

10.26.25

Luke

Chapter 8 - A Groundbreaking Attraction
Entitled Misperceptions (vs.15-18)

Luke 8:15-18: “But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light. So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him.”

One of the first things that Luke says in the Gospel of Luke is, “I put these things in order for you.” Sometimes we think immediately chronological, but there's clearly a

divine order. And as we look in particular at this chapter, there's a chapter that's dealing with the parable of the soils, remember? So, as He opens up and He begins to talk about the parable of the soils, you realize that the seed is broadcast, and it falls on different kinds of soil. Some are hard soil by the roadside. Others on rocks. And of course, there can't be any firm root in those. And some actually start growing and the weeds come in and choke it out. But then there are some that actually fall on good soil.

And He describes that soil within the passage this way, (Luke 8:15) “But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.”

With a good heart. What is this parable? Well, obviously, it's about the Word of God being broadcast, and that it falls on different ears. People accept it in different ways. The fundamental lesson in the text is to be careful how you hear. How do we know that? Well, because there's a “therefore” there within the passage.

And if you look in particular verse 18, “therefore,” see the passage? it's kind of a summary statement.

(Luke 8:18) “So (therefore) take care how you listen...”

Really is summarizing what this whole chapter is going to be about.

When we come to the passage that we're looking at today, we almost have an interruption within the text. His mother, His brothers, “Hey, we're talking to You,” and He's not coming. There's a crowd, it seems obviously, and what's interesting is two other gospels actually record this particular event that the mother is interjecting, and usually when your mother calls, you better go. But in this particular case, He gives an answer why He's not. It's hard for them to comprehend. It's hard for His mother to comprehend, and obviously His brothers as well. We know there's a time and point that His brothers actually didn't believe Him. It's written in the Gospel of John as they were getting ready to go to the Feast of the Tabernacles. And they fundamentally said, “Look, if You are who You say You are, then reveal Yourself. This is the time to do it.” Because the Feast of the Tabernacles was all about the Christ, if you've ever read Zechariah 14, the Messiah would come, and when He comes, He's going to

plant His feet on the Mount of Olives. It's going to split open. He's going to take His kingdom to Himself, and all the world's going to come and worship at Jerusalem. Jerusalem's going to be elevated as the greatest city in all of the earth. And what happens at the end of Zechariah 14? They celebrate the Feast of the Tabernacles. "Feast of the Tabernacles" just simply means that God dwells with us. "Tabernacle," "dwells," same word, that God is dwelling with us. And it's that wonderful picture of that final day when God would dwell with us; one of the things that the feast was literally foreshadowing. His brothers go, "This is the time." And of course, we know that had He listened to His brothers, He would not have gone to the Passover and He would not have died on the cross and His kingdom would have started without you or I being a part of that wonderful salvation of the Passover Lamb that was slain.

Family gets involved and they see things a certain way. God has orchestrated family for a reason. I would even go a little bit further and say, I believe that God actually started it. He started the whole idea, this whole family

thing. Go back to Adam and Eve and we know that He's the One that made it. In fact, it wasn't even Adam's idea to have a wife. God comes up to him and He goes, "You need somebody." I mean, you would have thought that Adam would have had a clue when God sends him out there going, "Okay, so start naming the animals, and this animal has a man, and this animal has a woman, or the male and the female." And so, he's naming them. He's naming them two by two. Nope, doesn't get it. God goes, "Okay, it's not good for you to be alone. You need a wife." So, you realize that these things are God things. They've been established by God, and it was God who created the family. The problem is that we have misappropriated, misused, misallocated in some way the family in so many ways. We all have a definition of what family is in our minds, and we define that family. And it's probably one of the reasons why we have so many dysfunctional families, is because we have defined what family is supposed to look like. Scripture says we each go our own way, and all we like sheep have gone astray. So, we go into our different ways of thinking, and as many ways as there are of defining family, and wow, have we have now gone way

off the deep end, as we don't even talk mother and father anymore. You realize just how hurtful that has been within the household. Nobody really even stops to think about how the child is going to ultimately react to this. Nevertheless, God had orchestrated it from the beginning to be a certain way. What we find is that oftentimes family can become a hindrance to the very things that they should be doing to help. And in many respects, when we come to this passage, that's what we're going to be talking about. We're going to be talking about, where does family come into the role of drawing you close to the Lord? Because everything about family was for the purpose of glorifying God.

