

The Master is come and calleth for thee ((Quality: Good, quiet)

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Preacher: Jempson, George Thomas (1905-1989)

- [0 : 00] Our text this morning will be found in the Gospel of John, chapter 11, and a close you will find in verse 28, the Master is gone and calleth for thee.
- The 11th chapter of the Gospel of John, we read the verse 28, and when she had so said, she went away and called Mary, her sister, secretly, saying, the Master is gone and calleth for thee.
- I had no thought last evening of taking this word for a text, but during the night season, I seem to be awakened with this.
- The Master is gone and calleth for thee, desiring to be the messenger in the Lord's message.
- And this could be a very solemn message to bring before you this morning.
- [1 : 54] On the other end, it could be a message from the Lord in respect of the matters of eternity.
- The Master is gone. He calleth for thee. If we are numbered among the Lord's people, he to us quickened by divine grace, loved as Mary and Martha, and her brother was loved of God.
- It could be a word of welcome. He called it for thee.
- Your time will come, dear friends, when we shall meet death. Cannot avoid it.
- Everyone born into this world meets death. When the soul, the spirit within, will leave the earthly tabernacle and return to God.
- [3 : 24] What a mercy it will be if this text, this word with us this morning, will refer to us in our day, in our dying moment.
- The Master is called. Calleth for thee. He has a special call for his dear people.
- As a call to leave a body of sin and death, a world of death and sin. To leave numbers and enter in with those who have been relieved.
- And the Master is called. Oh, that calling. And calleth for thee.
- If the Lord should call us at that moment of death, it will be thine. Thine eater.
- [4 : 48] Calleth for thee.
- And at times he comes in a most unexpected way and time. We are told in thee, or warned, shall I say, in the Gospels, the very words of the Lord, that we should watch and pray.
- For we know not of his coming. That I know refers to the end of the world.
- When the Lord will come with his angels and gather together his people and take them to glory.
- But this also refers, shall I say, to an individual.

- [6 : 23] Not as a body of people I've spoken of. But one individual child of his, as we've read, respecting the brother of Mary and Mark.
- The master is called. The master is called. We can say that the master had come previously.
- Not bodily, but according to his eternal purposes. And gave, as it were, that one of call.
- The brother. A call by divine grace. We cannot actually enter or refer to our text respecting Lazarus.
- The master is called and called for thee. That's one of those mysterious deaths. And yet, dear friends, as we have read, he was laid in the grave, in the cave.
- [7 : 48] And had been there for days. And then he received a call. And then he received a call.
- Then Jesus gave a call. Called this one by name.
- He calledeth forth. And here we see another wonderful miracle. That the Lord Jesus performed here on earth.
- He brought the dead to life. And that will be so in the days to come.
- The master is called. The master is called. The master is called. Speaking of that day of the coming of the Lord.
- [9 : 22] We can echo the very words of their text. The master is called. The master is called. And called. And called forth.
- What that day will manifest, we little know. The master is called. The master is called. We read of every grave to be opened.
- The master is called. The master is called. The master is called. The master is called. The master is called. And the master is called. And as God speaks, as it were, in the commencement of the world.
- The master is called. And it was performed. And it was performed day by day. Just the word spoken. It was done.
- The work was good. So in that day of resurrection. When, as I hinted. The graves would be opened.
- [10 : 20] And, well, shall we say, in those days, the master is called. And we understand that the living shall rise first.
- There will be that heavenly calling. A call into eternal glory. The master is called.
- And the call is called. And the call is called. There is another call we might just mention as we pass along.
- That call that we have often tried to speak of. Essential unto salvation. The apostle. Writing to the Hebrews of old.
- Now, wherefore, there is. Go on from me for the moment. Wherefore, holy brethren, partakers of the heavenly calling.
- [11 : 37] Now, these three that we have read a little of. Received that heavenly call.
- Long before the master came. To visit Mary and Martha. That is very manifested in the very words of those two.
- Mary and Martha. They sought Jesus. And we have it confirmed in our reading this morning.
- That he loved Mary and Martha and their brother. He loved them. He loved them.
- And the fruits of grace manifested in them.
- [12 : 42] Proves to us. That they previously had received the heavenly calling.

The master is called. And calling for them. Yes.

Each loved with an everlasting love. Chosen. Chosen. Elected.

Chosen. Elected. Loved. And fruits manifested in them.

Because these two sisters. Though we understand that Martha was often troubled about secondary things.

[13 : 42] But Mary sat still in theirs. Pondering.

And we read a little of Mary. The mother of Jesus. In respect of his birth.

