

Part 39: Mary and Martha

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I heard a story of a pastor who after six and a half years of faithfully pastoring his church, he made a terrible mistake. This mistake devastated him. It made him want to quit his job. It made him question if he was even fit to be a pastor.

Can you guess what his mistake was?

It wasn't an affair. It wasn't embezzling church funds.

His mistake was this: He did a survey asking his congregation about how often they read their Bibles.

He looked at the results and this is the exact quote: "If six and a half years of work produces no more devotion than this, maybe I am not in the right calling after all."

And this was a sound church. It was an active church. They did a lot of ministry that was admirable and costly.

But why such a reluctance to personally sit and read God's word? Amongst all the good things that they were doing, what was it about Bible reading that made it such a low priority?

There are a lot of wonderful things that we see in our church. There's ways that we're striving to be good students, to be good parents, to be generous with our finances, to serve our community, to be a witness for Jesus in our workplace.

And often we're so busy with good things and essential things that it feels like there just isn't a good time to sit with God's word. Not only that, but many of us are worn out just trying to keep up with the demands of all those good things we're doing for Jesus. Bible reading may just feel like one more good thing, one more obligation one more area to fall short in.

Well perhaps that pastor who did the survey would have been encouraged to remember the story we're looking at today. Jesus himself had a disciple named Martha who would have scored poorly on that same survey. But Jesus is going to help us to see what the place of hearing from him has in our discipleship. And what we'll find is that Jesus isn't looking to load us down with one more good thing to do. Instead he's actually going to help Martha and us reframe our understanding of what it really means to be his disciple. Where last week we focused on the need to come to Jesus for his mercy, this week we're going to see what it looks like for someone to then follow Jesus as their Lord.

And our main point today is this:

Jesus wants us to be with him more than he wants what we can do for him.

And we're going to see this in **three points**:

1. Choosing Distraction

2. The Effects of Distraction
3. Choosing Jesus

We'll start with Choosing Distraction.

1. Choosing Distraction

Let's read **Luke 10:38-39**.

So first we see that Jesus and his disciples are continuing to make their way to Jerusalem. We remember that in the last chapter Jesus said that "the Son of Man is about to be delivered into the hands of men." The closer Jesus gets to Jerusalem the shorter the time is getting before he's going to die. So there's a degree of urgency, a sense that the time is growing short. But he has time to enter Martha's house.

And Martha welcomes Jesus. She's happy he's there and eager to host him. And she'll also call Jesus "Lord" in just a few verses. So Luke portrays Martha as one of his followers. Unlike the lawyer in the last passage, Martha seems very earnest and sincere.

Mary Takes the Posture of Discipleship

And then we're introduced to Martha's sister Mary who sat at the Lord's feet. And this was a common way of talking about being a disciple of a teacher. In Acts, Paul says that he was "educated at the feet of Gamaliel." This is the posture of discipleship. There's a close proximity, a humble position, and attentive ears.

And some in that culture would have discouraged a woman from doing this. For a woman to take the place of a disciple would have been seen as improper by some. But Jesus lets her sit and listen to his teaching. Once again Jesus welcomes someone who would normally be considered more of an outsider.

And the word for "listened" is the same word that's translated "hear" just a little earlier in the chapter. Remember how Jesus said that kings and prophets desired to *hear* what the disciples were hearing. And in the last chapter, God the Father spoke from heaven saying "This is my Son, my Chosen One; *listen* to him!" Luke has been drawing our attention to the need to listen to Jesus. And here Mary the unlikely disciple has the opportunity, and she chooses to listen.

And Mary wasn't just "being still." She was actively, intently learning as she listened to Jesus' teaching. So we find Mary setting aside the typical domestic duties she would have done. Something compels her to choose listening to Jesus over what's normal or expected. Following Jesus will often contradict what the world around us sees as normal or expected.

So Luke is setting up a contrast here between the two sisters. They both see Jesus as Lord. But Martha gets introduced first as one who welcomes Jesus into her home. She eagerly assumes the role of his *host*. And then we immediately see Mary who eagerly takes the role of a *disciple* and welcomes his *words*.

So as we read this, Luke is going to help us evaluate our own view of following Jesus. Are we sure that our posture towards Jesus is the posture of discipleship?

Martha is Pulled Away by Her Own Agenda

Let's read the first half of **v.40**.

