

7  
Luke 10:38-42

v.39 - Παράκαθεσθεῖσα - aor. pass. part. of  
παράκαθεσθῆναι - to sit beside.

v.40. ΠΕΡΙΕΣΤΑΤΟ - imperf middle of ΠΕΡΙΣΤΑΘΗΝΑΙ -  
to be pulled or dragged away, to become  
or be distracted. She was drawn  
about in different directions -

- distract, trouble greatly (Sister)  
- to draw around, draw away - in the  
sense of being over-occupied about a thing. (Time)

v.41 - ἀποκριθεῖς - aor. pass. part. - answered

μεριμνᾶς - to be encumbered, to have care -  
over-anxious - to have a distracting  
care

θορυβᾶσθαι - pres pass of θορυβάζω - to cause  
trouble, pass; to be troubled or  
distracted.  
- disturb greatly

v.42 χρεία - need

μερίδα - acc. sing of μερίς - a part, share, portion

⓪ vs ~~40~~ umbered = to draw from around,  
Martha's attention, instead of centering round  
Jesus, was drawn hither & thither.

Came to him - Came up to him, suddenly,  
stopping in her hurry.

Hath left = aorist, did leave, indicating that  
she had been assisting, before she was drawn  
off by Jesus' presence.

w39 - anxious denotes the inward uneasiness; troubled, the outward confusion & fustle.

(Vincent)

I (2) sitting at feet - Posture noted as significant of a receptive mind & devoted spirit.

II the good portion, conceived of as a share in a banquet - (Gen. 43:34). Mary, having chosen this good portion may not be blamed, & cannot be deprived of it. (EGT)

III (3) w39, 40 - we get the impression that Martha wanted to do something special for Jesus. The result was unnecessarily elaborate provision & much serving. Hard-working Martha was distracted.  
Martha's solution is, "Tell her then to help me."  
[Jesus' solution: sit at my feet.]

I w. 41, 42 - Jesus contrasts Martha's "fretting & fussing about so many things" w/ the one thing that is really needful. He is saying that Martha is worried over too many things. Life has few real necessities & at need we can do w/out much on which we lavish time.

The one thing is not defined, but clearly finds expression in Mary's sitting at Jesus' feet, learning from Him.

(Lyndale)

④ It was a house which our Lord must have often visited before.

V 39 - also - she also intimates that she had first participated in the care of suitably entertaining Jesus, as implied further in Martha's phrase, "she hath left me." But while Martha prosecutes further domestic preparations, Mary now feels the opportunity of hearing<sup>tho</sup> instruction of the Master too precious to be lost for such a cause.

I was listening to his word - she evidently was not willing to let one syllable of it drop.

v 40 - unminded - distracted, her mind drawn in opposite directions.

Inter she came up - suddenly presented herself. She implies that Jesus is in fault in encouraging her sister's fault. She instructs Him what to do in this matter.

I v 41 - the good part is evidently the same as the one thing which is needful.

II For Mary chose out the good part, portion, or share, out of the many things that attract our desires & exertions.

(American)

Inter ⑤ Lord, do you not care? - the Greek construction of the question is such as to expect an affirmative answer. "Lord, you do care.... don't you?"

Had not Jesus suggested to Satan that man does not live by bread alone? Service + care are essential, but one thing is supremely important. Materialistic things could be

removed, but the soul's worship of the  
Master is not altered even by death.  
(Gideon)

① which also sat - Mary began by serving as well as  
Martha; but having completed her task, she  
also sat to listen, rightly considering that,  
w/ such a guest, the ~~so~~ essential thing was  
not serving, but above all being herself served.

V. 40 - Cumpekd. denotes a distraction at once  
external & moral.

I both left me - Martha acknowledges that  
Mary up till then had taken part in serving.

II V. 41 - If Martha has so much trouble, it is  
because she wishes it. μεριμνᾶν, to be  
careful, refers to moral preoccupation;  
τορβάζεσθαι, to be troubled, to external  
agitation.

The repetition of Martha's name is  
intended to bring her back gently, but firmly,  
from her dissipation of mind.

III The expression that good part alludes  
to the portion, honor at a feast. The pronoun  
ἥτις, which as such, brings out the relation  
between the excellence of this portion, & the  
impossibility of its being lost to him who has  
chosen it, & who perseveres in his choice. In  
this defence of Mary's conduct there is  
included an invitation to Martha to  
imitate her at once.