The way that it reads in Colossians 1:16 is,

“... all things have been created through Him and for Him.”

That would be family. Anything that has been created has been created actually through Him, that is Christ Himself, and for His glory. Now, when family is not glorifying God, there's something wrong with family. And though you may define family as “this is what we think family is,” it's

not family. It's something else. It's something that you've invented in your own mind, but it's not family.

So, when we come to this passage, it is in the setting of listening. And I think what's interesting about it is, as He fundamentally says, “Be careful how you listen.” We all have a tendency to hear what we want to hear. We all have a tendency to twist things. Sometimes I have people come up to me and they go, “Well, Pastor, you said this in the message.” I said, “No, I didn't say that.” First of all, I correct them, I say, “The Word says this.” And then secondly, sometimes I can hear that they've already twisted it to say something that they wanted to hear. And I said, “No, that's not what it was saying. It was saying this.” Because we realize that people just want to hear those things that make them feel good. 2 Timothy 4 emphasizes that, in which Paul will say to Timothy, “The time is coming when people are just going to want to have their ears tickled, and they're going to accumulate for themselves teachers in accordance with their own desires.” And I see this all the time. I call it church hopping. People go church hopping; they're going to find

something that agrees with the way that they think. They're not necessarily looking for a place that is sound in doctrine. They're looking for a place that agrees with how they see things. And if they're looking for a family place, then that's where they'll meet. I had somebody a while back come up to me and they go, "You know, we would come to your church, but our kids like this church and they like the programs that are involved." And I said, "So, your kids are deciding what church you're going to?" I can understand them wanting to go to the church because the doctrine was good. I mean, there are other churches that are preaching good doctrine that are pointing to Christ, a place where the parents can grow. But you don't want your children to lead. In fact, as I go through Scripture, I don't see anywhere where it says, "Parents obey your children." I have yet to figure that one out. And so, as we go through Scripture, you have to define what family really is and how we have distorted it. Some people actually don't even care if what they hear is the truth. They just want to hear what they want to hear.

Jeremiah puts it this way, in Jeremiah 5:31,

“The prophets prophesy falsely... And My people love it so!”

People like to hear what they want to hear. And so, it should not be a surprise that as we come to this particular passage that is really emphasizing, “be careful how you hear,” that family is brought into the picture. Because what it’s ultimately conveying is that there are things in your life that cause you to hear things differently. And be careful who you're listening to. And be careful how you listen. Because there are some things that God is telling you that if in fact you're thinking a certain way and you have a certain agenda, you're not going to hear what He's saying or you're going to distort it in such a way that it's not even going to be recognizable. This is not an interruption, even though it is an interruption physically in which His mother and His brothers come to Him. It's not an interruption of the text. Because what Luke has done is he's placed this within this passage to say, “And this is one of the things that could happen.” And how easy it is for family to come into our lives and begin to move us

off course of why the family even exists, to glorify God. How easy that is.

When I go through the Gospel of Luke, one of the things that's very interesting to me about the Gospel of Luke is Luke fundamentally is kind of like an outsider. We've been saying that all along, right? I mean, he's not a Jew. We think that he's probably a Syrian. So, he's probably the only one that we know of that's really not a Jew, so to speak. He's the one writing these Gospels clearly. And as being an outsider, he's coming from an outsider's perspective. In fact, the great theme is that this is a gospel for the unlikely. And the stories that he'll tell you, the parables that he'll give that Jesus was proclaiming, the ones that he'll focus on are the ones that you're going, "Well, that was strange. That was unlikely that would happen." Because you're not used to seeing the focus not being on the Jews. And you're going to see a lot of focus in the Gospel of Luke being on those that are outside, whether it be the good Samaritan, which once again, it's the only place in the Gospels, it's the only place in Scripture where the Good Samaritan is mentioned. You

would not even know the name “good Samaritan” if you didn't open up the book of Luke. And even when he talks about Christ healing the 10 lepers. You know, there was one leper that turned around and gave thanks. You know who he was? The Samaritan. And these were the outsiders. But that's only mentioned in the Gospel of Luke. And whether it's the man on the cross that's only mentioned next to Jesus, the outsider, that actually is transformed, it's only mentioned in the Gospel of Luke, or whether it's the prodigal son, the outsider, that is only mentioned in the Gospel of Luke, all the way through the passages, we begin to see things that reveal to us that God is calling those that we may not feel like are acceptable, but they're part of the family.

