

### **Minoru Chen's Fellowship with the Sisters, October 2008**

I think this song is a sister's song. If I am a sister, but I am not, but on the other hand, I can call the brothers my sisters, because in the eyes of the Lord, in the eyes of God, we're all female, we're all the chaste virgins that drove(?) to Christ, our husband, so, spiritually speaking, all the brothers have to learn to be feminine. I really think that, I believe this is the right attitude. So this song, I like it because the spirit of the song is a writer of the song. It's just this kind of attitude, and that is opening one's self to the Lord, allowing the Lord to possess us, and allowing the Lord to have freedom and rest in our beings, to do whatever He wants. This is the spirit of the female. See, this song says, "Lord Jesus, live Yourself through me." See, that means "have Your way in me, have Your way in me." Live yourself...you see, again and again, live yourself Lord Jesus through me, in (?) not in all, but in all things Thy will be done. See this kind of Spirit? Lord, Your will be done, You have Your way in me. I, but a transparent vessel, to make visible. See and then in verse 2, this temple is consecrated, see, our body is a temple of the spirit, right? That means I, my whole being, is consecrated, but Lord, purge this temple so that the flame of your call/goal(?) can be manifested. That the earth, in solemn wonder, see my body willingly. Often, see, there is a sense of consecration offered as thy slave obedient, there is a spirit of obedience. Do you see this? Openness, obedience, giving the Lord a passage and a way in our being. See, verse 3, every moment, every member, that means all the parts of our being, waiting your command. Just not speaking, not voicing your opinion, but in a waiting, listening kind of posture or position. This is a feminine spirit. Underneath thy faithful dealing, not a murmur or regret. You see this spirit? Lord have your own way, Lord you in me, through me, whatever you want, whatever is your desire, Lord have your way. This is the right spirit. For ever-tender, quiet, restful inclination, put away. You see this spirit? Quiet, tender, restful, even put aside our private, natural inclination. That Thou may for me choose freely as Thy finger points the way. Yes, letting the Lord have full say and full freedom in our inner-being. Sisters, this is how you should be; brothers also. Live thyself, Lord Jesus, through me, for my life, my very, very life art Thou. I'd like to underline

this. Now, this morning, we'd like to share something with you, and I do have some burden, a particular burden: I feel the Lord may have given us a particular burden. This morning, I'd like all of us to study together Mary, mother of Jesus. Now you may...let us go into this, because you may not know what I am going to speak about. Maybe you do, but probably you don't know what I am going to talk about. Maybe part of it, or probably most of it. There are many Marys in the New Testament, but we've picked a very important Mary, probably the most talked about Mary in the New Testament. Brother Lee has a book called Six Marys. There may have been more than six Marys. This shows Mary is a very popular name. Do you know what Mary comes from? It's Old Testament Miriam. That is not a good name. No, I really mean it. Actually, Miriam, if you know the story of Miriam, it is actually rebellion. Rebellion. So, do you still like to have the name Mary? It comes from the word "rebellion". Let me say this first: Sisters, the first thing, if you want to be a Mary, you have to realize your source. Your source and my source, nothing but rebellion. Do you agree me? Don't think you are so submissive. Don't think you are so wonderful. Our name has an origin. You know Miriam is the one who rebelled against Moses, she was Moses' sister, and because she opposed Moses, she was considered in rebellion against God. Because of that she was stricken/smitten (?) with leprosy, at least for a period of time. You all know the story, that Miriam, the Old Testament Miriam is rebellion. Sisters, you must never forget your source is rebellion, naturally; same as me. To have such a realization will help you a lot, will protect you a lot. Lord, I am nothing but rebellious. Naturally, I am constituted with what, with a rebellious nature. You know, in the fall, Eve was who opened the door, and Adam walked through that door. Now this is a classic question: who is to be blamed? Well, I'll tell you this morning - both should be blamed. But, if you're fair, and according to the record, it's the woman who opened the door first by responding or engaging in that conversation with that snake. The snake is the ultimate for fate to be blamed, because he was the one who started to tempt or talk to man, talk to man. But if the woman had not responded, or if the woman had referred to the man, this woman would have been protected. But she did not. This is a big mistake.

