the field, and I have to make sure I don't break any rules of the Father*...It was the thinking that he had that got him stuck.

Now, and if you notice, the father called him also, *"My son"*. The Father told him in verse 32, verses 31, 32, the Father said *you are a son and you are in the house forever*. And also, it baffles me again, if the Father told the elder son that *you are a son, and you are in the house forever*, it means, it seems like, the thinking pattern of the elder son could not really assist him to actually lay hold on what the Father said. So, it doesn't matter what the Father gives. See, we need to repeat that...It doesn't matter what God gives. It doesn't matter what God made available. We have said it over on this episode, that the scripture says *all that we need for life and godliness has been given to us*. That the Bible says that *we have all we need for life and godliness*. God has given everything to us. On the cross, Jesus said *"it is finished"*. Now, it means that it doesn't matter what God has done, it doesn't matter what God has given, a wrong thinking, a wrong mentality can stop someone from laying hold upon what God has given them. So, what we have established is the younger son, and the elder son were both stuck in a wrong mentality.

Anchor Lady: From there, from the wrong mentality, they have the wrong working principle, so both of them were working out. The younger son was working out as a slave, working out of the house and the elder son was working inside the house as slave. So, from a wrong mentality, you have a wrong working principle cause our life is a function of our thoughts. We bring our principle, what we want to operate with; our operational worth comes from our thoughts. So, they started working as a slave, because in their mind they are slaves, whether in the house or outside the house...

Peter: Can you see that? Now what we are simply saying is, what she is saying, which is very important note is, it doesn't matter whether you work out of the house as the younger son did in which you went your own way; or you stayed in the house, a slave mentality can affect someone going out of the house, and somebody in the house can also have a slave mentality. Now, it's just like when we talk about diseases in medical science. You know, you can have the same disease with different symptoms, that's why they call something *clerking* in Medicine, right? Because they wanna know, when they, when you look at a disease, there can be so many symptoms to one disease, and you see, there is no point in you trying to treat the symptoms, I know people take paracetamol just to, you know, treat the fever and treat the pain but ultimately, the doctor still has to go beyond the symptoms and look at the disease itself. And it's the same way with the, with the... we try a times to tell the... we look at the younger son, we say 'oh... The younger son was someone who was living ungodly, living in a wayward way, because he walked out of the house like a slave, and we look at it, I mean, we think that it is a matter of what he did. It's beyond what he did, it's about what was the root problem. It was a wrong thinking, he thought of himself as someone who doesn't need to stay in the house forever. And the Bible tells us it takes a slave to have that kind of thinking.

Anchor Lady: Like I would just want to add again about what I'm saying about the working principle whether in the house or out of the house, why it is so important. So that's why we see some people in the kingdom...

Peter: Yes

Anchor Lady: ...makes no difference like somebody who is not in the kingdom because they are still working with that same mentality that someone like who has not been saved, like someone who has not been redeemed from all the curses of the law. So, whether in the house claiming the kingdom or out of the kingdom, working with that mentality, not accepting, not working with the revelation that you have been saved, accepting all the Father has, you know, it's not about the giving, accepting all the Father has, then it makes no difference to somebody in the house or outside the house

Peter: No difference! And you see, now there is something you said which is going to take us to the next stage of...on this Exposé tonight. You said something that is so critical. You said *a son with a slave mentality will have an experience that is not in any way different from a slave*. Now, let's say that again, a son, a son with a slave mentality will experience not been different from that of a slave. Now, we don't have time to have the time to explore Galatians chapter 4. Now we don't have time for that because we're going to look at Romans chapter 12 very soon. But if you look at Galatians chapter 4, it maintains that *a son, as long as he is immature, is nothing better than a slave*. This is the scriptures, Galatians chapter 4, it said, *a son who is still quite immature is still under masters, he is still subject to, you know people who will actually be in charge of him...* and he is... the benefits he gets from the house, he is nothing different from that of a slave.

Anchor Lady: So if you are just... sorry, if you are just a son and you feel like there is a brutal force on you what is happening around you doesn't look like you are a son, you need to check your...you need to sit back and check your working principle.

Peter: the thinking!

Anchor Lady: yeah! The thinking pattern

Peter: Our thoughts, that's very important

Anchor Lady: You see, are you actually a son in your mind? Are you actually...have you received the revelation of the adoption? That you have being adopted, does it make any sense to you because if you don't understand, if you don't receive that adoption, if you are fighting the adoption, just like somebody will go to the orphanage and somebody is fighting, fighting all the legal process and they adopted, the adopted is fighting the adoption, so if you are fighting the adoption, then you will begin to experience the brutal force; you'll begin to experience the restriction and you wander in the house. You go, you go like the elder brother, you go like the elder son.