How she pondered these things in her heart. And so did this Mary. She pondered them. In her heart.

She sat still in the house. It reminds me of the words of Naomi unto her daughter-in-law.

Sit still, my daughter. And see how the matter will fall. This Mary, as I said, manifests with Martha.

[14 : 46] Grace. And have we not read in the second verse of the chapter. It was that Mary. Which anointed the Lord with ointment.

And wiped his feet with her hair. Whose brother that was sick. We have a wonderful picture.

If I may so speak with reverence. Of a family. Free. All loved. And blessed of God.

And we do not hesitate this Sabbath morning to say. They each joining. They each joining. In that everlasting soul.

And crowning him adorable. Lord. Lord. Lord. Would it be well with us. If there is.

[15 : 55] Or if we experience. Or maybe. One dear and dear to us. We know not. Of the words of our death.

The monstrous God. He called it for us. If he should come this day of death. If he should come to die.

Tomorrow. Will he give unto us. That heavenly call. Out of his. Eternal love. To be with him.

Well might we repeat. Often. In prayer. Prepare us. Gracious God. To stand before thy place.

Thy spirit must have worked before. For it is all grace. The master is gone. I'm quite aware.

[16 : 58] The Lord's people are protected. By his. Merciful kindness. And the poet has said.

Not a single sharp can it. Unless the God of love. Sees it. But he may see it. To bring us.

To death. In the way. Most unexpectedly. And we know. And hear of this. I was going to say. Daily.

One and another. Being taken. Suddenly. To death. As a little girl. In their village. Only the past week.

A little. My little Glenn children were at school in the same form as she was, and after the afternoon's schooling was killed.

[17 : 59] Was killed. We know not the will of God. Lord, well might we listen to these things that we hear, and bring it to our own selves.

If I, if you, should be brought to death, how would it be with us?

Would it be well? Could it be said with the words of our text this morning? Master, Jesus is gone.

He called it forth. In various ways, in various afflictions, we may be brought down. But he comes in that kind, mild way, and called it to him.

Come up higher. It may be with those very words. But the thing is, dear friends, and I'm sure it is with you and with myself.

[19 : 10] We want fresh tokens. We would not disbelieve, turn aside those helps, by the way, the mercies we have received.

But still there's the cry in our heart. Prepare us, gracious God, to stand before them. Thy spirit must have worked before, for it is all of us.

All of us. All of us. Not us. Not us. Not us. We cannot take one step in our own power towards heaven.

In our own strength. It's all of the Lord. By grace are ye saved through faith, that not of yourselves.

It is the fruit of God. It is the fruit of God. The master is God. God. He came to the grave as we have read.

[20 : 23] God. And what does it show to us? Doesn't it show his glory? The power of his glory.

The power that he had still is. God. You see, he can speak the dead in the light.

And Martha, did he not speak to the Lord Jesus? He said, I know that there art the resurrection.

There is a time when our brother will be raised from the dead. She had disbelief in her heart.

Well, he came to the grave. He spake there, oh, the power that he has in his voice, even raising the dead to life.

[21 : 35] And this I would notice, dear friends, the Lord Jesus Christ, what was manifested in his heart?

Sympathy. Compassion. In his heart there was love.

He groaned in spirit. He wept.

Doesn't that give us a little idea of his love, of his sympathy, unto these whom he loved?

He could sympathize with Mary. He could sympathize with Bartha. Oh, this manifests to us also in his heart.

[22 : 51] A heart touched with our infirmities, touched with our afflictions, touched with our temptations, and touched with his compassion, as mentioned.

And what does this also show to us? Well, he had a heart like unto us.

As his deceitful, his was whole and pure. that though he be in God, though he be in the Christ, though a king, having power and all glory, yet he could drop, as it were, in sympathy to his people and in love.

We cannot, dear friends, realize this God, the Lord Jesus Christ, how he sympathized with his loved family.

There ever before him, do we not read in the psalm that he is ever looking upon the faithful of the land.

[24 : 30] He neither slumbers nor sleeps. He is ever with them in his thought, even to the end of the journey, as he was being spoken of here, the Master is called and calling her for them.

A solemn word, as I've said, but most blessed to those who are among the redeemed in Zion.

and I believe with many of his dear aged saints, though it can be with the lambs in the fold, but more particularly and more often seen with those who have journeyed along through the wilderness many years, being so weary of themselves, weary of sin, weary of the journey, weary of the wilderness, weary of what they see and feel within, as the Apostle said, O blessed man that I am, who shall deliver me from this body of sin and of death.

the Master has come and now these dear saints, how they welcome him, shall we, when he comes, shall we be ready, prepared, shall we welcome him, is there something in our hearts drawn out to him, is there something with an ox long to touch his garment, long to see his face, long to be with him, free from the body of sin, free from the wilderness, the Master's come.

