

# The master is come and calleth for thee. Quality: Very good

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Date: 13 June 1977

Preacher: Collier, Gilbert (1900-1984)

[ 0 : 00 ] As the Lord may help me this evening I would draw attention to a word found in the 11th chapter of John's Gospel the 11th chapter and the latter part of the 28th verse the Master is come and calleth for thee the latter part of the 28th verse of the 11th chapter of John's Gospel the Master is come and calleth for thee these words were spoken by Martha close friend and follower of the Lord Jesus Christ and they were spoken to her sister Mary who at this time was deep in sorrow and in trouble there's a great difference between these two sisters

Martha and Mary but there was a sacred oneness both of them loved the Lord Jesus and both of them were among the people whom he loved but there was a difference and we can see in this difference perhaps how wonderful the works of God are and how wonderful is his grace sometimes man would try to to bring all experience into one clear dimension and if people do not meet the complete measurement they are ready to cast them out and to deny their acceptance and belief in the Lord Jesus but we see in the scriptures that there are great diversities between believers and here it is brought to light very clearly in these two characters

Martha and Mary Mary's religion was largely expressed and brought to light by her walk she it was that sat at Jesus' feet and learned of him that was the place she loved to be found and when as we read in the 12th chapter when the moment came she felt it was the right time and the right place she laid out herself before the Lord and anointed his feet with ointment and we are told in the scripture it was very costly she walked with our feet and we never hear or hardly hear anything from the lips of Mary but there is no one perhaps in the New Testament that is more attractive to a believer than

Mary the Lord's friend and the one who so tenderly and graciously believed upon him now Martha was different altogether her religion was largely brought to light by her talk her expression she it was you see when Martha when Mary had sat at the feet of Jesus and Martha had come to Jesus to remonstrate with him that the Lord told her that there was one thing needful and that Mary had chosen the better part and no doubt that word went home to Martha because we see her here in this portion of the word of God in a very different light and with some very clear declarations of her own faith and her own experience for she says to the Lord when he had questioned her she says to him yea Lord

I believe that thou art the Christ the son of God which should come into the world what a sublime testimony that is what a supreme declaration of faith dear Mary though she was very close to the heart of the Lord and very near to him and was the object of his love we find no such expression from her lips so we see therefore we cannot simply say that because one does not do this or follow these exact lines of experience they are not the children of God there's a diversity among the people of

[ 6 : 45 ]     God just the same as there is a diversity in one single tree you never find even a leaf of the same tree exact measurements of another there's wonderful diversity in nature and there's wonderful diversity in grace now while we say this I would like to lay down very emphatically that all while there is diversity in the experiences of the people of God they're all the people of God they're all called by divine grace and all taught by the Holy Spirit and all are made subject of the grace of God so it's Martha then that is speaking here in this portion of the word of God and what a word it is it seems almost as if she instantly carried out her true belief showed her faith reveals her love and her confidence in the

Lord Jesus the master is come and calleth forth let us look first of all at this precious dialogue that went on between the Lord Jesus and Martha they were speaking about eternal life he was telling Martha what the source of eternal life is where it is in whom it may be found I am the resurrection and the life then he speaks of this and it is an important word for you and me to consider for a moment or two this evening he says whosoever liveth and believeth in me shall never die I would like you to notice that order which the

Lord Jesus puts this truth before you he that liveth a dead person can never really believe anything a dead soul that has never been quick and never known anything about the new birth has no belief and cannot believe they may think they can believe but there's no real belief in such the first foundation the Lord Jesus lays it down very clearly here the first foundation of all the beginnings of eternal life is that there should be life he that liveth you remember how the Lord spake to Nicodemus when he came to him a ruler in the in Israel the Lord said to him you must be born again that was the first essential it's well for you and me if we are very greatly concerned about the matter of our birth our new birth very few

I believe in the family of God know exactly when they were born again we know nothing of our natural birth but we soon give some very clear evidences that we have been born our parents know whether we are a dead child or not and it is so with a spiritual birth there will be very clear evidences forthcoming ere long that that new birth has taken place in the soul and it's the great matter that concerneth every real believer am I a partaker of that grace do I know anything of the life of God hath that life ever been imparted to me

Jesus says he whosoever that liveth and believeth belief in the Lord belief in his name in his person and in his truth is an outcome it's a gift of God but it's the outcome of divine life belief and this is a very precious and important thing indeed Mr.