She went ahead and directly dialogued with the snake. That opened the door for Satan to come in. Now Sisters, I'm not trying to use this reading to talk badly about the sisters. Because if I have a brother's meeting, I'll say something else. But I must be truthful to you. This is what happened: the woman presumed something. She got out of the covering of the man and contacted the devil, and that led to man's fall. She responded, thought she could handle Satan. I tell you, she opened the door. Dear Sisters, I tell you, that Satan was the source of, is the source of rebellion; and for the sister to do that, it's also the principle of rebellion, and that caused a big problem for the whole of mankind. I really would exhort the dear sisters to see this picture, and not only you will be preserved, but the church will be preserved. Even the brothers will be preserved by your keeping your position - the position of a woman, according to God's ordination. Do you follow me? Alright. Anyway, I come back to this point, remember your source, remember your name, but on the opposite side, I would like to say something positive. This lady, right, or this woman, whose source is rebellion, became one who brought forth Christ. The Lord took the rebellious one to make Him, in this case, the mother of the Lord in the flesh. Someone who would bring forth Christ Jesus, the saviour to mankind. Do you see this? In Genesis, there was a woman who brought in the fall of man because of her rebellion. In Matthew, another woman brought forth Christ Jesus, the saviour of mankind, because of her obedience. These two should be a wonderful contrast to us, amen? Which one do you want to be, right? We all know we'd like to be the second woman. Now, let us study a little bit about this Mary, I'm going to use four places to study this woman. One is, of course, at the birth of the Lord Jesus. This is the, both lengthy record concerning Mary, related to the birth of Jesus, especially in Luke chapter 1. Then the second passage is in, well, I would say two related passages, one is in John 2, on the changing of the water into wine. Mary the mother of the Lord was involved. What is the related passage? That is in Matthew 12, where the Lord said, "who is my mother?" Do you remember that? That is in Matthew 12, towards the end...46 to 49. Where he said, "those who do the will of the Father in the heavens, they are my brothers and sisters and

mother," because Mary and the Lord's brothers were there, trying to talk to the Lord Jesus. The Lord said, "Who is My mother, and who are My brothers?" Okay, this is in Matthew 12, in the midst of the Lord's ministry. The fourth passage, the last passage, at the Lord's crucifixion. Very interesting, not only at birth, but at the Lord's crucifixion; Mary, the flesh mother of Jesus was there, at the foot of the cross. So close, that the crucified Jesus could speak to her, and there, something wonderful was spoken, where the Lord Jesus said, with the apostle, the disciple John standing next to her, He said, "Woman, this is your son," and he said, "man, she is your mother." This is very wonderful, that was at the cross. Now, I'd like to say something, not, again, in a detailed way, but just bringing out some principles, for the sisters to learn something - an important spiritual lesson in order to be proper sisters in the church life. First, at birth, at the birth, we all know Mary was visited by the angel. That is in Luke chapter 1, right? She was already betrothed to a man, or, to use today's words, engaged, to Joseph. But they were not married, and at that juncture, the angel came, and said, "...you who have been graced! The Lord is with you ... you have found favour with God, and you will conceive in your womb and bear a son, and you shall call his name Jesus...He will be the Son of the Most High..." That means He will be the supreme God, he will also be given...Jesus will be also given the throne of David - that means the King of Israel. Finally, Jesus will be given, will reign over the house of Jacob. That is the center of God's people. This is a great thing, we all know this speaks of the Lord Jesus' status as God and as man, right? As God, as the Son of the Most High, and as the man, the descendant of King David. Anyway, this is the saviour. And the angel came, and said, "...you will conceive such a one...", and Mary said to the angel, "...how is it possible, because I have not known a man?" And the angel said, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you, and you will bring forth this Holy thing...called the Son of God." And the angel said, in 37, "...no word will be impossible with God." And Mary said, this wonderful conversation between a human and an angel, she said, "Behold the slave of the Lord." Isn't that something? "May it happen to me according to your word." I like this. Well,