I Mary served as long as it appeared to her  
needful to do so. Thereafter she understood  
also that, when we have the singular  
~~privilege~~ privilege of welcoming a Jesus  
under our roof, it is infinitely more  
important to seek to receive than to give.

Besides some months later (John 17:3 ff),  
Mary clearly showed that when action or  
giving was required, she was second to none.  
(Graft)

(7) Martha's too great zeal to ~~entertain~~ entertain the  
Parivar well caused her to become sulky  
towards her sister who sat & listened, & also  
towards the Lord Himself because He did not  
tell Mary to help w/ the serving. In this  
way she disturbed the harmony ----

v. 41, 42 - Jesus answers her seriously & sympathetically.  
She is inwardly anxious & outwardly restless.

But the most important task of all is to  
serve Him thru the spiritual exercise & fellowships  
as practiced by Mary. Material things & the  
honoring of Him thru outward means are  
evanescent matters, but the soul's communion  
w/ the Lord can never be removed, not even  
by death, therefore the highest form of service  
consists in this.

Martha had to be shown things in their  
true perspective & relative value.

Notes - Martha goes on & on until she is distracted;  
but Mary also sat His feet.

Mary knew the one deep secret that love  
cannot finally express itself in service. It  
must take the place of devotion, of discipleship.

ΠΕΡΙΕΣΤΑΤΟ - The verb means "allowed her attention  
to wander", which strictly implies that  
Martha had tried to listen but found it  
she could not listen & think about the  
preparations for the meal at the same time.

IV V. 92 - "one thing" it appears from the next phrase that "the one thing" is the spiritual exercise of communion w/ Jesus. (NJC)

X ① all thru Martha's speech there is an undue emphasis laid upon the first personal pronoun, the "me" of her aggrieved self.

Sitting at His feet - sitting behind Him. She put herself in the listening attitude, content to be in the shadow

She kept listening - Imp of Mt.

I good part - in speaking of Mary's choice as the "good part", it is a culinary phrase, the parlance of the kitchen, meaning the choice bit.

X What is the One Thing? Sermon on Mount - Mt 6 - Seek first Kingdom -

Earthly things weighed too heavily upon her mind & heart & thru their dust the heavenly things became obscured. Martha was so busied w/ her own activities that she could not give her thoughts to Christ; Mary ceased from her works, so that she might ~~rest~~ enter into His rest -

III Now was the good part ever taken from her - John 12 - disaster by ~~at resurrection~~. John 11 - always at His feet.

And so we find in Mary the truest type of service.

IV Martha: The coming of Jesus brought her, not peace, but distraction - not rest, but worry. Her very service ruffled & irritated him - (EB)

④ also - a key word - marks the vital distinction between the two - my both served but may also sit at His feet.

The most important thing is sitting at His feet - for Jesus will survive w/out Martha's preparation - He could turn a stone into bread - but Martha cannot survive w/out being fed by Jesus.

Our life does not consist, is not held together, made complete by things.  
But wait, when car breaks down, washing machine, etc = life is falling apart. It is these THINGS that hold our lives together.

- poor self-esteem: not having - I don't have a talent, good looks, great body, etc.

I'm having a hard time fishing anything wrong - this is my kind of guy.

A man's IS is not what he HAS - Defined by what he HAS

- He measured life by terms, - of my life can be tallied up ok as calculator, financial statement, man I am a fool.

Keep in mind from Porter's book, movie - Ship & Fools = of O's def is true, man we could say this world is a "Ship & Fools."

NOTES FOR INTRO: - Revolutionary word Jesus.

This is the story of a man who died Day He Retired.

Read carefully the story of the man. What is different about him, what is wrong with what he is doing. He has been successful -- there's nothing wrong with land yielding and bringing forth plenty. No suggestion he gained it dishonestly; then. He plans ahead, what to do with all he has. Retirement, that it. He has many good laid by for many years, Take it easy, enjoy the twilight years, after all, you've earned it.

A man looking for a fool

What is Jesus trying to say to us? Having just being etc.

