

Martha

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Preacher: Rev John Macsween

- [0 : 00] The Gospel According to Truth Jesus answered and said unto her, Martha, Martha, thou art careful and trouble above many things, but one thing is little, and many have chosen that good arm which shall not be taken away.
- Of her. This is the answer.
- She had a very good kiss.
- So no doubt she's taken a bath.
- Very much so. When she learned that what seemed so reasonable to her was not so reasonable after all.
- [2 : 34] Sometimes it is difficult to discover what one ought to do in certain situations.
- What may be right at one time may not be right another time. And that, of course, refers only to things alone in themselves.
- It is never right, nor can it be right under any circumstances, to do that which is itself sin.
- But, confiding yourselves to the realm of the law. It is still difficult, yea, very difficult at times to know what one ought to do.
- The path of duty is not so clear as one might think.
- [3 : 55] It is, and it is, and it is clear, but not in certain things. It is and may be clear in certain things. But, not in all things. So does the question for all I ought to do, can be a very pleasant and a very important question sometimes.
- So obviously, there was nothing wrong in itself with what Martha was doing.
- He gave, it was highly commendable. She wasn't sitting down doing nothing.
- She was giving diligence to what she considered at the time her lawful cause.
- Hence, there was no backwardness with her when she came to put her case before the law.
- [5 : 09] As we have said, she was fairly convinced and fully persuaded that she had a good case.
- No, enough that. How often it is true of us that certain things appear to us evidently reasonable.
- So reasonable indeed that we would not hesitate to conserve the Lord himself for them. And to give him our conclusion with a great degree of a...
- ...the mental persuasion of the rightness of a God. Isn't this the right thing?
- Anything else is inconceivable. But this is a lesson to us. That... ...we may be over dogmatic.
- [6 : 36] We may be too persuaded... ...of... ...what we think right. ...and because of this...
- ...too ready... ...to judge... ...the hurting. That was precisely the case... ...with Martha. To the degree in which she was persuaded... ...of the rightness of her own conduct... ...to that degree she was persuaded... ...of the wrongness of her own conduct...

...to that degree she was persuaded... ...of the wrongness... ...of her sensitive conduct. See, you can't dissociate these two. It was because she was convinced... ...that she was right... ...that she was right...

...that she was... ...to her own conduct... ...to the degree she was... ...persuaded... ...of the wrongness... ...of her sensitive conduct. ...see, you can't dissociate these two. her sister's gone. See, you can't dissociate these two.

It was because she was so convinced herself that she was right. That she was equally convinced that her sister was right.

[7 : 41] No? So we are not the path like this, I suppose, to a group. The things that are in themselves clear.

There is such a thing as we have told ourselves of as false channels. There is such a thing as being indifferent to right and wrong.

Some people are so charitable, so tolerant, that they think anything may be right. Nothing should be criticized or condemned.

Now that's not a little wrong, actually, of course. What the script was condemned must be condemned without any mercy. But there is the method of which we have spoken.

That in which one cannot be so sure. So sure of his grounds and so sure of his own conduct.

[9 : 07] And if we do entertain such dogmatic opinions concerning yourselves and others in this realm, we are heading for a disappointment.

We are heading for a disappointment. We are heading for delusion. To be disillusioned.

And in a matter such as this, it is very disconcerting, very upsetting, to be disillusioned.

But then, it would have been much better if Martha, instead of going to the company, a complaint to the Lord, had gone to him for a time.

If she had considered the possibility of a mistake on her own part, possibly, I have, um, said to you before, what, um, Dr. Owen has reported to have said to the theologians in Scotland, when Owen went north with Cromwell, he said to them, he said to them, gentlemen, I paid a considerable possibility for a repeat mistake.

[10 : 41] the possibility of a repeat mistake. Consider the possibility of a repeat mistake. Consider the possibility of a repeat mistake. another consideration. the possibility of a repeat mistake. I have a consideration. The possibility of a repeat mistake. a repeat mistake.

