

Mary: Disciple of Jesus

by Stephen Kaung

Mary's example teaches us the importance of humility, obedience, and surrender in following God's will and being His vessels.

Duration: 59:58

Scripture: Matthew 12:46-50, John 2:1-11, John 19:25-27, Acts 1:14

Topics: "Mary"

Description

In this sermon, the speaker emphasizes the importance of being careful and attentive before God in order to learn and understand His truth. The example of Mary, the mother of Jesus, is used to illustrate this point. Mary's willingness to accept God's will and give up everything for His purpose made her blessed among women. The speaker also highlights the role of the church as a vessel to bring in God's kingdom and the mission of every believer to contribute to this purpose.

Transcript

Luke, chapter 1, verse 26. That in the sixth month the angel Gabriel was sent of God to a city of Galilee, of which the name was Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.

And the angel came in to her and said, Hail, thou favoured one, the Lord is with thee. Blessed art thou among women. But she, seeing the angel, was troubled at his words, and reasoned in her mind what this salutation might be.

And the angel said to her, Fear not, Mary, for thou hast found favour with God, and, behold, thou shalt conceive in a womb and bear a son, and thou shalt call his name Jesus. He shall be great, and shall be called Son of the Highest, and the Lord God shall give him the throne of David his father, and he shall reign over the house of Jacob for the ages. And of his kingdom there shall not be an end.

But Mary said to the angel, How shall this be, since I know not a man? And the angel answering said to her, The Holy Spirit shall come upon thee, and power of the Highest overshadow thee. Wherefore the Holy Thing, also which shall be born, shall be called Son of God. And, behold, Elizabeth, thy king's woman, she also has conceived a son in her old age, and this is the sixth month to her that was called barren.

For nothing shall be impossible with God. And Mary said, Behold, the bondmaid of the Lord, be it to me according to thy word. And the angel departed from her.

Maybe I'll skip over and turn to the gospel according to John. The gospel according to John. Chapter 2, verse 1. And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there.

And Jesus also and his disciples were invited to the marriage. And while being deficient, the mother of Jesus said to him, They have no wine. Jesus said to her, What have I to do with thee, woman? Mine hour has not yet come.

His mother says to the servants, Whatever he may say to you, do. Now there were standing there six stone water vessels according to the purification of the Jews, holding two or three measures each. Jesus said to them, Fill the water vessels with water.

And they filled them up to the brim. And he says to them, Draw out now, and carry it to the feastmaster. And they carried it.

But when the feastmaster has tasted the water which had been made wine, and knew not when it was, for the servants knew who drew the water, the feastmaster calls the bridegroom and says to him, Every man saith on first the good wine, and when men have drunk well drunk, then the inferior. Thou hast kept the good wine till now. This beginning of signs did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed on him.

The Gospel according to Matthew, Matthew chapter 12, Matthew chapter 12, verse 46, Matthew chapter 12, verse 46. And while he was yet speaking to the crowds, behold, his mother and his brethren stood without, seeking to speak to him. Then one said to him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee.

But he answering said to him that spoke to him, Who is my mother, and who are my brethren? And stretching out his hand to his disciples, he said, Behold, my mother and my brethren. For whosoever shall do the will of my Father who is in the heavens, he is my brother and sister and mother. The Gospel according to John chapter 19, John chapter 19, verse 25, John chapter 19, verse 25.

And by the cross of Jesus stood his mother and the sister of his mother. Mary the wife of Corpus and Mary of Medalla, Jesus therefore seeing his mother and the people and the disciples standing by whom he loved, says to his mother, Woman, behold thy son. Then he says unto the disciple, Behold, thy mother.

And from that hour the disciple took her to his own home. And finally, the book of Acts chapter 1, Acts chapter 1, verse 14, Acts chapter 1, verse 14. These gave themselves all with one accord to continual prayer with several women and Mary the mother of Jesus and with his brethren.

In the past we have been considering together on this matter of the change of time. About two thousand years ago God was going to change the time. He was going to bring his son into this world.

And because of this you find that God looked for vessels. Vessels whom he could use to bring in his son. You probably still remember that John the Baptist was an effort making vessel of God.

He was chosen by God to prepare the way of the Lord. But John the Baptist was not the only one. We find that there was a remnant among the Jews who really looked for the consolation of Israel.

And it was these people, that remnant, that really brought in the Lord. And of course when you think of that remnant who brought in the Lord into this world, you cannot forget Mary, the one who bore that child. God was looking for a vessel through whom his son could be brought into this world.

