

The Lord drew near to them (Quality: Very Good)

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[0 : 00] As the Lord shall be pleased to further help this afternoon, we would again direct your prayerful attention to Luke chapter 10 and verses 41 and 42.

The tenth chapter in Luke's Gospel and verses 41 and 42. Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

As we considered these verses this morning, we were thinking of the anxieties that the Lord's people often have to bear, and we have been thinking during the interval, of how anxious these two that we've read of were on the road to Emmaus.

I believe we can see both sides of our text in that 24th chapter of Luke. We see on the one side their anxiety, their perplexity, and the darkness they were in, and on the other side we can see this one thing needful, the Lord Jesus Christ himself.

And so we would look at our text this afternoon in the light of those things that we have read, especially concerning these two on the Emmaus Road.

[1 : 46] two talking together of all these things. We noticed this morning that Martha was troubled and careful about many things.

Now we have these two talking about many things. They were walking along the road from Jerusalem toward Emmaus, and they were talking together of all these things which had happened, those things concerning the Lord Jesus Christ, who had been crucified on yonder cross, and little did they anticipate that the Lord Jesus Christ would join them in that discourse, in that which they had talked together concerning.

But we read, it came to pass that while they communed together and reasoned, Jesus himself drew near. how wonderful this is, when the Lord draws near.

I believe we've known those times when we have been, as these two were, and as Martha was, careful and troubled about many things, and the Lord has drawn near.

And what a difference it makes. Oh, the clouds disappear, the darkness is gone, and we find that real light and life and liberty in the things of God.

[3 : 35] Jesus himself drew near and went with them. Oh, that we might know something of it this afternoon as we meditate upon these things. But we notice next that when he did draw near to them, their eyes were whole and that they should not know him.

of Samaria.

There she was speaking to the Lord Jesus Christ, did not realize who it was. Her eyes were holding that she should not know him.

and although he spoke some wonderful things concerning that living water and brought home to her the truth concerning real worship, still she did not grasp who it was and even said this, I know that Messiah is coming which is called Christ.

When he is come, he will tell us all things. But he revealed himself. That's what we need. Revelation. I that speak unto thee and he.

[5 : 15] All this wonderful revelation. And eventually you see the Lord revealed himself to these two on the Emmaus Road. And we also in this particular think of the blind man in the ninth of John and how the Lord revealed himself to him.

he had his natural eyes open and then we know how he was cast out by those who were against the Lord Jesus and we find that when Jesus had heard that he was cast out and had found him he said to him does they believe on the Son of God?

And the dear man says who is he Lord that I might believe on him? And then the Lord reveals himself to him. Thou hast both seen him and it is he that talketh with thee.

And he said Lord I believe. And he worshipped him. Now we need this divine revelation just as these two and I believe Mary and Martha knew it.

Divine revelation. They knew what it was to have the Saviour revealed to them as their Saviour. So then their eyes were holding that they should not know him and the Lord begins to speak to them.

[6 : 50] He has heard them talk together and he says what manner of communications are these that ye have one to another as ye walk on a sand. And then one of them whose name was Cleopas he begins to be a stranger in Jerusalem and that's not known the things which have come to pass there in these days.

Martha, Martha they were careful and troubled about many things. These things they were concerned about. They could not understand why the Lord Jesus Christ had been crucified.

And in order to draw them out in their conversation he says to them what things what things and then they begin to bring before him the facts of the crucifixion concerning Jesus of Nazareth which was a prophet mighty in deed and word before God and all the people.

And they begin to bring out their anxieties and their trials and their troubles concerning this. How the chief priests and their rulers delivered him to be condemned to death and have crucified him.

And in their perplexity and in their trouble and in their carefulness they were careful and troubled about many things and many things they must have been troubled about as they spoke here to the Lord Jesus.

[8 : 36] We trusted that it had been he which should have redeemed Israel. And beside all this today is the third day since these things were done.

But why was it that they were in such perplexity? Why was it they were in such darkness? Surely it was as the Lord pointed out to them later on it was unbelief.

Slow of heart to believe. They had the Old Testament scriptures. They had those things recorded in prophecy concerning the Lord Jesus but they had not been reading them or they had overlooked them and so they were perplexed and they were anxious just like Martha.

They were careful and troubled about many things. So you see they needed the one thing needed for. They needed their eyes to be opened.

They needed the Lord Jesus Christ to enlighten them. and you know how they go as far as to say this certain women also of our company made us astonished which were early at the sepulchre when they found not his body and they came saying that they had seen a vision of angels which said that he was alive and then they say certain of them which were with us went to the sepulchre and found it even so as a woman had said but him they saw not.

[10 : 17] They were just in this same state and condition as Martha was. Careful and troubled about many things.