Sisters, I would like to say this: to be a proper sister, using this as an example, as a picture, giving us certain principles. The principle is this: you know in the New Testament, especially in the proper New Testament service, the proper christian life, and the proper christian service, what is it? It is simply to bring forth Christ. Sisters, this is what you should be doing, and me too. Just to bring forth Christ. Not to do anything. Sisters, and Brothers, this is to really serve the Lord. The Lord doesn't want you to do any great things or accomplish any great works. God in the New Testament, He just wants Christ. But not Christ popping out of Heaven, that is not God's principle. Incarnation means Christ brought forth through man. What a holy thought. This sets up a tremendous spiritual principle of the New Testament life and service. We are brought here day by day just to bring forth Christ. We are but a channel of this incarnation, a vessel to bring forth Christ. Only Christ is the solution of the human problem. Only Christ is the saviour of mankind. Only Christ is the saviour of the body. Christ is everything. Only Christ builds up the church. Only Christ can heal man. Christ is the only solution that God has ordained for man. It's not your job to solve problems, it's not your job to take care of this or that: you cannot. But there is one thing we are ordained to do: to bring forth the solution. This wonderful person called Jesus. That is something we can do and must do. Sisters, don't forget this. You are not here to do anything. If there is one thing you do, you are here to cooperate with God. To be a channel to bring forth the Lord. In the church life, in the home life, that's what you should do. Lord, I am nothing, I am but a ...

...for your incarnation. For you to be brought forth. Only you are the full solution, only you are caring. Thank you, Lord. You see, this is the right concept. Are you following me? But in order to be such a passage or channel, there's a requirement. These are the lessons we have to learn. I would say firstly, you must be a virgin, right? This is simple, meaning that you must be a pure one, an undefiled one, a single one, a one who has never met a man. I'm of course speaking spiritual terms. A virgin is someone who is undefiled, who has not

encountered man. Dear Sisters, you want to bring forth Christ, you have to be a virgin. Know no other man, you have no other husband, you have no other relations, you are singly engaged to the real husband, and that is God. And today, this God is Christ, correct? So pure. Sisters, listen, true purity means a singleness to what's Christ. Oh, this is a wonderful thing for a sister in the church life, the sister who just knows Christ. Single-minded - what a condition. Lord, make us virgins. If you're not, you're not (?). Then the second thing is you have to be one who have been graced. You have to be one who has found favour with God. But then you would say, "Well, that's not up to me. God will find favour with whoever He wants to find favour with. What can I do?" Well, you are true 50%, right 50%. You cannot make God visit you, right? So there's nothing you can do. But there's the other side: you have to be in a certain condition that God can use you, that you can find favour with God, that you can receive a special grace. What is that condition? Well, I mentioned one already, that you have to be a virgin. But I believe that this must imply a certain kind, from our terminology today, a certain kind of relationship with the Lord, a certain kind of intimacy with the Lord. Sisters, for you to conceive and bear Christ, you have to be one who is close to Christ. You must have a personal, intimate and affectionate relationship with the Lord. You must know the Lord, you must have a certain kind of fellowship with the Lord, at which time The Lord can grace you. Are you following me? If you are one, a sister, who never spends time with the Lord, who never fellowships with the Lord, you're never intimate with the Lord, do you think the Lord can come to you and grace you? That's not even logical, am I right? Eventually, she conceived of the Lord. Well, Sisters, that's all I can say. You need to build up such a love, such a personal, private, intimate life with the Lord Jesus. At that time, I tell you, some grace will come, some particular grace will come. I think you know what I am talking about. Alright. This coming of grace is actually the coming of the Spirit. Today, the spirit is the Spirit of Grace - may I even say the spirit is grace. When the spirit comes, today the spirit is the Spirit of Jesus Christ. And it says, when Christ came, grace came. John chapter 1, that means grace is just Christ coming to be everything to us and to do everything for

us. This is the definition of grace, so when the spirit comes to overshadow you, to fill you. I tell you that is God Himself coming. You are not here to do anything, you are a mere receptacle of God's wonderful grace, of God coming to you. I tell you, God does not come to anybody, God cannot come to someone who is not ready to receive Him. God comes to one in whom He has found favour. You have to fulfill certain conditions to be a recipient of God's visitation, as grace. You know this word "overshadowing", the spirit will overshadow... I'm reminded, Paul said "Grace will overshadow" in 2 Corinthians. So there is an aspect of the overshadowing of grace or of the spirit. I don't know, do you agree, Sisters? Do you have this experience? Sometimes I'm so much with the Lord, in my time with the Lord, I just feel I am enveloped. I just feel there's some cloud, something hovering over me, I don't even know where I am. But, Sisters, if you do not have such times with the Lord, you will never have that experience. The Lord is common to you, not particular to you, overshadowing spirit. But, He is not just overshadowing you as the spirit: more importantly, He is also within you to bring about conception. It says, Mary was found with a child out of the Holy Spirit...not here, after... in Matthew...not just the spirit upon you, but the spirit filling. I tell you, such a spirit, which is the processed and consummated Triune God as grace, as favour, I tell you, coming to us, is what will bring about the conception. That is the moment of conception. The more you have such times with the Lord, the more you will conceive. I think you know what I'm talking about. I know this is my experience. When I'm with the Lord this way, something of the Lord is conceived in me...in my spiritual womb, which today is our spirit. Our spirit is where this Christ is conceived. You say, well Christ is already in my spirit, well, I'm talking about experience - this is another principle, another point: here, it's very wonderful. Not only the spirit came to Mary, but the Word came to Mary, the angel. Sisters, you need the Lord's Word, the Lord's living and present and instant speaking. Maybe not through an angel, but today, more directly by the spirit, the indwelling spirit, speaking. That speaking is always for the conception of Christ. This morning, Sisters, did you get a word from the Lord Jesus? If you have not, probably there is not a conception. Whenever we see some speaking