There were many virgins in the land of Judea, in Galilee at that time. But God's eyes came upon one virgin who lived in a remote place on the hills called Nazareth. Now she was a descendant of the house of David, of a noble royal family, but at that time she was so humbled that she lived in Nazareth.

And he was betrothed to Joseph, who was also of the house of David, of the royal family. And yet at that time Joseph was just a carpenter in Nazareth. They were in very humble state, even though they belonged to the house of David.

And during that time, the one who sat on the throne in Jerusalem was an Idonian, Herod. And he was put on that throne by a foreign power, the Roman Empire. By all outward appearance, Mary was a humble woman.

And yet God did not look upon outward appearance. God always looked upon the heart. And there in this virgin, God saw a perfect heart towards him.

Outwardly he was humble, but inwardly she was noble in the sight of God. So God sent an angel, Gabriel, to her. And Gabriel greeted her, said, Hail, thou favorite of God.

The Lord is with thee. You are blessed among the women. And when she heard this salutation, she was troubled in her heart.

Why? Because she could not understand why an angel should address her in such a way. In other words, she did not know her greatness. She was great in the eyes of God, and yet she didn't know it.

And because she didn't know it, she was surprised by such a greeting. She thought that such a greeting should be addressed to a noble one, a great one, not to her, just a virgin, hidden somewhere in the hills. She was nothing in her own eyes.

Therefore she was troubled by such salutation. Now, dear brothers and sisters, you know, some people know they are great. And because they know they are great, they are no longer great in the eyes of God.

True greatness before the Lord is something that is hidden from your own eyes. And that is truly great. You remember the story of Moses, how he stayed forty days and forty nights before the Lord? And because of that, his face shone, and he did not know it.

How often we try to look at a mirror and see if our face really shines. And that's the reason why it doesn't. You know, true greatness is coupled with humility.

So far as Mary was concerned, she was a humble woman. And she was humble in her heart. And yet, she was really great in the eyes of God.

So the angel said, you are the favored one of God, because God is going to use you to bring in His Son, who will sit upon the throne of David, and His kingdom shall know no end. Such a great privilege came upon this humble woman. We know that about four thousand years ago, in the garden of Eden, immediately after the fall of man, God promised that a seed of woman shall come to bloom to Satan's head.

And Satan shall bruise his heel. And this seed of the woman had been promised for four thousand years. And now, finally, this promise of God was to be fulfilled, and in Mary.

It was a tremendous privilege. I don't believe that there can be a greater privilege that could ever come to a woman than this privilege. To have this promise of God of salvation fulfilled through the womb of a woman.

Mary did ask, how could it be? Because she did not know any man. Even though she was engaged to Joseph, but they had not come together yet. So she asked, how can it be? Not knowing a man.

Now, in asking such a question, it wasn't a sign of unbelief. You know, in the same chapter, when that same angel appeared to Zechariah, and told Zechariah that he will have a son. Zechariah said, how can it be? And it was unbelief.

Because God judged him. But in this case, it was different. She asked, how could it be? It was not a sign of unbelief.

It was just something so tremendous that she couldn't understand how could it happen. In other words, there in her heart was no unbelief. But because of her ignorance, she would like to know how could it happen.

You know, brothers and sisters, sometimes when we ask a question, it may be a sign of unbelief. But at other times, you may ask a question, and yet it is not a belief. It is something that God will explain to you.

Now, the fine line, actually, is in the heart. If you judge by the question, you may think it's the same question. Why should God judge the one, and God accept the other? But actually, you'll find it is a matter of the heart.

Because there in the heart of Mary, there was no question. But in her mind, she couldn't understand how could it happen. And because of her asking, she was shown the way that it will happen.

God said the Holy Spirit shall overshadow you. And that's the way that you shall conceive and shall bring forth a child. Now, after the Lord, the angel, explained to her, then you'll find Mary said, Lo, behold, I am a handmaid of the Lord.

Be it unto me as thou hast said. Now, dear brothers and sisters, we must remember that even though it was a great privilege that came to Mary, but with that privilege, it was a great problem. Why? Because according to the law, a woman who conceived without being married was supposed to have committed fornication.

And if it were so, she was to be taken out and be stoned in public. How could Mary explain? There was no way to explain to the world. There was no way to explain to her fiancé Joseph.

If this should happen, there was no explanation. Not only her life was in danger, her relationship with Joseph would be ended tragically, and her fame would suffer terribly. In other words, she would lose everything so far as the world, so far as human society was concerned.