The fact is, except for the degree of goods, he is no different from most of us. He is a wise and successful businessman. He has made a good living, now he's laid back some IRAs, etc., he can sit back and enjoy the fruit of his labors. AND YET GOD CALLS HIM A FOOL. But I challenge you to find any point where he differs from you and me; he is the model for all the TV ads about pensions, IRAs, etc. Yet God calls him A FOOL.

God doesn't do that often. Just 7 (check it) times in the whole Bible.

AN INDICIM ENT, NOT AGAINST REVERES BUT Philosophy looks at

WHAT IS A FOOL?

Make Over, Money may Seminar: ~~the~~ Healthy, Wealthy & Mind

1. He believes that HAVING IS BEING.

- when economy not available, in great distress - having is not being is good

(1) Here the view that possessions make the man.  
(2) Misconception of what his own life is.. He believes his life is in his possession, no more, no less. Take away their possessions and you take away the man, and what you have left is a FOOL.

(3) Makes blind, insensitive to spiritual truths. He interrupted Jesus. Distorted his idea of God. "What do I care about being confessed before the angels or having the Holy Spirit teach me? What I want is a share of my father's inheritance. The Rabbi that can help me get that is the Rabbi for me." He could see in Jesus nothing more than a Rabbi who might influence his brother. Our sense of wants largely shapes our conception of Christ.

\* Causes us to misinterpret - See back page back \*

(4) Having breeds anxiety rather than satisfaction. The trouble of knowing how to keep it is as great as the work of getting it. And the enjoyment is still in the future.

(5) This philosophy creates division, disharmony and suspicion between brothers. Makes gold thicker than blood. Economic needs dictate moral behaviour. He is fighting with his brother. With this philosophy, you must always been envious of those have more and fearful of those who have less.

Ill-On Sunday he teaches S.S. class on "loving your brother as yourself." On Monday he uses high pressure sales technic to sell a car to a young couple who can't afford it and don't need it -- and he knows it. But this is business.



Psa 49: is a good commentary on that.

- promotes utilization of men = worth = usefulness - what we do w/ our elderly - retirees = no more worth in society's eyes  
- when leads to the utilization of religion = not if he can make he holy, hard, generous but healthy & wealthy, a success = the broken

## HELMUT THIELECKE ON THE RICH FOOL:uu

Personhood denotes the final core of our humanity. It makes us ask what we are apart from our relations to the world around us, and what we can take with us over the threshold of death. . .

To put it (the parable) in modern terms, death was for the farmer a barrier that he could pass through only on his own and with no baggage. He could take nothing with him.

When he realized he was rich and did not have to worry about the future, he was identifying himself, as it were, with his possessions. In this assumed identity he merged what he was and what he had into a single entity. (If you have a thing, you are that thing.) But death dispels this illusory identity. Surprising him with God's Word, it puts to him the question: What are you on this last night apart from your possessions, your functions, and your relations? What being remains, and will go with you, when you leave what you have? What is your ultimate identity? What are you as a person apart from these penultimate things and external attachments? What is left of you and your being when you are subjected to the subtraction of death? (Living With Death, Helmut Thielecke, pp. 15,16)

### 2. He Believes that HEAVEN IS FOUND IN A BARN.

"Soul. . . eat, drink and be merry."

(1) No further evidence is needed to convict this man of being a fool -- to believe that the soul runs on the same kind of fuel as does the body. . . that the physical can quench the thirst of the spiritual.

Try it sometime: when the doctor says there's nothing he can do, go on your knees before your camper and ask it for comfort. Walk through your house, pray to the carpet, appeal to the china cabinet, go to the garage and cry out to your 4WD drive.

(2) This kind of diet poisons the soul.

### 3. He believes that POSSESSION IS OWNERSHIP.

Note the possessive pronouns my fruits, my, barns, my goods.

BUT THE WORST: MY SOUL!

*When he dies, his possessions aren't stored in a vault - they are his! But given to another - he didn't own them*

"They are reaping, Tree" — immensity of death  
"Fool" is a proper name.

(1) The fundamental error in life is that a man should call himself his own. This philosophy gives us an exaggerated sense of our power, inflated sense of power.

(2) You can lay up goods, but not years. Can a man lock up even one day and say, "Stay put. I'll come and get you when I need you." Grain into the barns, but where do you store years?