All the anxiety they felt the trouble that they felt. But you see the Lord Jesus knew how they were feeling he knew all about their case and in the first place just as it was with Martha he rebuked them.

He rebuked Martha here in the text when she wanted Mary to help her with the serving and he says to Martha thou art careful and troubled about many things but one thing is needful.

and here the Lord Jesus rebukes these two lovingly I believe when he says oh fools and slow of heart to believe all that the prophets have spoken.

You see these things had been recorded in the scriptures and the Lord Jesus now begins to bring out these things as he must have done many times to Mary in the house one thing is needful and Mary has chosen that good part.

[11 : 50] Now as we come to especially speak of this one thing needful this afternoon we must speak of the Lord himself.

He is speaking now to these two on the Emmaus road of himself. Ought not Christ to have suffered these things and to enter into his glory?

He shows the necessity of his sufferings and what a need there is. We've been singing that hymn concerning the one thing needful and what a need there was for Christ to suffer.

If he had not suffered on the cross we should have been lost to all eternity. He suffered in our room place instead. Ought not Christ to have suffered these things and to enter into his glory?

Oh yes he brings out to these two most plainly that this was so needful so necessary one thing is needful and the one thing needful surely above all other things was that he should suffer bleed and die for his people.

[13 : 14] This is the only way of salvation. Doesn't Peter say in the Acts there is no other name given among men whereby we must be saved ought not Christ to suffer these things and to enter into his glory?

And in the next verse he begins right at the beginning and how many times he must have done this in the house at Bethany see Mary often sat at his feet and heard his word and this is what the Lord is referring to when he says one thing is meaningful Mary Mary has been listening to the truths that the Lord Jesus uttered Mary hath chosen that good part all this is indeed the one thing evil to know Jesus Christ savingly and experimentally and to hear him speak of these things concerning himself this is surely something we need to do this afternoon as we think of the one thing evil the Lord

Jesus Christ and see how he is spoken of in the scriptures yes we read this then he began at Moses and how much there is concerning the one thing evil in the Old Testament scriptures or we love to go back into the beginning and see how the Lord Jesus Christ is set before us in the Old Testament scriptures we have in the right at the beginning really that promise in the third chapter in the book of Genesis concerning him the one thing needful what do we read concerning the Lord Jesus Christ in that third chapter of Genesis we have that word that was given to our first parents the seed of the woman shall bruise the serpent's head

I will put enmity between thee and the woman and between thy seed and her seed it shall bruise thy head and thou shall bruise his heel this was a word spoken to Satan and this was a promise that the Lord Jesus Christ would come into this world and to suffer bleed and die for his people here is one of the first promises concerning the Lord Jesus Christ as the one thing evil he is the one that should bruise the head of Satan and he was to be born of the woman of Mary in Bethlehem oh this wonderful promise given in the opening chapters of Genesis and then as we come further on into the book of Genesis we find the Lord

Jesus Christ is set before us in many types and figures for we find in the 22nd chapter of that book how that when Abraham was instructed by God to go to Mount Moriah and to offer up his son Isaac the Lord said to him take now thy son thine only son Isaac whom thou lovest and get thee into the land of Moriah and here we have a wonderful type of the Lord Jesus Christ surely as Abraham took that wood of the burnt offering and laid it upon Isaac his son we can see how the Lord Jesus Christ bore the cross and there was that which we have signified in the fire that he took in his hand the wrath of God against the Lord

[17 : 55] Jesus against sin and the knife reminding us of the sword of God's justice awake oh sword against my shepherd and against the man that is mine equal and then we have that wonderful promise which Abraham uttered to his son Isaac when the question was put to him behold the fire and the wood where is the lamb for a burnt offering he couldn't see the most desirable thing this is the one thing needful the lamb without the lamb of God which taketh away the sin of the world and no salvation is the one thing needful and this is what Isaac felt is the one thing needful what could they do without the lamb where is the lamb father I can see the wood I can see the fire but the most necessary thing the most needful thing is missing where is the lamb oh I feel often that's a wonderful reply

Abraham gave and such a wonderful promise that God would provide that sacrifice God will provide himself a lamb for a burnt offering and he did provide Jesus Christ in due time spoken of by John the Baptist behold the lamb of God which taketh away the sin of the world he is the one thing needful one thing is needful oh the lamb of God what can we do without it and so as they went both of them together and came to the place you will remember that when he was about to slay his son Abraham lifted up his eyes and looked and behold behind him again we can say the one thing needed he needed a substitute he needed one to stand in the place of his son and so he sees the ram caught in a thicket by his horns and he offers it up in the stead of his son and that ram was a type of