She would lose everything if she agreed to what the angel had told her. But here you'll find there was no hesitation. There was no reservation.

Why? Because Mary's heart was perfect towards God. And her heart was so perfect towards God, the moment she knew that it was God's will, and God had a way to do it, immediately she yielded herself to God and said, Behold, I'm a handmaid of the Lord. She knew her place before God.

She knew that before God she was just a handmaid, a slave girl, and whatever the master wants, that's what it should be done. Be unto me as thou hast said. She did not consider her fame.

She did not consider her relationship with Joseph. She did not consider her life. She did not consider what the world would say.

She was willing to give up everything, even the love of Joseph, whom she loved dearly. But for the sake that the Son of God might be brought into the world, she was willing to give up everything, that God's will might be done. And it was because of this that she was the blessed among women.

Now, of course, another thing we have to know, and that is, because it was of such a strange and yet great affair, her faith needed to be strengthened. So the angel gave her a confirmation. And the confirmation was from her relative Elizabeth.

Elizabeth in her old age, beyond the possibility of having a child, and yet God made it possible. So, if that's the case, then it will be possible with Mary. So you'll find there was confirmation.

So immediately after that you'll find Mary went to visit Elizabeth. And it was fully confirmed. Anything that comes from God will be confirmed.

You do not need to be afraid. You do not need to rush into anything without being confirmed. It is right.

To have the will of God confirmed. But anyway, the point that we would like to see is, here was a woman. When God wanted to use her to bring in the Son, she was willing to give up everything for that purpose.

And for this reason she was the blessed among women. Brothers and sisters, if we can apply this, in a broad sense, to us today, you'll find the principle is the same. God is going to bring in His Son into the world again.

God is going to bring in His King into this world. But through whom could He bring in His Son, the King? He needs a vessel too. He needs a copper vessel.

And that copper vessel is the Church. The Church is to bring in God from the King into this world. That is the mission of the Church.

Corporately, it is the mission of the Church. Individually, it is the mission of every believer. For the Son of God to come back to this earth, to bring in His Kingdom, He needs the Church.

He needs His own people to bring Him in. But, in order that this may be done, there is a hard attitude that is required of us. And the hard attitude is, Behold, I am a handmaid of the Lord.

Be it unto me as thou hast said. It is a great privilege, brothers and sisters, of the Church, and of us as individuals, that God will use us to bring in the King, to change the time, and to bring in the King. It is a great privilege.

But, there is something involved there. And the involvement is, Are we willing to give up everything for that purpose? Is that purpose of God great enough for us to give up everything? Or, should we consider? Is there any reason why we should not consider? Is there any reason that we should consider our life, our relationship, our position, our name, or whatever it may be? Should we consider ourselves? Or, if we know this is the will of God, and we are sure of it, that we should have a hard attitude, and say, Lord, we are your handmaid. Be it unto us as you say.

In other words, are we willing to give up everything that Christ may be brought into this world as King? Now, this is looking towards the future. But so far as spiritual reality is concerned, even at this hour, how could Christ be born and be manifested to the world? It has to be through His church, through His own people. In other words, it is our responsibility that our lives may manifest Christ.

Our lives may bring forth, as it were, bring forth Christ. That the world may have Him. And we are to bring forth the Son.

And in order that this may be spiritually true in our daily lives, we should have this daily attitude, Lord, we are your handmaid or hand servant. Be it unto us as you have said. How we need to yield our life, absolute yielding, that our lives should be completely yielded to the Lord, that His purpose may be fully fulfilled.

And this will enable us to be counted among those who are blessed of the Lord. Now this is just one side of the thing. What I want to continue on is there is the other side in the life of Mary.

You'll find that Mary yielded herself to God. And she became the mother of Jesus. What an honor.

And even today, we honor her as such. Now of course, in the world some people may honor her more than she should be honored. Even call her the mother of God.

Now God does not have a mother. She is the mother of Jesus. But we do find that because of her absolute surrender to God, God used her in such a mighty unique way that she is blessed among women.

And we should honor her as such. But not because of that. She had a place even higher than the Lord Jesus.

Because as you read the scripture you will find that even though she was the mother of Jesus and yet in a very true sense she was a disciple of Christ. She was a disciple of Christ. On several occasions we can see how she learned in the school of Christ.

You remember when our Lord Jesus was 12 years old. It was the time of badminton. Our Lord was made the son of the law.