This fool seemed to think that all things came within the range of his individual ownership.

The goods will last, but will he? He can make sure he has enough for a long time, but he can't make sure of a long time. He believes that he is what he HAS, therefore, he will BE as long as his possessions.

There's never been a man in history who could keep his soul one night, when death or God wanted to take it from him.

(3) If a man does not (even own) his own soul, then what does he own? NOTHING. Trying to own barns, etc., can't even own your own soul.

(4) Big difference between possessing and owning, having and controlling. Try that with your children. You have three -- but do you own three? Control three?

10. AAHe is so busy PLANNING FOR THE FUTURE FAILS TO LIVE THE MOMENT.

"This NIGHT."  
*He was so busy having he had no time to Be.*

This poor fool forgot about the nights! He talked about years in whole numbers....

HE STILL HAD YET TO ENJOY THE FRUIT OF HIS LABOR!!!!!!

We kill the time we worked so hard to save.

Working so hard at staying alive, no time to enjoy life.

NONE OF US HAVE BUT THIS MOMENT.

Conclusion: Parable of man, well, 2 drops of honey.

John 14: 25-33

Comm. Suicide  
of the Self.

vs 27 - βαστάζει - carry, bear -  
to support as a burden (Vine)  
ὀπίσω - behind

ἀποτάσσεται - give parting instructions, say  
farewell, goodbye, take leave.  
- primarily to set apart

⊕ ὑπάρχουσιν = one's belongings, possessions,  
personal property

Intro

Ordinary human leaders take a delight  
in having the masses follow them. But Jesus  
subjects those who desire to follow Him to  
the most severe sifting process thru the  
tremendous demands made by Him.

1-X sifts  
How He  
sifts  
why He  
sifts - to  
win  
Salt for His sake &  
our sake

He desires to check this light-hearted manner  
of following Him, so He turns to the multitudes  
& in a determined tone lays down His  
absolute demands for everyone who wishes  
to be His disciple & true follower.

- When X said this He was on His way to Jerusalem,  
He knew He was on His way to the Cross; the  
crowds thought He was on His way to an  
empire.

Of we follow X we must be ready for  
a loyalty which would sacrifice the

dearest things of life, & for a suffering which would be like the agony of a man upon a cross. (X means that no love can compare w/ the love we must bear to him.)

→ It is possible to be a follower of Jesus w/out being a disciple; to be a camp-follower w/out being a soldier of the King; to be a hanger-on in some great work w/out pulling one's weight -

[On every task or project there are some who just watch - arm chair supervisors - sidewalk-superintendents]

→ There is a world of difference between attending lectures & being a student

It - teacher - "me, your students" - "He may have attended my lectures but he was not one of my students."

[A disciple is a learner - difference between meeting the teacher & learning from him]

→ ~~Is the only way you~~ does he belong to your Church? - not really - name on roll - but doesn't belong - time, affection, money, etc]

Any miracle worker would attract multitudes,  
 & unquestionably many people followed  
 Jesus because of His miraculous powers.  
 [In groceries but not in bread].  
 Cost of Discipleship - price of His Yoke -

not to neutral  
 agent - salt  
 follow in  
 strict

1- True discipleship involves total & complete  
 loyalty to the master (v. 26). No loyalty  
 can take precedence over loyalty to  
 X, not even loyalty to one's parents or  
 immediate family

Salt doesn't  
 neutralize  
 things at  
 once  
 - if no value is  
 in camp, follow

2. The Disciple must be willing to bear  
 his cross; ~~apart~~ apart from Cross-bearing,  
 there is no discipleship. (v. 27).

When I see an  
 animal, I can't  
 see his feelings, wouldn't  
 I know his  
 feelings like a  
 dog?

I have a hard time believing this a dog  
 3- Discipleship means the renunciation of  
 selfish interest & the acceptance of God's  
 will (v. 33) ~~and~~ although there is a  
 cost to be considered.

If the disciple is to flavor society,  
 then he must possess the special qualities  
 & characteristics of true discipleship.

Salt  
 with like salt  
 people be  
 suspicious of it, afraid  
 to trust it -  
 Taste like salt

(Possible Intro: If salt is to be of any  
 value, must have nature of salt - taste  
 like it, etc. If Xian is to be of any  
 value - must have nature of Xian)

- many have come to Jesus but not after him.

in following X, there must be no divided devotion

Maryam →

In the 3 phrases "cannot be my disciple" reveals the only terms upon which man may become his disciples.