[ 12 : 11 ]     Hart in one of his hymns so rightly sets forth belief he that believes Jesus Christ gives credit to his word so far he says let him know he's right but farther than this he yet must go then he speaks of those who believe on Jesus Christ what a better faith that is and what a better experience that is and then he goes even further and says those who believe into Jesus Christ you can feel some sweet measure of interest of embrace of submission feeling feeling that the Lord is their portion and they are among his people that's a glorious belief a blessed one indeed and it is all included in this word of the Lord

Jesus he that believeth and then the third thing that he said to Martha he shall never die now the Lord was not referring to the body in this declaration of his because sin has entered into the world and death by sin and the bodies of all men will be brought down to death but there will be those things that can never die faith will never die that has been the subject of God's gift you may feel sometimes your faith will die you hardly can find it but be sure of this as the Lord Jesus declares this word he that believeth he that liveth and believeth in me shall never die that is the gifts and graces that have been bestowed can never perish this is eternal life not death itself not corporal death can destroy the work of God faith then though often damped can never be destroyed what a blessed truth this is and it will not make you or me confident and self satisfied about our faith there are a good many people who like to think they can show their faith in several ways but if you have this real faith in your heart you'll want to see it in exercise you'll want to see the fruits you'll want to know some of the effects of it and you'll cry to the

Lord constantly Lord give me more faith because you are constantly coming up to this point when you find that you need more faith you find yourself so weak and helpless and so many things are transient in your experience Lord give me more faith then hope is never can never be extinguished when the believer reaches the heavenly country there will be no need of hope but it will never die it will never die the Christians hope can never die and what a comfort that is when we sink in weakness happiness when we may come into a decline in our mortal state it's a great comfort to realize that that

God of hope that gave us hope and keeps it alive in our hearts will never leave it never let it perish and then love will never die eternal life is conveyed in the essence of eternal love love of Christ and yet you have to say this perhaps very often do I love the Lord or no have I real love or has the my love that once I felt in the flush of the beginnings of my experience now subsided my friends if you have ever loved the Lord if there has ever been a glow in your poor heart to the

Lord Jesus that love will never die the word of Christ stands firm and eternal in the truth of it he that liveth and believeth in me shall never die and then the Lord says to Martha believest thou this and then she comes to this sweet and precious affirmation of faith she says yea Lord yea Lord and you know in the original this word means a very emphatic word indeed yea Lord nothing casual about it the whole of her emphasis was behind this word yea Lord I believe that thou art the Christ thou art the one whom

[ 18 : 45 ] God had promised before time began and the one whom the prophets and the fathers prophesied concerning the one whom we have looked for and waited for thou art the Christ the son of the living God which should come into the world wonderful testimony I believe under the real experiences of God's grace the believer comes to testify in their hearts their belief of the Lord have you sometimes had to tell the Lord that you believe that he is not only God but the Lord of your life and the source of all your comfort and the one whom you so greatly need to cleanse your poor heart from all sin and to keep you alive in spite of all the world and self and

Satan have you told the Lord like Martha told him here in this word that you believe that he is all that the word of God declares him to be and he's yours ten thousand thousand glories may be seen by men but the greatest of all is to know that Jesus Christ is our Lord and our God so then having made this firm and blessed declaration of her faith Martha puts into action that faith very sweet and precious portion of the word of God this is really you see how faith is not just a testimony real faith and real faith alone will act and perform and show itself by its fruit by its reality you see as soon as she said this she arose quickly she had a spirit spur now to herself to her faith she had the incentive the

Lord had spoken these things to her and she had confessed before him the truth of her belief in him and now she has this incentive to do what faith alone can do and that is to testify of the Lord himself and she arose quickly and went out came to the place where Mary was and this was the word the master is come and calleth for thee let us try and analyze these precious words of Martha the master is come she just said you see to the Lord I believe that thou art Christ the son of God which should come into the world now she says to Martha the Lord the master is come he's not only come into this world the incarnate son of