So when the family went to Jerusalem to worship the Lord after the worship time was over and they returned, the Lord remained in Jerusalem because he was a son of the law. He had a right to ask questions. He had a right to answer questions in the temple.

So he stayed behind. And on the third day his parents found him in the temple. And Mary of course being mother, you know the motherly heart and said, now son, why do you do this to us? Your father and I, we were so anxious about you.

Why did you do such a thing to us? And you remember the Lord Jesus said, why do you do this to me? Do you not know that I must be occupied with my father's business? And yet the Lord Jesus, because he was

only 12, he obeyed his earthly parents. He went back with them and he obeyed them. Now Mary did not understand.

When the Lord Jesus said, must not I be occupied with my father's business? Mary did not understand. But there was one good thing with Mary. She kept it in her heart.

You know, Mary had a good trait in her life. When she heard something that she did not fully understand, she did not just dismiss it and say, now this is too hard. No.

Whenever she heard something that she did not understand, she kept her in her spirit and she pondered over it in her mind. Now that's a very good character. You remember even before that? When Joseph and Mary came to the temple to offer the firstborn to God and Simeon took the baby in his hand and Simeon began to say things, you know.

Of course Mary did not fully understand. And you remember even the shepherds when they came, even before that, when Jesus was born and the shepherds came and the shepherds praised the Lord because God's promise of a savior had been accomplished. Mary did not understand fully.

She knew a part, but she didn't fully understand and she kept the same in her spirit and she pondered over it in her mind. To be a disciple, this trait is very important. The first thing that is required of a disciple is the ear.

Not the hand. Not the feet. The ear.

To be a disciple you must learn to hear and to listen. But of course not coming from one ear and going out from the other ear. Now that's not listening.

That's not hearing. To be a disciple you have to know how to listen, how to hear. And invariably you will hear things that you do not fully understand.

Because if you fully understand, you don't need to listen anymore. You know it. You don't need to be a disciple.

So to be a disciple means that there are many things you do not know. Or you do not fully understand. And because of that you have to listen to the Master.

But when you hear the Master, of course you won't be able to fully understand immediately. It takes time. And therefore, whatever you hear, you need to keep it in your heart or in your spirit.

You need to ponder over it. Or you need to pray over it. You need to seek the Lord about it until gradually revelation is given, then you fully understand.

Now that's the way of learning. There are people, when they hear something they don't understand, they just dismiss it and say it is too hard. And goodbye.

And you know when our Lord Jesus was on earth, He found these people. In John chapter 6, when the Lord Jesus began to explain to them, seek not for the food that perishes, but seek the food that remains forever. I am the bread of life that comes from heaven.

And these people that came to Him for physical bread, they began to say, now this is how things we don't understand. How can we eat Him? How can we drink Him? This is just impossible. So they left Him.

Who is a true disciple of Christ? A true disciple of Christ is one who will stick with the Lord even though he does not fully understand. A true disciple of the Lord is one who is willing to listen. To listen to things that he or she does not understand or fully understand.

But not because you do not fully understand, you just reject it. You do not understand, but you keep it in your heart. You ponder over it.

You seek the Lord for understanding. And this is the way to learn. And here you find Mary has this wonderful trait.

And because of that, she was able to learn a great deal. Dear brothers and sisters, we cannot be careless before God. You know, a careless person does not learn.

It takes carefulness to learn. We need to be careful before God. We should keep things in our hearts.

And we should ponder over these things until God, it pleases God to reveal His mind to us and give us understanding. So this is something that is very important in the life of a disciple. Number two.

As a disciple, one is put under the discipline of the Lord. You cannot divorce disciple from discipline. A disciple is not only one who hears and learns, but a disciple is also one who is under training, under discipline.

Of course the Lord will discipline or train us. Each differently. Because our problems are different.

Now in the case of Mary, you'll find she had a tremendous problem as a follower of the Lord. Why? Because according to the flesh, she was mother to Jesus. But according to the spirit, she was a disciple of Christ.

Now how are you going to reconcile these two relationships? How are you going to put these relationships into proper balance? Often times you'll find these two relationships crash. As the mother of Jesus, she had a natural claim upon Jesus. She had a kind of a privilege.

A right. She thought she had over Jesus because she was mother of Jesus. But as a disciple of Christ, she had to obey the Lord and not try to force the Lord.

Now how are you going to reconcile these two things? Now in our case, of course, it may not be that acute, and yet it was the same. Why? Because there is the flesh in us. And the flesh in us always tries to come in and interfere or intervene in the things spiritual.

And this is the area that we must be dealt with. So here you'll find Mary. Our Lord Jesus was 30 years old.