When you go through the Gospel of Luke, as he begins to portray the family, he portrays it in a very interesting way. In fact, at the very beginning, he introduces us to Zacharias and Elizabeth. Remember that? He's a priest. He's the guy, he's the man of the house, he's supposed to be giving the example of walking by faith, of all people. This is John the Baptist's dad. He needs to be walking by

faith, but he won't. And what's interesting is only Luke records that. Luke records the fact that you have a husband that literally fails to lead properly his household. In fact, the Angel gets so upset at him, he goes, "You're not talking." And he closes his mouth. And he opens the mouth of Elizabeth, and she begins to proclaim the message.

Only the Gospel of Luke will make reference to, well, you probably remember there in Chapter 2, where Jesus is 12 years old and probably going through the whole Bar Mitzvah thing, because today He's become a man. "Bar," making reference to "son," and "Mitzvah" is "law," "the son of the law." And so, this day He becomes a man. And He goes to the temple and it declared that He is embracing the law as a young man, making decisions for Himself. It's a day in the life of a young man that you begin to think out of the realm of the concrete, more specifically, in the realm of the abstract, and you begin to embrace things from your heart. His parents are not the best of influence in this particular scenario, and only the Gospel of Luke records it. Only the Gospel of Luke records

Him being 12, and only the Gospel of Luke records this particular event in which His parents, I don't know if they forgot him, I don't know if through all the mix-up of all the families, coming down to the feast and heading home, but somehow on the trail they figure out, "Where's Jesus?" You know, it's bad enough to misplace your kid, but the Messiah? Nevertheless, they have to go back and then they find Him, of all places, in the temple. They scold Him. His parents scolded Him for being in the temple. My kids want to go back to church. I'm going, "Yippee." But they're getting after Him. Anyway, so here you are in this scenario, and yet you would think that the whole responsibility of the parents is to point the child to God. It's one of the reasons why Jesus answers the way that He does, "Didn't you know? I'm supposed to be about my Father's business." Oh, that's what family's for.

Remember Deuteronomy 6 where it talks to us about the fact that you fathers are supposed to all the time, when you sit down, when you walk by your way, you're supposed to be talking about God. You're supposed to be pointing your son to God, whether it's, like the song goes,

“In the rustling grass, I hear Him pass, He speaks to me everywhere,” shouldn't you be talking about God?

Shouldn't you be pointing to Him? We have our own ideas and our own thoughts and our own agendas. I mean, after all, a family is a place where we live vicariously through our kids to do the things we always wanted to do but didn't do, right? Isn't that the reason for a family? Family is a place where we actually look special because we're the dad and we give the kids everything that they ever wanted or everything that I didn't have. I mean, isn't that what family is? We misappropriate, we misconstrue why we've been called, what a family is really all about.

Luke will record in the Gospel of Luke a woman of the city coming in to Jesus, and she comes into a house of Simon, his home. The woman of the city actually knows more about love than the man who has a home. Does that make sense to you? You would clearly have more love out of this woman than you would have out of Simon's whole household. But isn't that what family is about? Isn't that about showing love and expressing love for one another?

Luke will record in Luke 4 that Peter's mother-in-law is sick. Do you know what it says? Our initial thought is that Peter would turn to Jesus and go, "My mother-in-law's sick." Simple way of taking care of the problem. It doesn't say that. It says, they went up to Jesus and said, "Peter's mother-in-law is sick." Strangely enough, Luke records the fact that others were watching out for his mother-in-law maybe even a little bit more than Peter was. Kind of bizarre, isn't it, that you could actually find some people outside your family? It's a real shocker, I know, to some of you, but outside your family that would actually love you more than in your family. But isn't that what family is about? I mean, isn't that the whole purpose of family when you consider?

He'll record incidences like, well, you remember, Mary and Martha. And Martha goes, "Tell my sister..." Wait a minute, aren't you supposed to help your sister? Aren't you supposed to, isn't there supposed to be a camaraderie there? But there's not.