So Luke is contrasting the posture of discipleship with a posture of distraction.

Distraction

We all know we're living in an "age of distraction." No one has to tell you that social media is addictive, that you should spend less time on entertainment, that notifications on your phone make you less present. But if everyone knows it, then why do we still give ourselves over to distraction?

I heard a story of a little girl who learned that smoking cigarettes causes cancer. Later she was in the car with her dad and saw someone smoking and said "Dad, pull over! We need to tell him that cigarettes cause cancer!" But she was puzzled to learn from her dad that he was pretty sure the smoker was already aware of that.

People don't smoke because of a lack of information any more than we let ourselves be distracted because of a lack of information. We *want* distraction. It does something for us. Maybe it's a sense of escape from all the issues that weigh on you. Maybe we're chasing a sense of worth and affirmation. Maybe we're chasing a sense of control as we research medical issues or watch the news. We don't really need help recognizing distraction as much as we need help seeing something worth turning it all off for.

And Jesus is going to help us with that, but actually, these aren't really the kinds of distraction that Martha is dealing with, are they? It isn't games or shopping or headlines that are pulling her away. Instead, it's something very admirable. It's service. And it's even service for Jesus.

And doesn't Jesus want us to serve? Remember already in the book of Luke we saw Jesus heal Peter's mother and then she immediately got up and started serving Jesus. Later Jesus will teach that leadership amongst his disciples looks like being the one who serves. Paul says in Romans 12 that service is one of the various gifts given to different members of the church. And what about the Parable of the Good Samaritan that we just looked at? Doesn't Jesus want Martha to meet needs?

Jesus isn't picking on people who are naturally always on-the-go. And he's also not promoting sitting around being reflective when you should be working or serving. Instead, the main contrast isn't between sitting and moving but between how each of them are relating to Jesus.

Pulled Away

To be "distracted" is to be "pulled away" by something else. Martha's attention is being pulled away from Jesus by her duties. She has so many things that have got to get done. Martha wasn't just serving. She was doing "much serving." Other translations say she was distracted by "all of her preparations" or "her many tasks." As the host, she's attending to every detail.

Maybe it was the fact that this was Jesus himself coming into her home. Maybe she was afraid of disappointing him. Maybe she was feeling the pressure of the cultural expectations of hosting an important guest. Maybe she was unprepared for the number of guests and was concerned about running out of food.

But who determined what was necessary? Did Jesus require all of Martha's frantic effort to host him?

She was eager to have his presence in her home, but she quickly traded being in his presence for serving him. She genuinely thinks the greatest way to please her Lord is by making everything just a certain way for him.

Not Jesus' Priorities

Sometimes we project our ideas on people of what they would want us to do for them. I used to be really into technology and I thought buying an expensive laptop for my wife was like the ultimate gift. But she feels more loved by me giving her a *letter* than a *laptop*. Or how many times have I been trying to finish the budget or a house repair or organizing something in the kitchen thinking I'm serving my wife when really she just wants me to go on a walk with her to just spend time with her.

In looking at this passage, one commentator said, "the person and teaching of Christ is replaced with trying to do for him what he has neither required or desired." This is discipleship according to Martha. She is serving Jesus, but it's actually more about the things she personally thinks are necessary than it is about Jesus. She wants to please her Lord. But her priorities are actually pulling her *away* from her Lord her choices are causing her to miss out on enjoying his presence and teaching. Hospitality is good. Welcoming others as Christ has welcomed us is good. But Martha thinks that her greatest joy will be found in what she can *do* for Jesus rather than in enjoying Jesus.

Martha is devoted to hospitality for Jesus. Mary was devoted to Jesus.

Who decides what it looks like for you to follow Jesus as Lord? It's easy to say we're serving Jesus. But maybe our flurry of activity doesn't actually reflect his priorities. Sports for your kids, growing a business, volunteering, getting straight A's how do you know you're not missing out on God's priorities for you? Perhaps your agenda of good things all of which seem really necessary actually pull you away from Jesus.

So Mary and Martha have these two different ideas of what it looks like to be pleasing to Jesus. And next we're going to see the effect that this has on Martha.

And this brings us to our next point: **The Effects of Distraction.**

2. The Effects of Distraction

Let's read **v.40**.