Now, if Martha had done it on that, I have a consideration. the possibility of a repeat mistake. the possibility of a repeat mistake. I have a considerable considerable caused than a day ■■■. I can have a considerable, reason. i have a inlet treaty safety.

that constitutes a considerable ray ou dour a complimentary Rather than or an order.

It is a very much better point. But then, it is so difficult, it's so well after that, to ask for advice. When you think you are wrong.

When you're persuaded that you see things as an optimism. It is very difficult to ask for advice in such cases.

[11 : 55] Yet it is highly recommended. And sooner or later, we shall learn that. Now, in considering our position today.

As once again we are reminded. Over the passing of the years.

The brevity of our life. And the account we have to enter. It were good if we consider this.

Of this fighter. How happy we be. Careful and troubled about many things.

Yes, that is true. And furthermore. We are very willing.

- [13 : 06] To defend that. That's sad. Though text brought us in contact with the salutary truth that. We are to give diligence. To whatsoever out hand find a truth. That's true. But there is an extreme on the other hand.
- To be careful and troubled about many things. And careful and troubled to the extent of forgetting.
- In fear of the meaning of being in pelo Blockchain. And in spite of getting it Flelyed. The one thing that is needed. If not all the God together, For the one thing that is needed.
- that we have been careful and humble above many things. And heavens tried and fought with people who did not see this exactly as we saw.
- [14 : 40] That is human need. No, this life, to have passed the light of truth on to ourselves and our attitude to life, does it not determine us to ask God's forgiveness?
- It's not like that. Dead, bull, and bubble, above many things.
- It is so easy to give our time and our energy to that which we consider nearer time.
- This demands attention. The next thing demands attention. And all are lawful things, things to which we must attend.
- To, if I know sense, the ad, bull, and sugar.
- [16 : 03] Apple, many things. Now, this was true of Martha.
- Martha, of course, as we know, was a disciple of the Lord.
- This refuge is not administered to one of the world. It is administered to a true disciple of the Lord.
- It becomes as often. All the more carefully to concern. The things by which we had to be diverted from that one thing which is needed.
- And what we have said of the difficulty of discovering one's truth.
- [17 : 21] may make itself that precisely here. Where is the light to be drawn?
- Or where is the meeting place of the things that are to be given to Caesar?
- And the things that are to be given to God. Given to Caesar the things that are Caesar.
- And done to God. The things that are God's. And done to God. The things that are God's. Over our purpose at the moment.
- We have applied this term, the things that are Caesar's, to everything. Outside. What's to be given to God?
- [18 : 24] To one's lawful calling. One's duties in this life.
- But. Not to the neglect. Or the partial neglect. Of the one thing needed.
- There is such a thing. As distinguished from and in contrast with. The many things.
- There is one thing. So what is this thing? In the first place of course. It is. The salvation of our soul.
- The glory of God. Has made known in his mercy through Jesus Christ. As it bears upon us. And our eternal salvation. That is needful. Yes. But. The salvation of our soul. In the first place of course.
- [19 : 22] It is. The salvation of our soul. The salvation of our soul. The glory of God. As made known in his mercy. Through Jesus Christ. As it bears upon us. And our eternal salvation. That is needful. Yes.
- But. As we have said Martha.

Martha. Was a disciple. A true disciple. The one thing needful can't be applied in that way. For she also had made choice of the one thing meaningful in that sense.

If this had been said to one who was not a disciple, then we could apply it in that way that the one thing meaningful meant, in this particular context, is the salvation of one's soul.

But, in view of all the facts, we don't think that's what it means at all. It means that, of course, but there is something in it more specific, more particular than that.

[20 : 49] It's not as general as that. And at this moment, the one thing meaningful, as it is right before us here, was this.

That she sat down. And she just screamed. And heard.

And she saw, Now you see how the contrast is strong, do you know?

Martha was... careful. and troubled about many people. She had no time to sit down. She was far too busy.

And busy in things that were in themselves desirable. Now, Martha is plain.