from the Lord, that is a sign something will happen. Lord, I need Your instant speaking. Speak a word to me, Your servant is here. Speak, Lord. Is that what Samuel said? Little Samuel? Jehovah spoke to him, he didn't know what was going on. He asked Eli, at least Eli got this one thing right, that is, "God tried to talk to you. Next time that comes again, you just say, Lord, speak to me. I'm here." Sisters, you need these kinds of times with The Lord. Not to speak to The Lord, you better be silent. Sisters, you just stop talking, you say, "Lord, speak to me, your hand-maid is here, your slave is here. But for the Word to come to you, you also need a certain condition, the word doesn't come to anybody - it must come to one who is ready to believe, and ready to receive, a totally non-rebellious person. Do you have that kind of condition? No wonder the word comes rarely to us, because our being is still filled with rebellion. But for a submissive one, the Word will come again and again, in abundance. No word, no conception. Not just the spirit resulting in the conception, but the Word is needed for conception purposes. That's why you need to read the bible. Especially, that's why we need some intimate pray-reading of the Word. Often times it is that kind of type intimate pray-reading. A word, sometimes, just one word, one word, that word, Christ conceives. The Word - you must covet the Word of God. Desire the Word of the Lord, right? In Isaiah, morning by morning, unstop my ears, give me a word, give me a word, Lord I need Your Word to bring forth Christ. Be ready to listen. Don't talk, listen. Another point: after the Word came, Mary said, "Behold, the slave of the Lord. May it happen to me according to your word." Another principle - the spirit comes, the Word comes. What is your attitude? Sisters, you must have the spirit of a slave. I am a slave, I am not a master, I am not a leader, I am just a little slave. How about this? Sisters, do you have that consciousness? I am just a little slave in the church. A slave means you are at the service of God and of the saints. You don't need anything: you are here just to be led, you are here just to be ordered, just to be a slave. You have no rights, you claim no rights, you have no position, you claim no position - you are just a little slave. How about that? And then another thing: "May it happen to me according to your word." I like this. That means, Lord, whatever, I have nothing to say. I will not dilute Your

speaking, I will not question Your speaking. I will not resent Your speaking. Whatever You say, let it be done according to it. Not so easy. This requires you to die. To Your preference, to Your inclination, to Your desires, to Your opinions. Mary can say, "Well, angel, I don't agree with this word, show me option two, plan B, or better yet, I have a plan: how about let's negotiate ...uh, meet half-way?" I think the angel will say, "Bye bye, I will find another Mary." No. Be it, make it happen to me according to Your Word. This lesson is hard to learn. Whatever You say - this is the lesson of total obedience, and obedience is always related to faith. Faith, without obedience, is dead, and obedience is the working-out of the living faith. Amen? The sign of faith is obedience. You know, Abraham was counted as righteous, not because he had some great faith, because he simply believed and received God's promise. It's not your job to do anything. Your job is to say, "Amen. Amen, Thy will be done. May it be done according to Your Word." That amen, that obedience is the new faith. You don't need any great faith, but you need much obedience. Sisters, this is your need, to bring forth Christ. Do you like this? Alright, now, let us go on. You know, I'd like to say a couple of things, still, about Mary. Not just related to this purpose... Oh, there's one more thing I forgot in bringing forth Christ, and that is her relationship with Joseph. Very important: Sisters, your relationship with the brothers, or as a wife, your relationship with your husband. The principle is the same. See, they were engaged, Joseph and Mary. Then, Joseph found out Mary had a child, and Joseph was a righteous man. I tell you, to be engaged and you have your fiancée pregnant is not very righteous. In Matthew, it says this would bring shame to Mary. Let me see this, chapter 1. It says, "Joseph, being righteous and not willing to disgrace her openly," and he was, Joseph was going to just send her away secretly. That means to release her, release her from the engagement, secretly, because this is too shameful, and the greatest disgrace to Mary. She would be rejected by society. You see the point? Now, what are the points? I would like to say one thing, first: Sisters, to be ready to bear forth Christ, you have to be ready to bear the reproach of Christ. In Hebrews, Moses counted the reproach, right? To bear the reproach with the children of Israel, much greater than all the