Christ oh surely the Lord Jesus Christ would have spoken of these things to Mary in the house and he certainly spoke of them to these two on the Emmaus road you see what I feel brings this scripture together with the text is also this that he was about to go into another house he was about to go into the house of these two but before he did so he was favoured to go back over all the scriptures of truth and speak to them of himself the one thing evil himself he began at Moses and all the prophets and expounded unto them in all the scriptures the things concerning himself the one thing evil oh how wonderful it is to sing in another hymn

Jesus is the one thing evil I without him perish much oh it is a wonderful thing to see him as the one thing evil and so he would not only speak of Abraham and Isaac and of that promise in the beginning but he would speak no doubt of many other things in the Old Testament concerning himself we often feel you know we would like these things to have been recorded but it's the same in the house of Bethany as on this Emmaus road they have not been recorded but we have the same scriptures and we can go back over these scriptures and see the Lord Jesus Christ in all those offerings offered up in the book of Leviticus all the lambs and the bullocks and the heifers all pointed to him he is the one great sacrifice to which they all pointed and how true that hymn writer is and we would think of it more not all the blood of beasts on

Jewish or to slay can give the guilty conscience peace or wash away the stain but Christ the heavenly lamb takes all my sins away a sacrifice of nobler name and richer blood than they so that even in the book of Leviticus we have the Lord Jesus Christ set before us and then as we come a little further on in the word of God and come into the book of Numbers especially in that 21st chapter where we read in the 7th verse or verse 6 in the first place the Lord sent fiery serpents among the people and they bit the people and much people of Israel died and the people came to Moses and said we have sinned we have spoken against the Lord and he was enabled to pray for the people

[23 : 58] Moses prayed for the people and what did the Lord do he said to Moses make thee a fiery serpent set it upon a pole and this fiery serpent made of brass was a type of Christ it was lifted up in that wilderness and when he looketh upon it he shall live what did the Lord say to Nicodemus as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up whosoever believeth in him shall not perish but have everlasting life this is the one thing needful there was no salvation anywhere else but as they looked to this serpent of brass Moses made a serpent of brass put it upon a pole came to pass of a serpent of a man when he beheld the serpent of brass he lived we thought of it on

Wednesday in connection with that other word the whole need not a physician but they that are sick I came not to call the righteous but sinners to repentance and here we have this wonderful remedy for the malady the serpent of brass lifted up in the wilderness and those who were enabled to look toward it they lived and if we are enabled by faith to look to Jesus we shall live this is what we need faith to look he began at Moses and all the prophets and expounded unto them in all the scriptures the things concerning himself see they had been concerned about other things they had been anxious about these other many things but now he speaks concerning himself the things concerning himself and how many things there are oh there are so many scriptures that we could never go into all of them but we know the

Lord Jesus is in the Psalms and the prophets and in all those scriptures surely we find him in the 22nd Psalm when the Psalmist David is enabled to write those words that begin the Psalm the very words that Christ uttered on the cross my God my God why has they forsaken me these Psalms you see were written under the inspiration of the Spirit and they give of the sufferings of Christ the very things he felt the very things he entered into in his sufferings and the very things that were fulfilled when he suffered for instance they part my garments among them and cast lots upon my vesture these things were all fulfilled when the

Lord Jesus Christ suffered on the cross oh and we often think too of another psalm where this is brought out by the psalmist in the 69th psalm and those very things again fulfilled in Christ Jesus the one thing needful they gave me also gore for my meat and in my thirst they gave me vinegar to drink all these things were all fulfilled in Christ Jesus oh many times then the Lord must have spoken of these things to Mary in Bethany and also to these two as he went back over the scriptures and especially in the prophets would he speak of these things concerning himself there are many prophecies that speak of him especially in

Isaiah speaking of his sufferings and of his death in that 53rd chapter for instance we have those wonderful words concerning him he is despised and rejected of men a man of sorrows and acquainted with grief the whole of that chapter speaking to us of the sufferings of the Redeemer and I like to think of that 7th verse he was oppressed and he was afflicted yet he opened not his mouth he is brought as a lamb to the slaughter and as a sheep before a sheer is dumb this was the very word the eunuch was reading in the 8th of Acts when the Lord's servant went to him in the desert and began at that same scripture and preached unto him Jesus same glorious person the one thing evil oh the Lord

[29 : 27] Jesus Christ is the lamb led to the slaughter the sheep before her shearers death opening not his mouth oh the Lord is seen surely in that wonderful chapter we are amazed sometimes that the Jews in their blindness cannot see it and yet it's there and so with the various prophecies until we come down to the prophecy of Zechariah and Malachi and we find the Lord Jesus Christ in those chapters for instance in the 13th chapter of Zechariah verse 7 awake oh sword against my shepherd against the man that is my fellow saith the Lord smite the shepherd sheep of this shall be scattered and all