Feeling Alone

So Martha has been serving all alone. And Jesus can see her fluttering about anxiously trying to do everything. He sees Mary just sitting there listening. And it seems like he's kind of enabling Mary. If Jesus felt any compassion for Martha then wouldn't it have been a small thing for him to just send

Mary to go help serve? But it's as if he doesn't even know Martha is there. Martha feels invisible to Jesus.

Finally she's had enough. Notice that Mary sat at the Lord's feet listening, but Martha goes up to him talking. She confronts Jesus and says, "Don't you care?" In essence she's saying "Can't you see me?" "I'm doing this for you." She accuses him of expecting something from her and then not providing her what she needs in order to do it. It's like she's saying "Do you think I can just pull this off out of thin air?" "I don't understand what you want from me."

You know last week we saw the lawyer trying to minimize God's standard. But then we saw that God's standard is much higher than we could ever imagine. We need mercy because we can't reach it. But here Martha in trying to follow Jesus, has placed herself under her own standard her own law. "It has to look this way." But she's crumbling under even her own standard. And all the while, this isn't really what Jesus is asking of her.

And actually doesn't Martha's service for Jesus kind of reflect badly on Jesus? Martha's anxious toil portrays following him like being under a hard master. It looks more like the obedience of a slave than a daughter.

Following Jesus her way left Martha feeling confused and frustrated. And she assumes the problem is not in her own expectations of herself and what *she* thinks will please Jesus. Instead the problem must be in Jesus.

Where might your own priorities lead you to feel like Jesus doesn't care? Sometimes we chase after something that just seems like the right thing to do. Sometimes people are confident that "God told me to move there, or to quit that job, or to have that career, or to marry that person." But as confidently as we charged into those decisions, somewhere along the way things don't work out the way we thought they would. The move doesn't go as well as planned. The job is negatively affecting your family. The new major in school isn't a good fit. The man you married turns out not to be who you thought he was.

We had spiritual language to talk about our decisions. We were so confident that this was God's will for us. And now it feels like God has let us down. In the pain and confusion we ask, "Jesus, do you not care?"

But do your ideas of what it looks like to follow Jesus come from his word, or do they come from you? Baptizing what we think is right in spiritual language doesn't bring it in line with God's word. To know Jesus' revealed will for us the things that he objectively desires for us we have to look to his word. Martha did what *felt* like following Jesus. But now she's left feeling confused, forsaken, and alone. Jesus feels distant. Martha's priorities end up affecting her relationship with Jesus, and they affect her relationship with Mary.

Sibling Squabbles

Martha accuses Jesus of not caring, and she accuses her sister of abandoning her. She doesn't even address Mary directly. She only talks about her in the 3rd person. She says that Mary has "left" her. Mary has abandoned her. That word "left" is the same word Luke used when Matthew the tax

collector left everything to follow Jesus. Matthew had forsaken his old life in order to rise up and *follow* Jesus. And now Mary is forsaking Martha in order to sit down and *listen* to Jesus.

It seems like one of the most common experiences even in the church is the feeling of being forgotten. It feels like no one cares, no one sees me, no one is willing to help me. And sadly sometimes that really happens. We saw it last week in the priest and Levite who were hypocritical and walked by the dying man without lifting a finger to help him. But remember that Mary is genuinely a disciple of Jesus. And leaving Jesus to be what Martha wanted her to *be for her* would have been for Mary to leave what Jesus actually wanted her to do. Martha is hurt and bitter. But she's misjudged what Jesus wants from both of them.

So in the church we need to grow in love for one another. We need to grow in considering others more significant than ourselves and our own agendas. We need to grow in remembering those who are easily forgotten and reaching out to them a simple phone call goes a long way. And we've seen member care for one another like this growing and we're really excited about that.

But also, we need to grow in grace for one another. If we're the one feeling forgotten, we might need to evaluate if we're being like Martha. Do our own priorities or our own expectations that *it has to look this way* do those keep us out of fellowship? Are we uncharitable and judgmental towards others because they won't meet us in the *way we want to be met*. Let's not be too quick to accuse a brother or sister of being like the priest and the Levite.

Martha calls Mary "her sister". She has some claim on Mary. They're family. Not only is it the socially acceptable thing for Mary to help with the domestic duties, but also there's a familial obligation. But it's interesting to note that the only other time that the word "sister" appears in the book of Luke is when Jesus says that if you want to be his disciple you must love your brother or "sister" or even your own life *less* than you love Jesus. Your allegiance to Jesus your love and devotion for him must be so primary that every other relationship is secondary by comparison.