This was the only occasion where he clearly explained the ~~reason~~ reason for his severity of his terms.

→ You did not say "My Cross", but "his own cross." a personal cross.

The Lord never said it would be easy to be a Xian. The Cross underlies all from beginning to end.

→ Love of Father, etc - nothing finer. X was declaring that if war or hour strikes when there is a conflict between the call of the highest earthly love & the call of X; then there is only one thing to be done, & that is to trample ~~across~~ across our own hearts, & go after him without any compromise & any questioning.

sep - Al Glasgow

Cross = The taking up of the cross always means the emptying of the life of everything that is merely selfish in motive, & high things may become that.

I His own Life = Is there anything a man loves more than his own life? - "all that a man hath will he give for his life."

"What shall it profit..."

These two things reveal a man's proper estimate of the value of his own life; & gives significance to the statement of Jesus that unless a man hate his life also, he cannot be my disciple.

X calls for the march that may have no return, & can have no compromise.

II Bear His own Cross = The Cross is the interpretation. We never touch the realm of the Cross until we are suffering vicariously; until our suffering is the suffering of sympathy w/ others, & strength is being poured out in order to help others.

we can <sup>only</sup> interpret our cross by His cross.  
(Vicarious, Voluntary) - Phil 2:5ff

X County The Cost = X is Builder & Battler - I am in the world for building & for battle, therefore I

have to reckon upon the quality of my workman  
& my soldiers.

→ I want men & women who will stand  
by me until the building is done & the battle  
won -

Salt - men & women are no use to me unless  
they have the true property of salt.

### New International Commentary

v.26 - He who wishes to follow Him must  
choose Him so unconditionally as Lord &  
Guide that he makes all other loyalties  
& ties absolutely subordinate to his loyalty &  
devotion ... if loyalty to Him clashes  
w/ loyalty to them.

v.27 - He who is not willing to surrender all  
self-seeking & abandon all striving after  
his own interests cannot be his disciple.

v.33 - Here the Saviour declares expressly what  
the indispensable requirement is for anyone  
who wishes to become a real disciple of  
Him. He must relinquish all his possessions -  
not merely money & material things, but  
also his dear ones & everything that his  
heart clings to, yes, even his own life, desires,



Discipleship of Jesus is not a

mass movement

The important thing is that whoever desires to follow Him must be inwardly free from worldly-mindedness, covetousness & selfishness & wholly devoted to Him.

U.39-35 Salt is valuable only when it possesses a special quality of saltiness. So a follower of X is of use & a blessing only when he possesses the particular character natural to a true disciple, & from the foregoing it is clear that the characteristic attribute of true followers of Jesus is absolute unselfishness & self-sacrificing loyalty towards Him.

— Just as values as salt that has gone stale & is consequently thrown away as useless,

Not to be a disciple of Jesus means to be a disciple of the powers of darkness, and to be a servant of the world & of sin costs incalculably more than to be a disciple of Jesus — the price of it is the loss of the highest happiness in this life & darkness & affliction of soul throughout eternity —

every man is a disciple — It costs much to be a disciple of Jesus — more to be a disciple of Satan)

see to go at a  
comments with  
not entangled  
in 1000  
things

conclusion

Intro: Jesus mocked, Church scorned —  
Why = wrong kind of followers - don't hear them talking  
of doctrine, etc - but the followers —  
That's why he makes such strict, severe demands.

## Luke 15 - Prodigal Son

① The father seems never to have given up waiting for his son; perceiving him from afar, he runs to meet him. I discerns the faintest sigh after good which breaks forth in a wanderer's heart; & from the moment this heart takes a step toward Him, He takes 10 to meet it, striving to show it something of His Love.

Pardon involves restoration. There is a graduation: 1<sup>st</sup>, a robe, in opposition to nakedness; then even the best, because he who has descended lowest, if he rise again, should mount up highest. In the phrase, the fatted calf, v. 23, the article should be observed. On every farm there is always the calf which is fattening for feast days.

By the plural, LET US BE MERRY, the father himself takes his share in the feast.