One man in the crowd, and Luke will record this, and only Luke will record this, will cry out to Jesus, "Tell my brother

to give me my part of my inheritance.” Why do you think Luke records that?

It'll be in the prodigal son that the prodigal son finally goes home and his brother's angry because his dad sets the table for him. “Am I my brother's keeper?” God goes, “Yes, you are.”

I've oftentimes thought about the whole story and the incident of The Book of Ruth. If you've ever read the Book of Ruth, you realize that fundamentally the book's about the redeemer kinsman. And that a brother's supposed to come alongside, and if his brother was married but they had no children, that the brother, if he's not married himself, takes the brother's wife and has a child for his brother. Which what God was doing through that was displaying the selflessness of a brother. He's actually taking us full circle from Cain, who kills his brother, to redeemer kinsman, “You are your brother's keeper. You should be caring for.” But does family think that way?

You'll come to that final day in which a man next to Jesus on the cross will call out to Him and say, “Remember me.” And you get the feeling, well, I mean, is there any family

member around? By virtue of the way he lived, he probably isolated himself from his family. But Christ hadn't forgotten him. And He said, "This day you'll be with Me." We define family in a very strange way, but Luke will begin to demonstrate to us that it's not the right way.

This passage picks up in the middle of Christ proclaiming to those that are with Him that they need to listen, and they need to listen carefully. We're actually going to have this wonderful picture of what it means to be interrupted. I think one of the things that I learned as I was going to school is we had two of our children, and so, a wonderful thing that my wife was able to be with our children where we made sure that was true during that time. But by the time I'd usually come home after going to school and working about two or three jobs, she was worn out, and I could understand that. Being at home by yourself, I mean, you women, you ladies that do that, it's just, but you need a break. You need a break. So, if the kids threw up or something like that, I would rock them at night and study while I was with the kids. The wonderful thing about having that kind of experience is you learn how to study

anywhere. I mean, you can study anywhere. Connie goes to me, “How can you study on the plane? Or how can you study...” you know, piece of cake. Because you focus on listening to God, and if your focus is good, you don't hear the noise. You're going to have the noise from time to time from your family. They're not mean people, not bad people, not horrible people; good intentions in some respects. In this particular case, one of the gospels actually says that the mother just wanted to talk to Him, wanted to speak with Him. What about? I don't know, mowing the lawn, I don't know.

(Luke 8:19) “And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.”

I've had members of my family get pretty upset at me because I don't answer the phone. So, I can imagine that they weren't really happy about this.

(Luke 8:20) “And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You.””

“Maybe you didn't hear them. Maybe you didn't notice them. Most sons, good sons would. But obviously, you're not in that category at this moment.” One of the gospels actually makes mention of the fact that she's the one that sent the messenger. So, not only did a messenger, I mean, it wasn't out of pure altruism that this guy goes and reports it. Mary had said, “Go get Him.”

The answer here is quite amazing to us because in this one small phrase, which once again is recorded in two other gospels, Christ is defining family.

His response in verse 21 is,

(Luke 8:21) “But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.””

Now, if you were to look at the other gospels, the passage reads basically this, “Those who are wanting the will of God.” But it's not the Word of God. Why is it recorded this way in the Gospel of Luke? Because the passage is about hearing the Word of God. And what Jesus is making clear is that **those who are family listen to God**. If in fact you don't listen to God, there is no family. I just can't clarify

that enough. If you're running things the way that you run things, call it anything you want to, but don't call it family. Because you don't care for your kids and you don't care for your household. Because you're drawing them away from the very One who gives life and breath and existence to your family; the very One who controls all things, is sovereign over all things, protects, preserves, keeps; you're isolating them from the only thing that will take care of them; the only One who could.