And notice what Martha is really bothered by. She's not upset that she's missing out on listening to Jesus. Instead, she's upset that she's serving alone. No one is helping her with what she thinks is important. Mary isn't helping her. Jesus isn't helping her.

By prioritizing serving over sitting at Jesus' feet, Martha chose to be distant from Jesus in terms of proximity. But now Martha's uncharitable view of Jesus and her sister also create a relational distance between her and Jesus and between her and her sister. But isn't it kind of in her head? Jesus and Mary haven't moved. They're just focused on discipleship. Martha is actually the one that left.

Telling Jesus what to Say

Also notice that the contrast isn't just between Mary listening and Martha speaking. Instead it's between Mary listening to Jesus' *words* and Martha *telling* Jesus what to say. A few chapters earlier Jesus said, "Why do you call me 'Lord, Lord,' and not do what I tell you." But here Martha calls Jesus "Lord" and then tells him what to do. It's not even a request it's a demand. "Tell her to help me." Martha wants Jesus to change his *words* to match the priorities she thinks he should have.

And if we're honest, sometimes we want God's word to say something other than what it says. I was recently listening to a book by a woman who against everything in her was convinced by God's word that she couldn't be a lesbian. She said that for her, the Bible's sexual ethics were an inconvenient reality. And it wasn't like she came to Jesus and *who* she was attracted to magically changed. Denying herself was costly.

But in the previous chapter in Luke remember how Jesus said this (**Luke 9:23-24**).

Why do we deny ourselves and submit to Jesus? Not because we want to deny ourselves joy. It's because we want life! True life isn't found in changing Jesus' words. When we submit to him even though at first it might feel like death we actually find that our loving Savior knows what really brings us life.

The other day Patty was putting our 3-year-old, Jim, down for a nap. And Jim said, "You like me mommy?" And Patty said, "Yes honey, I love you." And Jim looked at her with suspicion and said, "You give me M&M's, you give me KitKat, you give me *chocolate* tomorrow?" Apparently Jim thinks chocolate is the litmus test for who *really* loves you.

But we do the same thing when we look at God's word and think that what it says is unloving because it doesn't line up with what we *think* is best for us. But Jesus himself is what's best for us. And we grow in our relationship with him as we learn to trust him.

So as we study God's word sometimes we really wrestle to bring our ideas of marriage and raising kids and finances and forgiveness we wrestle to bring all these things into submission to God's word. But we do this because we trust Jesus. And ultimately his word is the means Jesus uses to draw us into a more intimate relationship with him.

But Martha isn't listening to Jesus. She doesn't want *her sister* listening to Jesus. Instead she wants to modify Jesus' words so that the last thing Mary hears before she gets up from Jesus' feet is Jesus sending her away saying "Go be like Martha."

Martha wants Mary to look more like Martha.

How we live actually disciplines the people around us. We're giving away a picture of what it looks like to follow Jesus. But does your influence on people make them look more like Jesus or more like you?

Obviously if you live for entertainment or hunting or exercise or food then that can have a *worldly* influence on other disciples.

But Martha's issue is a little more subtle.

Do you see yourself as the *standard* for some aspect of discipleship and then try to pressure others to reach that standard? Maybe you see yourself as the model parent, or the model giver, or the model servant, or the model evangelist, or the model prayer warrior, or the model well-read guy, or the model Bible-only guy, or the model Christian who cares about missions or social issues? Martha saw herself as the model host.

But if Martha got her way, then Mary *would* look more like Martha, but she would actually look *less* like Jesus. She would have missed out on Jesus' teaching the very thing that would equip her to serve.

And if she imitated Martha then her frenzied serving would have left her just as anxious and troubled as Martha.

And that's an important thing to notice. Look at the effect that Martha's own standard had on herself. She's distracted away from Jesus, judgmental towards her sister and Jesus, feels abandoned, anxious, and troubled and she's desperate for help. Martha is collapsing under the weight of her own self-imposed standard. She wants Mary to be more like her but she can't even bear up under it. Is that really loving to Mary?

So Martha has confronted Jesus and now we're going to see how Jesus responds.

And this leads us to our final point: **Choosing Jesus**

3. Choosing Jesus

Let's read **v.41-42**.