[21 : 52] And Mary prays for what they are doing right at this particular moment. The moment we have here in the narrative.

Watch for something they did yesterday. But for what's being done right now. Or right now. Mary is sitting down.

Martha, sir. Mary is coming. And Martha's little man. Well, if that isn't a reason.

I don't know what that. Viewing the matter simply and solely from the point of natural reason.

I know whom I would comment. Certainly not the one that was sitting down.

[22 : 57] But the one who was concerned. I know. I know. I know.

I know. I know. I know. I know. I know. But that's my poor judgment. That was not the judgment of the Lord. I know. It was something entirely different.

Something contrary to that. Why would you? Oh well, there are many reasons, but this is one of the reasons. He saw all the matters.

To us, only certain things are appearing. We only see what is outward. He saw everything. He saw the present in the light of both the past and the future.

And at this particular moment, the good part or the right thing to do was to sit down at his feet.

[24 : 19] Why? Well, for various reasons. But for this one of the others, this was an opportunity, a privilege that was passing quickly and was not likely to come back again.

You remember what he said to those who found fault with the woman who anointed his head with the iron men.

Some found fault with the same. Why wasn't the zoneman sold for so much and given to the poor? Very common, that was the poor.

Even to the poor. Very, very good. Whoever said that must have been wise indeed. So he thought he said. That's why he said it.

But it was true that he said it. And he said it not because he cared for the poor, but because he had the birth and took what was put therein.

[25 : 48] But even if he had said it, because of his care for the poor, he still would have been wrong.

Why? Why? Why? Why? Why Christ Jesus said it. The poor he have always with you. And when you wish at any time you can do them with you.

But me, he have not always. The lesson being that privileges, certain privileges come into our life but once.

Or twice. Other things, they come and go day by day. And the lesson from the practical side is this.

When such privileges and opportunities do come, grasp them with those hands. Let nothing stand in your way.

[27 : 06] Not even attending to things that are in themselves liked and profitable. Mary has chosen the good part she has given advantage.

Of something which she may never have again. The poor he have always with you. But me, he have not always.

It is true of course, but everything comes into our life but once.

The ancient philosophers had a saying that you can't step into the same river twice. Because it is not the same river.

If you step into it once, come out and step into it again. While it is the same river from one point of view, it is not the same river from another point of view.

[28 : 15] Everything is in constant flux. For the truth of that, there is a modicum of truth in it.

We have to look around. It is true that no true circumstances can be exactly alive.

We pass through this life but once. We never stay back. Although there may be like circumstances, yet they are different.

Yes, we remember that when we say that there are things that come into our life once and other things come day by day. But day after.

There is no contradiction between these two. You see, the poor he have always with you. There are certain things that are so precious in themselves and so fleeting in their name that unless we take advantage of them when we can, they are forever beyond a wish.

[29 : 35] Mary has chosen that good heart. She was wise. She was wise. She was wise. She was wise.

She was wise. Why does she herself was conscious of exercising any wisdom is another question. But she was wise. But there is one thing of course that stands so very prominently in her case.

Time is aware of its definitely what's also been minded if she can. She was more wise. She notices the minds that were optimistic.

But she was willing to advance the choice of fighting in him. has not changed. The heart of man hasn't changed.

And if the same scene were enacted before us, we would, in all probability, we would say exactly what one was saying.

[31 : 04] To ask you, to serve you. Or how nice that is. How reasonable.

It would have looked so well. It certainly would, and there's no getting away from it. Nevertheless, it was Mary who was the good part.

And who is given the promise that it will never be taken away from her?

Wasn't Jesus to be taken away from her? Oh yes. Taken away from her as he was taken away from the rest. But the blessing of his soul was never taken away from her.

It was something that was to remain. Something which she could never have had if she had not taken advantage of the situation as it presented itself.

[32 : 26] but it was something which she would never lose once she had it. It will never be taken away from her.

There was something here that was to abide amidst the changing scenes of life.