Peter: And it's amazing, how can someone, how can we have access...to the Father Who is The One that owns the heavens and the earth? How can we be the same family as the father of light? The Bible says *"Who does not change like shifting shadows..."*, he said *the God who gives...* I mean *Who gives...* that's why James 1:17, it said *"He gives and He does not change like shifting shadows... the Father of light"*. How can we be in union with the Father and would still have a sense of a slave and still have a slave mentality? But you see, what really becomes so important tonight is, I want our viewers to understand, now we need to repeat that so it can be prominent in what we are trying to say tonight is, if a son thinks like a slave, according to Galatians chapter 4, it said the experience of the son will be nothing different from the experience of a slave. So it means that, it means that it's not a matter of trying to pressurize God to give, Who has given already. It's not a matter of trying to find tactics in the place of prayer to see if I can convince God to do something. The bottom-line of the whole thing is our experience either in this year or the incoming year will be no different from that of a slave, if we possess a slave mentality. So, that's what we need to understand. And we need to look into this. In the book of Romans chapter 12, now if you're there, I want you to look at Romans chapter 12 and see how the Father dealt with his two younger sons in line of their wrong mentality. Now, Romans chapter 12 tells us something, verse 2, and I want our viewers to listen to that. Now it says, in verse 2, now it says, *"Be not conformed to this world..."*, now you see, that word conformed is from the Greek word *'syschematizo'*. Now, conformed there, in the context of when it was used by Apostle Paul, see the Greek word *'syschematizo'*, that's 'conformed'. Now the next thing says *"but be ye transformed..."*, that's the word *metamorphoo*. Now, you see, these are two different Greek words: *conformed* and *transformed*. The first instruction, the first apostolic instruction is *don't be conformed...* that's a negative sense; and the second instruction that follows is *be transformed...* that's in a positive sense. Now let's investigate both of

them. Now, *do not be conformed and be transformed*... Now, look at what the next thing he said, *...by the renewing of your mind*. Now please, viewers listen to this, he says *don't be conformed, be transformed* and the next phrase is *by the renewing of your mind*. Now here we come to the mind thing—it's a mind thing. We've got to mind our business. We've got a business and it's telling us here that if we don't renew our mind, if we don't mind our business in the spirit, he said we will be *conformed*. Now I said the word *conformed* is the word 'syschematizo'; now, what does that mean in Greek? It means "*for something to have an outward appearance*". Now mark that word, *to have an outward appearance*... that is now to have a form to have a shape on the outward, it has nothing to do with the inward. That's why Paul says *don't be conformed*... So, in other words, the apostolic instruction is *don't look like on the outside what you are not on the inside*. So, the word, the Greek word that was used is the word that they use commonly in the Greek text to actually mean *when something looks like something on the outside that it's not on the inside*. It's just like the time when Moses looked like an Egyptian. It says, Moses was not an Egyptian but when he showed up in Egypt, Bible says *the people said we saw an Egyptian*... they were referring to Moses. He wasn't an Egyptian on the inside. Moses was an Israelite but his appearance looked like that of an Egyptian and he was addressed in that format by somebody who saw him. Now listen to this, in the Bible, the same word, it's the same word—don't be conformed. It says, don't look like on the outside, don't have an experience in your life, don't encounter things in your life that is not consistent to what the Father made you on the inside... to what you really are on the inside. That's the reason why we are talking about these two sons. Look at the younger one and the elder son in Luke 15, both of them had experiences that (were) not consistent with sonship. The younger son walking out of the house like a slave who should not stay in the house forever and the elder son who was given an inheritance but was trying to lay hold with a slave mentality and the Bible says, this shows two people who were sons on the inside, who were made to be sons, who had the right of sonship to the father but yet, their outward experience—what they experienced on the outside was a form or a shape that was not consistent with what was in the inside but that form or shape adapts with what was in the environment. And you see, that is what the Apostle Paul calls *don't be conformed* and he gives us a panacea for that. He says if you will not conform, it means you need to renew your mind. And he says, next thing, he says *be transformed*... Now, being transformed means, now, the word *metamorphoo* means *being changed in accordance to what is on your inside*. It means that, it means that our thinking, our mind, is the only thing we need to produce an outward experience that is consistent with what we have on the inside. Now listen to this, it means that just because you are called the son of God, it means that just because you have the right of inheritance with the Father, it means that just because Christ gave you the right of sonship does not automatically mean that you will have an experience in your life on the outside that is consistent with the inside. Romans chapter 12 says there is something in the middle—there is something in the gap that will connect what you are, what you really are with what you are gonna experience. I will repeat that word again: There is a gap, there is a middleman, there is somebody in the middle and it's called *your mind*. The Bible says that thing stands between what you are on the inside, what God made you and what you will

experience in your life. So he says be transformed, be *metamorphoo*, it means let your daily experience be in **consistence** with what you really are. And it says for that to happen, your mind must be renewed, so that's what it said .

Comment [JO2]: Rather than consistency

Anchor Lady: So, I think I'll have to stop you now for time. So, if we could get anything from the thing he was saying you should mind your mind, you have to mind your mind.

Peter: We gotta take it serious

Anchor Lady: you don't want to be a son experiencing, with all the rights and respon...or the privileges of a son, we call us 'joint heirs' and still living, having the working condition of a slave.

Peter: Our mind can mess us up; that's what he is trying to say.

Anchor Lady: so for us to have to translate it to *be transformed* we need this, to renew this mind. Had it been they had time—the elder son and the younger son—in their workings, they had time to sit down reflect on who they are, at least minding their mind, minding their business...

Peter: minding their business, what the Father has cal...

Anchor Lady: ...minding their mind, maybe they would have come to the realization that we are sons and they should not be doing this. So we are going to stop today on this and so tomorrow, we do hope you will join us so we continue on this. I think we have not even, on this minding this...

Peter: We've not even... we're just scratching the surface at the moment, because on tomorrow's episode we gonna actually go deeper on how we can get this mind renewed if it's so critical that our experience can only match who really, who we really are in Christ if our mind is renewed. It means it's so critical. So, we gonna be exploring that further on the next episode tomorrow.

Anchor Lady: Yeah, because the problem was because the mind was not minded. So, we will continue on this and make sure that we mind our own, train our mind, and we would set our mind on the word of the Lord and it gets renewed. So tomorrow, do join us tomorrow as we take this mind business serious...

Peter: minding your business

Anchor Lady: and so till then, we want to say bye, go and mind your business

Peter: bye