Jesus takes the posture of loving correction

So first notice how Jesus addresses her. He says "Martha, Martha." And I've always read this as if Jesus were sighing as he said it. But actually in Hebrew repeating a person's name is meant to communicate affection or intimacy. There's a few other instances where Jesus addresses someone this way. He says "Simon, Simon" when he warns Simon Peter that he's going to betray Jesus. Or he says "Saul, Saul" before he converts Paul and calls him to be an apostle. Each time there's something very personal in the way he's addressing them.

So instead of sighing at her, Jesus is discipling her.

Jesus' posture towards Martha is not dismissive or annoyed. In the Gospel of John we're told: "Now Jesus *loved* Martha..." He's gently, lovingly correcting her. Remember two weeks ago that Jesus gave a gentle correction to his 72 disciples. He told them not to rejoice at their victories over demons but instead to rejoice that their names were written in heaven. And here Jesus gives *Martha* a gentle correction. In contrast to the wise and understanding lawyer, both the 72 disciples and Martha call Jesus "Lord" and both receive a gentle correction. They are the little children who Jesus is revealing himself to. And he's redirecting their gaze from focusing on *their* accomplishments and *their* serving and instead is drawing them into a more intimate relationship with him.

Discipleship Jesus' way involves being lovingly corrected by his word. Jesus corrects Martha *because* he loves her.

The Effect of Wrong Priorities

And so Jesus helps Martha to see that she is anxious and troubled about many unnecessary things. She has imposed her own standard on herself for what hosting Jesus is supposed to look like. And she has been anxiously fretting that she will fail to meet her own expectations. And all the while it's created distance between her and Jesus.

Martha's anxious toil is reminiscent of **Psalms 127:1-2**.

It's not that builders shouldn't build or that watchmen shouldn't watch or that Martha shouldn't serve Jesus a meal. But unless the Lord is in it if you're just anxiously relying on yourself, sleepless and fretting over the outcome then your labor is in vain. Left to herself, Martha might have served an impressive meal and yet she was missing the blessing Jesus wanted her to experience the blessing of his presence in her home. This time it's Jesus who's saying "I'm doing this for you."

Devotion Over Excellence

Jesus wants devotion over excellence. Jesus does care about what makes you anxious and troubled. Martha's goal was certainly to be pleasing to her Lord. But what made all her efforts unnecessary was that she was toiling to earn what she had already been given as a gift. His presence in her home showed that he already accepted her. Our longings are met in *Jesus* not in what we can *do* for him. If Martha had grasped that, then it would have freed her up to serve a humbler meal been a less impressive host but spent the rest of the time in Jesus' presence listening to him. Giving up on her standard would have resulted in a closer relationship with Jesus and even with her sister.

So where does fretting over your own standards get in the way of enjoying Jesus and loving others? We can turn good things into unnecessary things because they take the place of listening to him.

If the difference between acceptable and excellent costs you loving Jesus and loving others, then Jesus prefers acceptable every time. If we have to sacrifice our standards in order to have Jesus' priorities, then Jesus gives us the freedom to do things poorly. So we can follow him well.

Martha will have to let go of her many priorities. But what Mary has chosen will not be taken away from her. And that's because she has chosen the good portion.

Devotion to Jesus

Let's reread **verse 42**.

The word "necessary" is the same word for "need" in chapter five when Jesus said that "those who are well have no *need* of a physician but those who are sick." The one thing that is needful and necessary isn't the 72 disciples' victories or the lawyer's knowledge or Martha's excellence. Service is good. Practical mercy is good. But the good portion is Jesus himself.

The word "portion" or "part" is a word connected with sharing there's the idea of belonging together.

And choosing the good portion actually alludes to Psalm 16.

Let's just read a few verses to see the connections (**Psalm 16:2, 5, 11**).

Last week we saw the lawyer thought he wanted eternal life but the essence of eternal life is that you know Jesus. The lawyer thought he loved God but the essence of loving God is wanting to be with Jesus.

So what does it look like to choose Jesus? What does he want our discipleship to look like?

Earlier in the book of Luke, Jesus said that true discipleship looks like coming to him, hearing his words, and then doing them. And so we're going to use these three points to look at how to apply this passage.

First let's look at "Coming to Jesus."