God but he has come now to us to you and to me he has come she says the master is come what precious words how full of meaning what a blessed experience when souls may say this indeed the master is come and what a vast wonder there is in this reality religion is a poor empty thing if there's not the master with it and in it all our service all our knowledge all our orthodoxy amounts to nothing but rubbish really when the master is absent we need in all things at all times the master the master is come

I want first of all to just think a few things about this term which Martha used here and no doubt she used it with great purpose and of course the holy spirit inspired her in the choice of words at this point the master is come what is he the master of he said you remember in our reading tonight when he speaks to his disciples he says ye call me master and ye say well for so I am so I am my friend he's the master of everything all things are in his hand all events are subject to his control there's not a thing that moves or exists or ever has done or ever will do but what is the control and ordination of the master the government is on his shoulders

[ 25 : 33 ] Isaiah tells us and that means what it says it means the government of this world the government of all creatures in it we may think that the world is dominated by the powers of evil and we may think that events are simply the subject of change and chance but the truth is this the master is in control of all things not a single shaft can hit and we can put it in this way until the master sees it master is come he's the master of your believer he's the master of your soul's well being yes he knows how to portion out your cup what to mix it with he has mastery over everything and this is one thing that he shows himself to be the master the cup that he appoints to his people he never over does the ingredients there's never too much bitterness nor is there too much sweetness if we had too much sweetness we should become very often limp lifeless and we should be at ease and satisfied with ourselves but it's that sacred mixture that every cup of every believer is appointed by the master that makes their portion right and blessed and profitable sometimes you'll say my cup is a bitter one but you'll see one day that the cup the

Lord has brought as designed for your life will be perfect in every ingredient what a different cup he had to take the cup the father had appointed for him that terrible bitter cup the dregs of which he drank completely for the sake of his people which meant the outpouring of his soul unto death it meant the terrible shame and ignominy that he received in the cross of Calvary where heaven's glory was sunk in shame that was the Lord's cup but our cup the master has that in his hand it is ill becoming of you and me to complain about it boast not ye sons of earth or look with scornful eyes beyond your highest mirth our saddest hours we prize for though our cup may seem mixed with gall there is something secret sweetens all yes he is master of the cup he is master of the path strange paths of the paths of the people of God when they look back and they can only see it as they look back you see we only see the way in retrospect we cannot see the way before us he says

I will lead the blind by a way that they know not but he says to his children he said thou shalt remember all the way the Lord thy God hath led thee therefore it's in retrospect that the believer sees the way and then they justify the Lord in the rightness of it and the blessedness of it but how wonderfully strange and various are the ways of the people of God we should never perhaps have thought we would be where we are tonight some years ago most unlikely perhaps to be found in the house of the Lord in a week evening service what has brought us here has the master brought us here has the way that the master lays down brought us made us compelled us to come to seek and if only we can find mercy and blessing in his sight then the providences he's master of your providences here's every one they're all meted out and all arranged and directed he's the

God of providence and while the providences and the providential path of a child of God may seem so various and so tangled in uncertainty and lack of clarity that they wonder however there can be order or anything of a master's touch in the skein of their providences but you know it's like a piece of tapestry on one side you see the mingled medley of colors and threads that's the reverse side but look on the right side and you'll see the pattern in all its symmetry and beauty now providence is like that we're looking at it through our poor feeble understanding and eyes on the reverse side now but when we come to glory we shall see it in its beauty in its symmetry because the master has woven that tapestry of your providence the master is come and he's the master of your affections that's a wonderful thing isn't it to feel the lord will not leave let us go that even when we have a wandering spirit he brings us back while so often we fail and back slide and become cold and indifferent and seem so far off from what we were we wonder whether we ever knew a real beginning we find that we're real believers we find that the master controls our affections he'll bring us back we could go on on these lines but