I know that the thought is, “we're going to put...,” man, if I hear it one more time, I'm just going to scream, “family first”. Family doesn't go first. God comes first. Because God's the One that made the family, and God's the One that preserves the family. Then the family's good. You know? Look, it's not “family, God, and beer.” It's just not. I know it's disappointing to some people. But God has called us to point to Him, and that's what the whole family is about. I mean, we care for our kids. We care for our household. I care for my wife. But I know this, if she's right with God, she's going to be happier. People talk about their spouse and, “Oh, they're depressed about

this, they're depressed about this.” Then they go and get them medication that depresses them more. I mean, it feeds off itself. You don't think that's true? Read the bottle. That's all you have to do. Read the bottle, “May cause suicide. Oh, that's a good one. I'll take that one for my wife.” You ought to be dealing with some husbands there. But the point of this is that if you really care for them, that all the way through the Gospel of Luke is going to be emphasizing this.

If you look with me in Chapter 11. Let me just emphasize again, only the Gospel of Luke will record this particular incident.

(Luke 11:27) “While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.””

“Motherhood! #1! We're #1!”

(Luke 11:28) “But He said, “On the contrary, blessed are those who hear the word of God and observe it.””

Where do blessings come from? “Motherhood?” No, it comes from those who hear the word of God. Timothy was blessed because his mother taught him these things as a child. She was proclaiming these things to him as a child. She was nurturing him in the admonition of the Lord as a child. Because she knew that in order to really demonstrate love for her child, she needed to implant in him a desire to draw near to God. And one of the greatest things that you can do for your children is to teach them how to love, right? In fact, Paul would write to Timothy, “The goal of our instruction is love, from a pure heart, a good conscience, and a sincere faith.” What's the goal of instruction? To get geniuses? No, that's not the goal. The goal of instruction is love. Now, if you think about love, different people define that in different ways. Unless you open up Scripture and say, “God, what do You say?” And God goes, “Okay, this is how you define love.” And if you've ever read 1 Corinthians 13, you begin to realize that “love does not seek its own.” Well, most families center around the kids, and it's all about, “What do you want? What do you want? What do you want?” And then the kids grow up, and the kids are miserable. The parents

go, "I don't know why my kid's depressed." Well, let's see. Where does depression come from? Thinking about yourself. It's anger turned inward. You're frustrated. You don't know why you don't get the things that you think that you should get. You don't understand why things aren't happening the way you want them to happen. Because you're this egocentric, narcissistic individual that is literally imploding inside because everything said you're the number one in the world. You know it's not true, and you know that it shouldn't be. But you've learned to be selfish. And selfish never could make anybody better. What you should be doing, if you want to teach your kids the goal, to love, you should say, "Get in the car, we're going to go help some people. We're going to go do something for somebody. We're going to go minister to people." Oh yeah, there'll be times where they go, "Well, I don't feel like getting in the car, I get carsick," and you may have to clean up. It sounds like I've been there, doesn't it? But they're going to be happy kids. I've often said about our youngest, he's happiest when he's helping somebody. He sits around, he's not helping, he's not always really happy. But when he's helping somebody,

he's a lot of fun to be with. And that's the goal, isn't it? Because we're serving God together. We're ministering together, aren't we?

Luke 12, since we're right here in the passage, Luke 12 begins to reveal to us this wonderful truth. I wish I had more time. I'm probably rambling too much.

But if you look with me in Luke 12:49, it picks up this way, Jesus says,

(Luke 12:49) “I have come to cast fire upon the earth; and how I wish it were already kindled!”

(Luke 12:50) “But I have a baptism to undergo, and how distressed I am until it is accomplished!”

The very fact that His Father would have Him go through this is telling us that your goal as loved ones is not necessarily to make everything easy, but to help one another do what's right.

(Luke 12:51) “Do you suppose that I came to grant peace on earth? I tell you, no, but rather division;

(Luke 12:52) for from now on five members in one household will be divided, three against two and two against three.

(Luke 12:53) They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

I think that covers it, don't you? The division isn't that God is telling us to be divisive. The division is that you're going to love God, and some people aren't, in your household, in your family. There's nowhere really in Scripture where God is basically telling you to abandon your earthly family. In fact, if you were to read 1 Timothy 5, it says, you need to take care of your widow mother, and if you don't, you're worse than an unbeliever. But everybody likes to read what they want to, and they like to see what they want to see. Because when it's convenient for them to minister to family, then they do it their way. And then when they want to get rid of their family, I mean, we don't mind divorcing people, right? Brothers don't mind hating each other if it has to do with

inheritance. It's amazing all the different things that we'll separate and divide over, and one of them won't be God. Well, that's the one thing that will divide those that are truly drawn to God. And once again, it's not because you want to separate from your family, it's because they separate from you. They are repulsed by the very desires that you have and the longings that you have to follow Him with all of your heart.