1) Coming to Jesus

The eternal Son of God wasn't born on earth as a man so that Martha could serve him. In Mark 10:45 Jesus says, "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

Jesus didn't come to be served but to serve. He gave up his life so that he could ransom people for God so he could dwell with them forever. Jesus didn't need Martha's "much" serving, Martha needed the ransom sacrifice of Christ for her sins and that's exactly what Jesus was headed to Jerusalem to do for her. And for me. And for you.

He wants you. He died and rose again so that we might live in his presence forever.

When we turn to Jesus and put our trust in him, we get something even better than escaping hell. That's just a means to an end. The greatest gift is that we get Jesus himself.

We come to him empty, sinful, and unable to do anything but receive this gift of grace. This is how we choose Jesus.

And if Jesus is our chosen portion if being in his presence is what we want forevermore, then we will be people of his word. This is one of the ways we continually grow in knowing and enjoying him in hearing his word.

This is our second point of application: Hearing his Word.

2) Hearing his Word

Jesus isn't physically here for you to sit at his feet and listen to his teaching. But he is present and he does speak to you in his word. We want to submit ourselves to his word because we want to submit ourselves to *him*.

Remember that this isn't just some spiritual task or duty. The Pharisees read the Scriptures all the time without ever wanting a relationship with Jesus. It's not just reading words it's not just *submission* to words it's submission to a person Jesus himself.

We all find time to do the things that are important to us. Maybe you don't find time to read God's word because you think it will just weigh you down instead of bringing you relief.

But what brought Martha relief?

We're not told how Martha responded to Jesus' words. But I've seen the effect of these words on other people.

My daughter Katie Joy often wrestles with feeling anxious. And one day she was worried about *many* things that weren't going her way. She was angry with her siblings for not doing what she wanted. She was angry at mommy and daddy for not taking her side. She was really worked up.

But I started sharing this story with her. And I said "Katie, Katie you are worried and anxious about many things, but one thing is necessary. Choose the good portion, and it will not be taken away from you."

Katie heard Jesus' words and she immediately softened. In our passage, this was the first time Martha was listening to Jesus. And look at the relief two sentences could bring. How powerful and freeing. "Many" things lose their power to make her anxious and troubled. Only one thing is necessary. And in submitting to this one thing she finds what's good for her.

Bible reading isn't just something good for us in the way that eating healthy or exercising is good for us. The goal of Bible reading is a person the person of Jesus.

Can you imagine how tomorrow could be different just from meditating on two sentences of his word? Your days are too hard, your life is too wearisome for you to *not* make time for his word. Where else can we go? He has the words of eternal life.

Helpful Tips

If you need help getting started with Bible reading then please come and talk to me or one of the elders or your community group leader. There are so many options for how you can spend more time in God's word.

If you don't know where to start, maybe start in Matthew and just read through the New Testament. Or start in Luke maybe it will bring to mind a lot of things you've learned in this series.

If you need a large print Bible, I can help you get a large print Bible.

If it's hard to stay focused when you read, you can try listening to audio Bible at the same time you're reading the passage.

To help you think on what you're reading you can write the passage out. Or use colored pencils to circle repeated words you'll be amazed at what you'll see after just circling repeated words. Don't let any obstacles keep you from starting. Start somewhere. We're here to help.

We come to Jesus, we hear his words, and then we do them.

And that brings us to our final application: Doing his Word.

3) Doing his Word

When we listen to Jesus that doesn't make us want to be lazy. The more you know Jesus through his word the better equipped you are for every good work. Hearing actually increases our capacity to love others because we're no longer serving in our own strength but instead we're serving with him.

Jesus says in **John 15:5**.

You can do “much” serving without Jesus. But only from abiding in him will you bear “much fruit.”

We work because he is working in us. When you rest in how Jesus has served you, you can serve him without the burden of wondering if you measure up.

The next time we see Martha in the Bible is after her brother Lazarus dies.

Jesus comes to Martha in her grief and says this (**John 11:25-27**).

Jesus raises her brother from the dead.

And then the very last time we see Martha in the Bible it says this (**John 12:1-2**).

Martha is still Martha. She’s still eager to host. But you can be sure this time she’s not upset with Mary and she’s not upset with Jesus. She was pleasing to her Lord.

Choose the good portion. Only in Jesus will you find true life. Receive the costly gift of his presence. Listen to his word. Then serve him knowing he’s already done all the serving necessary for you to belong to him.