treasures of Israel. Sisters, if you really want to bear forth Christ, you have to bear certain reproaches in the eyes of the world. I tell you, even sisters, they don't want to be disgraced. All the sisters want to be well-spoken of, to be well-regarded. Who wants to bear some shame? If you are not ready to bear the Lord's reproach, you cannot bring forth Christ. You know, for us to be in the Lord's recovery is a bearing of some kind of reproach, in the eyes of our relatives, of the unbelievers, you know what I mean? But if you're not ready to do that, you cannot bring forth Christ. Or, to be one that loves the Lord and abandon so many things to follow him is a kind of shame. But this is needed to bring forth Christ. Now, as far as her relationship with Joseph, it's very important - this is not just about the birth of Jesus, but it's about the preservation of the little Jesus. The little baby got born, right away, Satan wanted to destroy Him through Herrod, right? Every child under one month, is that right? Two years, will all be killed. So, they had to hurry to leave and go to Egypt for a period of time, and then to come back to Nazareth. All this was led by Joseph, who also got a dream from God. Sisters, on the one hand, you may have the appearance of an angel, and even the Lord's direct word, so let me give you the balance: you need to stay under Joseph. You need to be under the man. Sorry, I say this kind of thing that is not popular today. This is oppression, male oppression! This is in modern age, we sisters are emancipated! Jubilee! You want to put us back under the male. Well, this is not my word, this is the bible. This is actually God's eternal ordination. That God is the head of Christ, Christ is the head of man, and man is the head of the woman. Don't argue with me...

Don't argue with God. You'd better not, because if you do, the grace will not come to you. Just say amen. Sister, will you just say amen? The devil will not do that, "I will ascend to the most high, I will be like God." That's rebellion. This Miriam, this Mary, I tell you, how beautiful. On the one hand, she has the Lord's direct speaking, and she was the one who conceived Christ. By the way, Brothers, if we want to bring forth Christ, we have to be Marys. Joseph cannot

bring forth Christ, only Mary. But, in another sense, there's a need for Joseph. The brothers may not be able, may not have the life to bring forth Christ. But sisters, the brothers have the position for the preservation of this baby Jesus. You may give birth to Christ, but how about the preservation of this Christ? You need the direction of the brothers who receives a vision from the Lord, with the Lord's command. You didn't get that, sorry, you didn't get that, so you have to follow Joseph. "Well, I don't want to go to Egypt, I got the word to give birth." Well, if you do that, your Jesus will be killed. You have to follow Joseph, listen to Joseph, obey Joseph, then your Christ will be preserved. So, not only you should not question God, let me say something, learn not to question the brothers. You say the brothers are all dumb? All stupid? I know, I know the bible, I have the Lord's word, I don't care what you have, you just follow the brothers, listen to the brothers. Sisters, this is a very, very important principle in the church life. If you don't do this, whatever Christ you bring forth will be ruined, and I've seen this. This is very interesting, brothers are always stupid, sisters are always smart, I don't know why it's this way. I think God made it this way, I think Eve is a lot smarter than Adam, so smart, that she opened the door for Satan. She would have said, "Oh, Adam, you'd better come to the snake." So far, it may be a different bible you're reading, I don't know, but you get my point, amen sisters? Will you follow the dumb brothers? Not easy, not easy. No, not easy. You have to die, or how about you follow your stupid husband? Lord, I've seen this, your husband is so stupid, the wife is so smart, I don't know how they got married, it just happened. Stupid. I've seen this. Well, maybe he's stupid, maybe you are really smart, but it's not about who's stupid and who's smart, it is about knowing the order in this universe. It's about confronting the headship in this universe. It's about learning the great lesson submission to a power. Sooner or later, Sisters, you will hit this wall. If you cannot get through this, your Christ will be damaged. I would not deny you can conceive Christ, but that Christ will not be preserved. Trust my words, trust my words. But this is not just a kind of submission, like the Chinese ladies. This is actually a beautiful picture of coordination: the man needs the woman, the woman needs the man. This sister here has the life, but