Luke goes on to say, as you look in Chapter 14, that you have to count this cost.

And if you pick up with me in verse 25, it'll read in this passage,

(Luke 14:25) “Now large crowds were going along with Him; and He turned and said to them,

“If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.”

God has to be such at the center that you're going to do what's right. And once again, I've seen husbands

acquiescing to their wives, because they're going to be the nice guy in the family, right? And I said, "Well, you need to do what's right. And you need to tell your wife that she needs to do what's right. And there are going to be times that she's not going to be really happy with that. But you're going to do what's right because you answer to God, and you're responsible to God. You need to obey Him." And when the family is around God, it is a family. When a family is around selfishness, that's not a family. When a family is around selfish ambition, that's not a family. I mean, you think of all the things that people pursue in their families, and they might go and have picnics, they go to Disney World and go all kinds of places, but that's not a family. A family is a place where people are genuinely caring for one another. You can't care for one another until you have the heart of Christ in you. In this is love not that you loved, but that God loved you and He gave Himself for you. That's where you learn what love is. And until they have the Spirit of Christ within them, where is the love? We're born selfish. David will say, "In sin my mother conceived me." Once again, you don't have to train your kids to be selfish. You have to train them to

do right and to be selfless. And this is our goal. It's hard for us to see because we've defined family so long.

“We've got to stick together in this.” Don't stick together if it's against God. If somebody's doing something wrong in your household, don't stick together with them. You're not helping them, you're not helping you, and you're not honoring to God, and that's the worst thing that could ever happen, to not have the blessings of God upon you. I have yet to see a family that put God first that wasn't able to go through almost any problem that came up, and not only handle it, but God was glorified in it. You're not always going to be liked. But quite frankly, you're not always going to be liked anyway. And the more that you do for somebody, you think that makes them happier? Try that. I know Spock kind of went through, and some of you don't even know who Spock is. Star Trek, right? No, that's not the guy I'm talking about. But he said to fundamentally set the stage, let kids do whatever they want to do, and they're going to turn out okay. But of course, we're now reaping some of that problem. If you don't think that's true, just turn on your TV.

But family, what is it? We sing the song, *"I'm so glad that I'm a part of the family of God."* And I can tell you this, that I have brothers and sisters here that are closer to me than some of my other family because my family's been defined a different way. It's been defined the right way. And it is family. This is where we want to walk. We're not telling you to leave your family, abandon them in any way. Introduce them to Christ. Point them to Christ. Give them a sense of hope. But family is not a place that you abide in which you're going to protect the turf or live vicariously through. That's not why it was made. Family is actually made, and I know you're probably not going to totally grasp this, but family is actually boot camp. The whole purpose, I believe, of family is to train you for ministry. That's right. So, if you'll learn to be selfless in your household, you can help others. It's not for you to be introverted, "It's us four and no more." That's not what family's about. It's not "us against them". That's not what family's about. God is training you, training husbands, "Love your wives as Christ loved the church." If you don't think that's true, look at 1 Timothy 3, look at Titus 1. What's the requisite of a man serving in church? Must

have his family in order. It's a training ground. Family's not where you stop. It's just the beginning. And you're going to find out that however your ministry's going to go, God's going to place some pretty interesting people in your family, and you're going to have to deal with some pretty bizarre people. I go, "I'm related to these people?" Yeah, but for what reason? And God is transforming us in the image of Himself, and He is actually bringing us into the household of faith.

Closing Prayer:

Well, Father, we come before You and we ask You to do a work in our hearts. We know that our tendency is to maybe think in segments and boxes, and yet Jesus just seems to blow the top off the box as He speaks to us at this moment, "Mother, brother, the ones that hear the word of the Father and do what He says." This creates family.

Your heads bowed and your eyes closed. What we're asking you to do is surrender your life to Him. Obey Him. Listen to what He's saying. Don't come in listening with an

agenda, “Well, I'm going to stack the odds in my favor so that I can get this in the relationships of my household.” Surrender everything at the altar and say, “Your will be done. Your will be done. That's all I want.”