And when he was 30 years old, he left home. He answered the call of God. And he began to preach.

But then one day you'll find there was a marriage in Cana. And the mother of Jesus was invited. And Jesus and his disciples were also invited.

So they were at the marriage feast. And you know, in the old days, marriage feast was very different. Now in modern times, I feel it's much more convenient because after a marriage, well, probably you have a

reception, have some peanuts or have some cookies.

But in the old days, well, you couldn't think of a marriage like that. You know, after a marriage they would be feasting for three days. Or some even seven days.

And your relatives and friends will all come and stay there and celebrate with you for three days, maybe for seven days. Therefore, when you have a marriage, well, you have to have large provision. They will eat there and they will stay there, you know.

So evidently this young couple must be very popular. They expected certain people to come. And they must have provided for these people.

But evidently more people came. Now of course, when more people came, you cannot say now, go out. You know.

So they had to entertain these people. And in entertaining these people, of course, the wine got less and less. Until, almost enough.

Now, in the old days, in a Jewish feast, if there was no wine there, you couldn't think about it. The mother of Jesus must be a close friend of that family. The guests didn't know about it.

They shouldn't know about it. But the mother of Jesus knew about it because she must be very close to that family. Now what should be done? What should be done with such a situation? Well, Mary said, well, surely Jesus can do something.

You know, she had faith in her son. She believed that her son could do something. She had faith.

So she came to the Lord, you know, to her son and said, they have no wine. Now that was a suggestion. In other words, they have no wine.

You can do something. You can do it. Help them out.

Now that's natural. The mother of Jesus, she knew her son. She had faith in her son, that her son could do it.

So she just asked her son, why don't you do it? But how did the Lord answer? The Lord said, mother. The Lord said, woman. Now don't misunderstand the Lord.

Because the woman here is not a harsh word. The woman here should be, if you want it translated accurately, should be little woman. The Lord said, little woman.

You know, it is a very loving and intimate kind of term, you know. The Lord did not say mother because he couldn't. Why? Because at home Mary was mother to Jesus.

But in the work of God, no natural relationship could enter into the work of God. If you allow any natural relationship to enter into the work of God, it was all God's work. Therefore, the Lord said, woman.

The Lord did not call her mother, woman. Little woman. I love you, little woman.

But my time is not yet come. This is not for you to dictate. In my Father's work, it is for the Father to give order.

If the Father hasn't given order, no one can give an order. Because it is the work of God. So in a sense, the Lord rejected her and said, my time is not yet come.

You couldn't interfere. You had no claim upon me. Because in the work, the Father is everything.

I cannot do anything without the Father. You cannot command me to do anything. In the work of God, I have to.

Look to the Father. Mary understood it. It was a rejection.

But look how Mary took it. Mary was hurt maybe. Mother, the mother's heart probably was hurt.

Of course, mother always liked that children to do something. You know, that will really bring in some fame. And when the children refused to do that, of course, the mother's heart was hurt.

But here you'll find, Mary immediately understood her place. She turned to the servant and said, do what he says. He is the Lord.

I as mother cannot command him. He is the Lord. You have to listen to him.

If he says something, do it. And at that moment, the Lord told the servant what to do. So here you'll find one case how Mary was put under discipline.

It wasn't easy. But she accepted it. And because she accepted it, the Lord was able to perform that miracle.

Then another case. We find it in Matthew chapter 12, in Mark chapter 3, in Luke chapter 8. And you'll find at that time the Lord was very busy. Great crowds came to Him.

And the Lord was so busy in ministering to this big crowd that He and His disciples had no time to eat. They were so busy ministering that they had no time to eat. And when the news came to Mary, the mother of Jesus, and His brethren.

Now evidently His brethren must make a suggestion. Now that's my guess. Because His brethren did not believe in Him, you know.

Mary believed in Him, but His brethren did not believe in Him. So when they heard that Jesus was so busy ministering that He had no time to eat, now His brethren said, our brother must be mad. Must be mad.

It is alright to minister, but you should eat. You should not minister to such an extent that you don't even eat. Now you must be mad.

You must be fanatic. You must go to extremes. You must be crazy.

So somehow they suggested to Mary, the mother of Jesus, and the mother's heart of course. Her son was not eating. Oh no.

Something had to be done. You know, that's the mother's heart. So Mary and her other children, they went to find Jesus.

They want to get Him out. And, you know, He might not go into extremes, you know. But because the crowd was so great, they couldn't get Him.