I will turn my hand upon the little ones the Lord Jesus Christ there the man the man Christ Jesus a man to be as a hiding place from the wind we read in another prophecy the man of sorrows the man that is my fellow the man behold the man said Pilate and this is the one we would see as the one thing need for this afternoon oh he is indeed the one thing need for but one thing is need for mere chosen that good part what a wonderful choice she made as she made that choice to hear from his own lips the things that he spoke from time to time and these dear men were favored in the same way and beginning at

Moses and all the prophets expounded unto them in all the scriptures the things concerning himself and you see these things that he spoke of will last they will not come to an end Mary has chosen that good part which shall not be taken away from her we shall keep these things to all eternity they cannot be taken away no and so it was with these two here on the Emmaus road as the Lord Jesus then spoke these things concerning himself then they drew nigh to the village another village see this morning we saw another village came to pass as they went that he entered into a certain village and a certain woman named Martha received into her house here's another village village called

Emmaus they drew nigh unto the village where they went and he made as though he would have gone further he was going to leave them but I believe their hearts were so warmed they felt such love flowing out of their hearts toward him that they must constrain him they constrained him saying abide with us do we feel like that when we hear of the Lord Jesus Christ do we constrain him as it were in prayer to abide with us I believe we shall if we feel that love toward him abide with us often on the Lord's day evening we feel we can say this with these two abide with us don't you think Martha and Mary could say that abide with us and he did abide with them many times he often went into their house and so with these two abide with us it is toward evening and the day is far spent and the

Lord condescended to go into their house another house he went into to charry with them what did he do when he went into their house well he sat at meet with them and he took the bread and blessed it and break and gave to them and their eyes were opened and where we need our eyes opened and we need this revelation from time to time they knew him their eyes were opened and they knew him and he vanished out of their sight and they said one to another did not our heart burn within us as they were listening to him going back over those scriptures and speaking of himself their hearts began to warm they were burning within themselves and notice it's one heart not two hearts did not our heart burn within us while he talked with us by the way and while he opened to us the scriptures what an opening of the scriptures it must have been what an opening Mary must have had from time to time of the scriptures in that house at Bethany oh they both had the same opening up of the scriptures and so as they felt this warmth within how wonderful it was that they rose at the same hour and returned all the way back didn't wait for the next day to come they rose at the same hour went all the way back to Jerusalem paying the eleven gather together and them that were with them saying the Lord is risen indeed and hath appeared to Simon and then these two were witnesses they told what things were done in the way and how he was known of them in the breaking of bread he had revealed himself to them as the one thing evil

[36 : 30] Martha, Martha thou art careful and troubled about many things one word has come during the interval today to my mind and I pass it on to you in connection with the text and that is that word in the fourth chapter of the Philippians where the apostle writes these words he says to us each be careful for nothing we are often careful and troubled like Martha be careful for nothing he says but in everything by prayer and supplication with thanksgiving let your requests be made known unto God there is nothing too small to bring to God and nothing too great him writer says thou art coming to a king large petitions with thee bring for his grace and power as such none can ever ask too much but in everything by prayer and supplication with thanksgiving let your requests be made known unto God and the peace of God oh this is a wonderful peace the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus and there is another word links up with that in Isaiah which says they will keep him in perfect peace peace whose mind is stayed on thee don't you think Mary's mind was stayed on him don't you think those two on the Emmaus road were stayed on him after that oh to have our minds stayed upon him and to trust in him

Martha, Martha thou art careful and troubled about many things here then before us is a contrast many things one thing you know we can really put alongside of this another part of the word of God where that man with the much good laid up for many years the many years and this night a great contrast many years this night thy soul should be required of thee and here another great contrast many things one thing one thing is Neville and that one thing is to know the Lord Jesus as our Saviour to know him savingly and experimentally the one thing Neville is the Lord himself

Jesus is the one thing Neville I without him perish must one thing is Neville Martha and Mary has chosen she chose it it's a wonderful thing to make this choice Ruth made a good choice when she said entreat me not to leave thee or to cease from following after thee thy people shall be my people thy God my God Mary has chosen that good part and you see there's two ways of serving the Lord one way is as Martha served him the other way is as Mary served him by sitting at his feet and this was a good part of the service this is good because it lasts the other doesn't last the other will fade and die but this is something lasting something enduring something eternal

Mary has chosen that good part you see once in him in him forever thus the eternal covenant stands Mary has chosen that good part and this good part shall not be taken away from her never be taken away it's something that she will possess not only here below but eternally oh wonderful then to make this choice what do we read finally concerning Moses in the 11th of Hebrews we read this concerning dear Moses he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season esteeming the reproach of Christ greater riches see Moses could see this that the reproach of Christ was greater riches than all the treasures in Egypt he could see something of the one thing needful one thing is needful and Mary has chosen that good part which shall not be taken away from her may then the Lord grant us this one part this good part and may we know this choice that Mary made

Amen