Something constant that did not admit of pain. The blessedness of that hope was something that was fixed in her heart and memory forever.

forever I would have loved Martha. Why she wished she would, she wouldn't forget about the ceremony.

Perhaps there was no special reason why she wished to remember it. But there were reasons why Mary wished to remember it.

[33 : 36] That moment. The moment when she chose the best part. Now I cannot like this to ourselves.

We have to admit that too often we have been careful and troubled about many things.

But this is the question my friends. Is there anything? Is there anything? In our life. In the years that the snow almost at an end.

That we wish to remember. And at any moment. When we can say that.

Unless we are deceived in everything. We have found. At least peace. With the resurrection. And the life. With the glory. Of the invisible God.

[34 : 46] In whom are hid. All the treasures. Of wisdom and knowledge. Is there anything to correspond even faintly. With what the church said. Under his shadow. I sat down. And his charge. Is him, In preço.

sonst was he, But he and I were■■■■ 16 dollars. In which comfort. And and my nature. And he am■■■. It was he and I was in the world. Yes. And I am.

OEN DOA who has backbone. And High 10 before. And that we were placed in. By the influence of ■■■■■■■■. And youth. Pop sowing and wisdom. I sat down, and his fruit was sweet to my taste.

As the apple trees among the trees of the wood, so is my beloved. Among the woods, under his shadow I sat down, and his fruit was sweet to my taste.

The good part, while that is so, there is something that will never be taken away. And although the possession of the blessing will not be there always, there is something that will, there will not be this.

[36 : 23] And there is something that will never be taken away from. And I have seen this, a naked mind, that the world can never be taken.

She has chosen the good part, that shall never be taken away from. This was a special moment, a special time, a time of special privilege and opportunity.

And she was wise, because she was made wise. To take advantage of this, and in doing so, gain, honor the commendation of the judge of all.

And that commendation was destined to go down to the ages to the end of time. As an example of wisdom.

Wisdom. And wisdom exercised against, and in the case of, but still. She has chosen the good part.

[37 : 42] She has chosen the good part. Is there anything we repeat? Anything you know in life. And especially you know in life.

As we will use the passing of the gear. To correspond even more than the truth. Oh well. Since. The choices, they. Had to mourn.

For years or then. Well that's not a decided upon condition. That's not something that should be made as that. No. That. Was. Their pain. So, they did not. Was. They're doing. For.

They. Themselves. Remember when the Sarmist was considering things. And he had. He had even been there as far as this. To consider. If God's mercy was clean gone forever. What does he so do?

Does he commend himself for being saved? No. No. No. No. No. No. No. No. No. No.

[38 : 42] No. No. No. No. No. No. No. No. No. No. No.

No. No. No. No. No. Any reason. Why will not be well- Who thinks of danger?

Thomas. Don't do it. Actually. most time. What is it going by now? I will remember the works done by the Lord. The wonders done of old by him I will record. What wonders for one man? But especially the wonders that he could see in his own man. The wonders of God's grace. The wonders of his promise.

This is what he delighted to dwell on. Although circumstances forced him to dwell on everything. He delighted to dwell on this. The ears of the right are of the most high. Yes. Job amidst all his troubles. Could and did say, Thou hast grafted me night and faith and thy visitations have preserved my spirit.

Now isn't that a good consideration for us this day? To consider it. And this we cannot deny. That the Lord has grafted us life. And this we cannot deny. That the Lord has grafted us life. We are in the land of the living to this day. We cannot deny that he has grafted us pain. Whether it be. Whether it be. In things of this life. Or in things of the life to come. He has granted us pain. He has granted us pain. He has provided us. He has provided us. He has provided us life. And pain. And all that we could save. That he is. And all that we could save.

[41 : 24] That he is his salvation. Has preserved our children. That he is. And all that we could save. That is. His salvation has preserved our children. That is. That we are kept in his spiritual being. And in spiritual And we are kept in spiritual being and in spiritual...