the brother here has the position. We're speaking merely in principle. I tell you, in this coordination, Christ is brought and preserved, to become the Saviour of mankind, to become the saviour in the body. Isn't this wonderful? Coordinate and cooperate with the brothers, with the leading brothers, in the church. I like these points. Alright, another point about Mary - I like this (?), too - is that this Mary knows the bible. You know, in His prophecy with Elizabeth, fully proves how much knowledge she has of the Old Testament. Actually, that's very necessary, not just because of the prophecy. Mary needed it so she could raise up the Lord Jesus. Jesus learned a lot of the scriptures as a man, through Mary. Not (?) through Joseph, I don't think, but through Mary. If you don't have the word, your children will not have the word. You have to read the bible, you have to know the scriptures, you have to know the truth. It is not a brother's problem, very much a sister's need. For your own prophecy, all can prophesy, you need to prophesy also in the meetings, right? Build up the church. You also need this knowledge to impart it into the next generation. Your own children, the young ones in the churchlife, the young believers, you need to pass onto them, the knowledge of Jehovah. The truth in God's word. So you need to know God's word, and Mary does. Another point about Mary: two or three places says Mary heard something, and it says she kept it in her heart. Now, there was one case when Jesus was twelve years old. They lost him because he was teaching in the synagogue. They found him, "What are you doing here?" The Lord says, "I must be about My Father's business." Of (?), He still followed them home. Mary, she kept the word in her heart. That shows her sensitivity to God's speaking. Even to a speaking of a young Jesus, she kept it in her heart. Sisters, I hope you will not put a love of other things in your heart, but you would put the Lord's speaking in your heart. Sometimes you may hear some saints speaking. I don't mean gossip, I mean you have an eye for the situation, you have a sensitivity to the situation. Keep something in your heart. I tell you, that is a sign of wisdom. Sisters, I'd like to see you not talk so much. A lot of times, your talking, sorry, is without discernment. Wisdom - if you keep something in your heart, time will prove that. Time will test what is real. Don't react to a situation, don't say something, you'll always regret it.

Keep it in your heart, keep it in your heart. Let time do the proving work. Alright? Now, I move on, because of the time. I put the next two passages together. One is the Lord, you know, had the wedding at Cana. You know the story? So they ran out of wine, right away. Mary is my mother (?), right? The Lord, this guy can work miracles. Mary was right. She came to the Lord, and she said something quite (?)... This is how many times sisters speak: they don't say " Jesus, do something!" No, no, that's not so smart. Sisters are smart. They just came to the Lord, they had no wine. She didn't tell the Lord to do anything, but actually, she is! See, Sisters, that's how you are: you say something very, very factual and innocent. Actually, you are telling people what to do, even telling Jesus what to do. Leading Brothers, there's no more wine. It sounds very truthful, it's very true. Actually, we're trying to tell them what to do. Right? Do you agree with me? That means she's saying. "do something. Do something. How is this standing? You're Jesus, right?" Okay, I tell you, you know what is this? This is opinion cloaked in the fact. So Jesus said to her, "Woman," that's actually a very caring term, not as bad as it sounds. But "Woman," but still saying that, The Lord distanced Himself. You think you're my mother in the flesh? You have the inside track with me? You can tell me to do something that no one else can do? No, "Woman, what do I have in this that concerns you? " What is there to me and to you? "My hour has not yet come." Sisters, you need to know your place. You may see the situation, you may perceive to lead (?), but don't go to the Lord in this kind of a way. You know sometimes our prayers are just complaining prayers. "Lord, the church is like this, and the brothers aren't doing anything about it! DO something, Lord! Have you prayed this way? Sounds very good, but this is your what? This is your natural man. Natural, just natural, not spiritual. Out of a good heart, ... (?) time for some more wine, very good heart, natural. That forces The Lord to say something, " You are you, I am me, leave me alone. Why do you want to get me involved?" Sisters a lot of times want to just get people involved. This and that. You know I get phone calls, not always bad, that's not all (?) from Sisters, all (?). "Brother, do you know what's going on? You are the only one who can do something, (?) why won't you do something?" What can I say? I cannot say,