HE WAS DEAD, relates to the personal misery of the sinner (the lost sheep); HE WAS LOST, to the loss felt by God Himself (the lost coin). The son was lost and the father had lost something.

The Elder Son; Rather than go straight into the house, the elder son begins by gathering information from a servant; he does not feel himself at home in the house.

"My child". This form of address has in it something more loving even than son. Then he reminds him that his life with him might have been a ~~feast~~ feast all along. There was no occasion,

therefore, to make a special feast for him. And what good would a particular gift serve, when everything in the house was continually at his disposal?

(Godet)

(2) V. 20 --saw-- first recognition at a distance, implying, if not a habit of looking for the lost one, at least a vision sharpened by love.

Compassion -- instant pity awakened by the woful ~~sight~~ plight of the returning one manifest in feeble step, ragged raiment possibly also visible.

Running -- in the excitement and impatience of love, regardless of Eastern dignity and the pace safe for advancing years.

Kiss-- kissing fervently and frequently the son folded in his arms.

V. 22 --He shall not be their fellow, they shall serve him by acts symbolic of reinstatement in sonship.

Bring forth -- quick! obliterate the traces of a wretched past as soon as possible; off with these rags! Fetch robes worthy of my son, dressed in his best as on a gala day.

shoes -- worn by sons, not slaves. Robe, ring, shoes -- all symbols of filial state.

vs. 25-32: The elder son who plays the ignoble part of wet blanket on this glad day, and represents the Pharisees in their chilling attitude towards the mission in behalf of the publicans and sinners.

v. 29 -- a kid, not to speak of ~~xxxxif~~ the fatted calf.

v. 30 -- contemptuous, this precious son of yours.

(EGT)

(3) The younger son was entitled by law to his share, though he had no right to claim it during his father's lifetime. The request must be regarded as asking ~~xxxx~~ a favor.

Unto them -- even to the elder, who did not ask it.

v. 13 --ALL -- Everything was taken out of the Father's hands.

took his journey -- answering to our phrase -- ~~xxxx~~ went abroad.

v. 15 -- joined himself -- forced himself upon the citizen, who was unwilling to engage him.

Filled His belly -- He had wanted the wrong thing all along, and it was no better now. All he wanted was to fill his belly.

v. 17 -- Came to Himself -- a striking expression, putting the state of rebellion against God as a kind of madness.

V. 20 -- Ran: "Who draws near to <sup>Me</sup> ~~God~~ an inch, I will draw near to him a mile; and whoso walks to meet me, I will leap to meet him.

SHOES: Both the ring and the shoes are marks of a free man. Slaves went barefoot.

THE FATTED CALF -- The article denotes one set apart for a festive occasion. That fatted calf.

V. 28 -- ANGRY -- Not with a mere temporary fit of passion, but, as the word imports, with a deep-seated wrath.

V. 30 THY SON -- Not "my brother", but with the bitterest sarcasm.

(Vincent)

(4) To come to one's self and to come to God are one and the same thing.

Ran -- It is thus the Lord draws nigh unto them that draw nigh to him. He listens to the first faint sighings of their hearts after Him, for it was He who awoke those sighings there.

They share in the joyous feast -- For the very nature of true joy is, that it RUNS OVER, longs to impart itself.

The elder brother does not go in at once -- always suspicious, questioning of any thing that sounds like fun, happiness, etc.

Instead of rushing into his brother's arms, he was angry and would not go in.

Fatted Calf -- the choicest calf in the stall. What would he have said, had he known all? Could he have seen his brother arrayed in the best robe, and with all his other adornments, when this which alone he mentions, as it is all which he has learned from his informant, so fills him with indignation?

(Trench)

(5) When a son is lost, who suffers most, the son who is lost, or the father who has lost him? Fathers and mothers can answer that question.

Kissed : kissed him much, smothered him with kisses. That is a picture of God, running and so far losing his dignity as to fall on the neck of a besmirched lad, and smother him with kisses.

But he is not clean! Would it not be well if he waited until he is washed? To all our cautious criticisms the Father would say, Let me get my arms about him, and his head pillowed on my breast, and then he will tell all the truth. That is God.

Elder son-- He was devoted to his father's law and service; but he was entirely out of sympathy with his father's heart; and therefore unable to set the true value upon his brother.

(Morgan)