So they sent words to the Lord Jesus. And the words came to the Lord and said, Your mother and brother are waiting outside. They want to speak to you.

What did the Lord say? The Lord said, Who is my mother and my brother? And He looked around these people and said, Whosoever doeth the will of my Father, he is my mother, my brother, and my sister. Awkwardly you'll find our Lord Jesus did a very cruel thing. He rejected His mother.

But of course we know why. Because in the work of God no fleshly relationship should be counted. That is the reason why again and again our Lord said, If you love your father, mother, brother, sister, your wife, your children, yourself, more than me, you cannot be my disciple.

You have to deny all, take up a cross and follow. Otherwise you cannot be my disciple. Now it doesn't mean that the Lord does not honor our human relationship.

Certainly He does. And we will show that He does. But when you come into the realm of God and His work, then you'll find no flesh can touch it.

It has to be satisfied. It has to be satisfied. That is the meaning of the cross.

The cross has to work in our lives that anything that is of the flesh, whether it is your own or whether it is those around you, has to be cut off. And it's only in that sense God's will can be done. Mary was again put under discipline.

Naturally speaking, if a son should say such thing concerning the mother, how will the mother react? But Mary took it. She learned something. And then, of course, finally, when our Lord Jesus was crucified on the cross, His disciples fled.

Only John came back and a few women. And Mary, the mother of Jesus, was there. Now just think of that.

She wouldn't leave her son, even at that moment. That was motherly love. Who wants to be with the crucified? It's a shame.

But there was Mary, the mother of Jesus, at the foot of the cross. And indeed, as if a sword must have pierced her soul. Christ was crucified on the cross and as a mother, she was crucified at the foot of the cross.

And then you find the Lord Jesus, when the Lord saw Mary there, He spoke to her and said, Woman, behold thy son. And He spoke to John and said, John, behold your mother. Now here you see something.

It is true, when it comes into the spiritual realm, this natural relationship must be dealt with. Otherwise, you cannot follow the Lord. But that doesn't mean that it makes you unhuman.

Natural affection is something given by God. When people do not have natural affection, it's considered as a sin. You'll find that in Romans chapter 1. Without natural affection.

So even though our Lord Jesus at that time was on the cross, tremendous agony and suffering, and yet even then, our Lord Jesus spoke. He called mother, little woman again. Little woman.

Because of the work of God, I have to be crucified. I cannot think of you. And because of you, I don't go to the cross.

Not to hurt your heart. I have to do it. And yet, I have to provide for you.

As a son. So He said, little woman, behold your son. He doesn't mean behold me.

No, your son means John. John is going to take my place. To take care of you.

And from that day, John took Mary into his home. And treated her as his own mother. So here you'll find how balanced is our Lord.

On the one hand, there is a human relationship that is proper. And it ought to be maintained. If it is not being kept, it is a sin.

And yet on the other hand, when it comes into the spiritual realm, you'll find all that natural relationship could not intervene and interfere with the work of God. And brothers and sisters, this is where we need to learn. In our personal life, in the history of the church, you will find countless cases where human relationship, natural relationship, fleshly relationship, began to have a power and influence over people, over decisions, over situations, over work.

And whenever such things happen, you'll find God's work suffers. Spiritual life suffers. There are countless, countless cases.

And even in our own life, as you look back, you can see it. Human hands always like to come and have a part in it. Have a claim, have a right to it.

But remember, when it comes to spiritual realm, no human hand should touch it. But that doesn't make us inhuman. You know, people can go to extremes.

Some people are just too human that the divine cannot get through. And other people may be so super or pseudo-spiritual that the human is lost. Is lost.

So, this is something we have to learn in the school of Christ. Here you'll find Mary learn her lesson. And therefore you'll find she was found among the 120 who gathered together in the upper room on the day of Pentecost.

She was a member of the body of Christ. So, may the Lord help us. Shall we pray? Our Heavenly Father, we do thank Thee for our sister Mary.

She is blessed among women. Thou has used her in a very unique way that no other woman had. We do thank and praise Thee for her perfect heart towards Thee, for her absolute yieldedness to Thee.

And we do thank Thee that this and that did not puff her up, but instead she was a faithful follower of Thee. Thou did not spare her from the discipline, and yet how tender Thou art to her. Oh, how we praise and thank Thee that Thou has really trained her in such a way that she was found in the church.

Lord, we ask that all these may be real lessons to us, that we too may be used of Thee, and we too may be trained by Thee. We ask in Thy precious name. Amen.

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