Martha said to Mary in her great sorrow distress broken heartedness her brother Lazarus was dead and doubtless Mary had not only the sorrow of the loss of her brother but she may well have found in her own heart and in her own experience a great deal wrapped up in this matter perhaps she may have felt that doubt even whether the lord was the one she believed he was because she says if thou hadst been here my brother had not had died where was his sovereignty where was that mighty one that could speak a word and a child be restored a servant be restored twenty miles away where was the one now who had bidden the disciples to launch out into the deep and let down their nets and then a great draft of fishes resulted where was the one who could speak a word and still the waves of the lake of

[ 34 : 40 ] Galilee when this brother of ours the one whom Jesus loved all they felt sure he loved had died was snatched away from her and how this poor soul must have sunbeed into distress and darkness and so on but she was brought out of it by one word the master the master the master is come and in that blessed word there was everything there was restoration there was hope there was comfort and as we know there was the resurrection return of her brother from the grave marvelous sovereignty glory in this chapter you know you see the Lord

Jesus in two extremes of his glorious person you see him as the God head when he calls Lazarus out of the tomb and says Lazarus come forth there is his deity his sovereign power then you see him weeping Jesus wept the shortest verse in the whole Bible and it shows us the humanity the human nature of the Lord Jesus side by side then you have on the one hand his glorious deity and on the other his real humanity how he wept on behalf and for the sake of his own dear people the master is coming and you know something of the master coming have there been an experience and I'm sure it is a very real one with the believer when the

Lord comes oh there will be times when you will feel you need one thing whatever else there might be promises of supply there's one thing that you need and that is an essential need and that is for the master to come no one else can do what he only can do there's no substitute for the Lord Jesus in the experience of the believer he is first and last he is the alpha and the omega in the experience of every child of God and none can take his place when you look into the church's life and experience in the song of Solomon you can find this very clearly see it very prominently in that part of the word of

God that no one could ever take the place of the beloved bridegroom in the eyes of the bride no one the master is come and then the third thing he calleth for thee personal purposes are revealed in this word direct communication is intimated it is not merely that he has come his presence is there in the vicinity but he has come for thee Mary and he has come and manifested that purpose by calling thee he calleth for thee he calleth for thee sweet and precious are the callings of the

Lord when he calls us away from our troubles like he did Mary calls to look unto himself and to reside all confidence in himself to believe that he is able to do all things he calleth for thee you may wonder sometimes perhaps if the Lord will ever call for you sometimes his callings are hidden and disguised it may be there may be times when you feel compelled to go or do certain things you feel constraining power in your heart and conscience about it and you seem as if you were moved strangely in the direction of it it may well be that the

[ 40 : 18 ] Lord is calling as he did Mary he calleth for thee it's a very wonderful thing to enter into the service of the Lord when he calleth for thee some may go in their own strength and in their own volition and like the Himeas that the runner in the book of Samuel you know he went without being sent he was determined to go and when he came to David the king he had nothing to tell him but when the Lord calls his servants and calls his people he gives them good warrant to go and he promises them his support and help in all they undertake the master is come and calleth for thee calleth from his holy word calleth sometimes from your afflictions for affliction is like a rod and we are told in the scriptures there's a voice in that rod and blessed are the people that hear it call sometimes when you seek humbly to call upon the name of the

Lord in prayer when you feel your heart drawn out in fervent earnest petitions to the throne of grace in fact sometimes you feel as if your prayers are very empty and vain and worthless and then sometimes even a little touch from the heart from the Lord in your heart and then you feel as if the Lord has called you and drawn out the prayer from you and given you an ability to express yourself as you would like to do before his countenance he calleth for you he calleth when he calls the faith of the believer springs into activity and there will be a time when he will call for every single individual believer to come unto himself final call there will never be another call after that one to a believer because that call will be the entrance into everlasting presence no further need for the Lord to call his people when he comes when they come into his glory but what a wonderful thing to be called at our last moment by the master

I do trust and hope that every one of us in the last moment of our journey and pilgrimage on the earth will be this the master is come and calleth for thee that will be heaven that will dismiss all the fears that could possibly assail the soul of the believer that will bring pure joy and the sweet anticipation of endless glory if the master comes and calls for us I must leave the subject may God bless it to us amen to us that I go and and that will ■■■ have the eyes and have the you and

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