Oh, how sweet to those, then, who have travelled along, it may be many, many years, thirty or forty or fifty, yea, threescore years and ten and fourscore years and some even more, weary of the journey, for oh, how they welcome the day when the Master comes to take them to our glory, the Master's come.

[27 : 35] Is there something in our hearts today, this Sabbath morning, the echoes, thinking of the presence of the Lord and being with him face to face without avail between, longing to hear his voice calling thee.

Dear friends, these are the things that are to be faced as we hear but little of them in our day. But on the other hand, the Master's come, oh, how solemn, when he comes to tell the unrighteous to depart, to depart, entering into that place where the worm dies not and the fire is not quenched, where the soul lives and the wrath of God ever experienced.

So death is a solemn thing. What kind of religion have we? Not that I am speaking just to you as hearers, but I speak into my own soul.

Have I a religion who will take me to heaven? Is God the author of it? Your Master's God. I'd only say a few evenings ago, there's many who have a religion that will take them to the grave.

But dear friends, we want a religion that will take us over Jordan, over Jordan. Some of us may be on the borders of it.

[29 : 42] Will the Master call in his love, in his compassion? Did he say to us, I have redeemed thee?

I have loved thee. I have opened up the fountain for thee. that thy poor soul, stained throughout thy sin, can be cleansed, purified in the blood, in my blood, spilt upon clover's cross.

The Master's call. have you ever had a visit from him for that? My mind goes to that dear patriarch of old Simeon.

How his life was spared to see the one he so desired. God's heart. Yes, Mary carried this one in her arms, the one spoken in the text.

He carried him to the temple. Simeon was there. He could have spoken to this word.

[31 : 22] The Master is called. His faith was great. He believed that this babe, this babe of marriage was the redeemer of Zion.

The Master is called. Dear old Simeon, he wanted even further sweet experiences.

What was it? He wanted to take hold. He wanted to take the babe in his arms. He could then say, the Master is come.

come. Friends, if we have this Master as Simeon of old in the arms of our faith, our prayer will be as is.

We shall not desire anything, anything, less or more if we have got Christ in our hearts and able to say, the Master is called.

- [32 : 48] Now let his servant depart in peace, for mine eyes have seen thy salvation.
Do you long to see him by the eye of faith? never ever had an eye of faith that blew him on Calvary's cross?
Never had an eye of faith that blew him barely your sins? If you have, you'll come to the text.
Christ the Master is gone, he calleth all he, thy faith to behold thy standing for eternity, to behold him as thy saviour, thy redeemer, to behold him all in all.
The Master is called, called it, called it, and that voice of Jesus who raised this dear one from the grave, oh, that heavenly calling.
- [34 : 23] what a wonderful sight dear for us. Oh, how it was manifested to Martha and to others that it was none other than the Son of God, the Lord Jesus Christ.
You see his voice, oh, the power of it, raised him from the dead. And it needs that same voice, dear friends, to raise us out of the condition we are by nature into the truth of the gospel.
He must be born again to enter into the kingdom of God. And then there was this the master is close and call it for to be with him.
Oh, that calling out of the grave as I have entered upon in that day of resurrection. what a voice.
In this case, Christ raised one, one from the grave. In that the calm, it will be the whole election of Christ.
- [36 : 09] Great mystery. it leads living faith to believe it.
We can quite understand how the world and worldlings despise it and say there's no truth in it and the world would ever continue.
they will realize their unbelief when he is seen coming in the clouds from heaven in his glory.
Describe to us somewhat of his glory in the Mount Transfiguration. In the Mount of Transfiguration.
When those three disciples saw him in his glory, so would he descend from heaven upon her in the clouds to perform the work, not the work of salvation.
- [37 : 21] Blessed be his holy name, as finished, completed, nothing left undone, perfect work of Christ.
And now he's coming not to suffer, bleed or die, but he's coming to call his dear people home to glory, to take them into that place prepared, a prepared place for a prepared people.
Shall we be there, shall I, with you? Where might we dear friends, where might we weigh these things up as we journey along?
The master may come to ball, he may come to die, he's on the way, solemn thought, blessed thought, solemn to the world day professors, blessed to those who are being prepared.
As I've already hinted, everyone will be prepared, out, not in his own power, but in the power of his grace, how would it be?
- [38 : 59] I will leave it with you for this morning, the master is gone, and call him for it.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
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