"Woman..." (?), that will offend them, or her. For me I just say, thank you, thank you, goodbye. I cannot say yes, I cannot say no, all I can say is thank, goodbye. I tell you, my spirit touched something natural, ...(?), it's not right or wrong, it's spiritual or natural. A spiritual one would not do it/that (?), that doesn't mean we don't fellowship. We fellowship, but not this kind of way. Sisters, you much deeply crucify your natural man, not in the realm of life. To be a useful sister, you must be a natural man denying sister. What is to know life? To know life means you have denied your natural being; that is the real knowing of life. The more you deny your natural life, the more you know the Lord, the more you know the spirit. Now the other story, they were there looking to see Jesus outside the room. Jesus says, "who is my mother?" Do you know that is a sign that The Lord was forsaken, forsake the Jews, you know, because of their opposition, that's a picture of that. But here's a lesson to learn, and that is not just the natural man, but in this case, the natural affection. This is a hard thing for sisters, and for brothers too, is natural affection in the church. In the body of Christ, there cannot be room for natural affection, that is what we call honey. Sisters, don't have honeyed relationships. You need companions, pursuing companions, but don't get into the realm of natural relationships. In 1970, there were some sisters in Anaheim, the three of them, the group of them, I can name names. They became a club, I called it the (?) club. They seeked The Lord, they prayed together, they sat together in the meetings, they had the same tone, they had the same sound, and all the other sisters cannot get into the club. They became the leading sisters, they brought in their sisters' flow. This is 1976-78, that flow spread to many churches, I was there, that happened mainly in Anaheim. Also Huntington beach, that flow came to Huntington, and Texas, and to the Northwest. Many places got damaged, church by church, certain sisters said, "we are in the flow, we are in this sisters' flow." And the sisters who feel they are not in that club felt they are excluded, discouraged. Those who are together in that club feel they are elite. I mean that day was so vivid in my mind, they all sit there, they all wear a little headcovering - I'm not against that. Very, very spiritual, sitting there. Eventually, Brother Lee has to publicly say something. One meeting tore the whole thing

down. Tell the sisters to stop, don't do this. Thank the Lord for that. That saved the whole situation. I'm telling you history, but I'm not here a young person - I've been through several storms, in the middle of it, saw things, experienced things, ...(?) ugly things. I mean this matter was (?) Sisters, don't do that: don't form any cliques, don't form any special party, don't be a group of special sisters, you just be a common one. Just one of a hundred sisters. That's good enough, nothing special about that. You may have a certain amount of growth in life, you may have a certain level of the knowledge of the truth, but you don't become special. That damages the church, amen? The natural affection, beware. Now, I must come to my last point. Are you bored? Alright. The last passage is the passage of the cross. Here, not the burden of Jesus, but the death of Jesus, they were at the foot of the cross. I would like to mention a few points: Sisters, be one who is at the foot of the cross, be under the shadow of the cross. You know what is a God-man living? It is a life under the shadow of the cross. Everyone ran away. These sisters, not just Mary, mother, some others were with the Lord, with the crucified Jesus. And there, the Lord spoke. What, very interesting - it's about John the apostle, and Mary, his mother in the flesh. He said, "John, this is your mother. Woman, this is your son." We have help to realise something very important, and that is this: there is a life transfer that took place at the cross. We know the cross leads to resurrection. In the old creation, on this side of the cross, it is the human relation, relationship in the flesh, but on the other side of the cross, resurrection, in the new creation. Our relationship is all in the Divine life. On this side of the cross, Jesus was Mary's son, and John was his nephew, right? But in the spirit, in the new creation, I tell you, Mary became John's mother, John became Mary's son. This is just like Paul saying, "Timothy, my son." That is not a relationship in the flesh, but relationship in the spirit. Dear sisters, what is my point here? In resurrection, in the spirit, you should have many sons. Not of your flesh, of the spirit. You should have beget many spiritual sons, and adopt many spiritual children in the church life. This mother indicates care, as a nursing mother in 1 Thessalonians, cherishing and nourishing her young in the church life. We don't need sisters who can do that much, or so capable, or just to pursue

spirituality. In the church life, what we need are mothers. Loving mothers that care for...