

Relentless and Driven: Henry Martyn

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 15 December 2019

Preacher: Jim Masters

[0:00] Please take your Bibles and go to 1 Corinthians, 1 Corinthians, chapter 9, 1 Corinthians chapter 9.

If you're visiting with us, that black Bible in the chair in front of you, go to the, ouch that hurt, somebody just popped me in the chin. Go to the back of that Bible and find page 135, back of that Bible, page 135, 1 Corinthians chapter 9, 1 Corinthians 9, starting in verse 24, 1 Corinthians 9, 24, 1 Corinthians 9, 24, it reads like this, 9, 24 to 27.

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then, they do it to receive a perishable wreath, but we an imperishable. Therefore, I run in such a way as not without aim. I box in such a way as not beating the air, but I bruise my body and make it my slave.

Yes, possibly after I've preached to others, I myself should be disqualified. I found an article this week.

[1:46] It read like this. Relentless church staffer resigns after he says things hostile during a meeting on church's, turn hostile during a meeting on the church's future.

So they happen. These are two prosperity gospel churches, Relentless church and then Redeemer church in Greenville, South Carolina.

The article reads like this, An employee at Relentless church in Greenville says he resigned Tuesday after things turned hostile at a meeting was held Thursday about the mega church's future. After the church sent a letter responding to the landowner's notice of termination of a non-residential lease, Johnson and other staff gathered Thursday night for a meeting.

He said things turned hostile when he asked the pastor whether or not the church was being evicted. And they quote him here, Quote, The room shifted. It shifted tremendously to a sense to where I no longer felt like I was at church.

I no longer felt like I was safe. I was really concerned about some of the leaders that jumped up and rushed at me as well as security that verbally assaulted me, unquote. Kind of sad that things happen like this.

[3:02] I started trying to figure out more what's going on with this whole eviction thing between this Relentless church and Redemption church. Well then later on in the article it had Redemption church's legal counsel issue a statement.

Listen to this. Quote, Since the Relentless church began operating on Redemption church's Greenville campus in May 2008, the two churches worked toward Relentless church taking control and ownership of the Greenville property.

Despite nearly two years of negotiations, however, the parties have been unable to fully agree on the terms of this transition. Because the parties have not been able to agree on a date for Relentless church to vacate the property, Redemption church has taken steps to protect its property rights by sending a notice of lease termination to Relentless church through legal counsel, which requires Relentless church to vacate the property by December 31st, 2019.

If Relentless church does not vacate the property by December 31st, 2019, Redemption church will begin the necessary court process to have Relentless church removed from the property in accordance with South Carolina law.

Can you believe this? This is ridiculous. Not to sound cynical, but it seems like Relentless church has been relentless to stay on that property.

[4:34] And Redemption church has been relentless to get them off the property, not being very redeeming in how they treat them. Little play on words there.

And the pun is intended. It's sad that these churches act this way. And the names of the churches. Relentless church, right? Redemption church, right? You should be relentless for Christ, the redemption in our Savior, and yet they're acting the very opposite of that.

And then you have a guy like Henry Martin. who was, and I title it like this on purpose, Henry Martin, Relentless and Driven.

This guy really lived out what he said. This guy, young guy, he died at 31 years old.

[5:40] He was driven for Christ. And I thought of this verse in 1 Corinthians chapter 9, because in this life, our goal is Christ, who is of such eternal value that it should affect the way we live now.

That's how Paul thought. Henry Martin, Relentless and Driven. And we should be a relentless and driven church when it comes to our Redeemer, devoting ourselves to God, serving others for the gospel to win them.

And I use those terms on purpose. Relentless church, redemption. This was Henry Martin. A relentless and driven young man for the redemption of the gospel, for people to be redeemed by Christ.

Much of what I say will come out of this book, a memoir of Reverend Martin Henry Martin, 500 pages.

So it's not short. John Sargent wrote this. And a lot of it is just really a lot of his journaling of Henry Martin's journals and just writing.

[6:59] And then a little bit even of, John Piper had an article, actually preached a message on Henry Martin. If you go to Desiring God, you can Google Henry Martin.

And Martin is spelled M-A-R-T-Y-N, by the way, if you saw it up there on the screen. And you can find that article, the message. I looked through my notes, just my files, and it's been three years since I've done a biography message.

I thought it was kind of interesting. It's been that long. What's my reason for these kinds of messages? Why do I do this? I do it for me as much as it is for you.

The reason for these kinds of messages that we would be relentless and driven for our Redeemer, using those words on purpose, the Lord Jesus Christ, and how we live and in proclaiming the gospel.

And even more specific, to awaken a deeper love for the people of Jerome so that a church would be planted. And I put a negative part to it as well up there on the screen to shake us from our complacency complacency and carelessness.

[8:20] And I'm including myself in that too. I've noticed that over the past year, year and a half, couple years, I've noticed I've become complacent and careless.

I've lost my drive. So it's good for me to read about Henry Martin. So I'm going to share that with you.

Hopefully that will ignite in you the same passion. A little bit about his life, and then we'll talk about different points that we can grab a hold of, okay?

Henry Martin was a missionary to India. And then later he spoke to Persians, crossing across modern-day Pakistan, Afghanistan, Iran, a little bit of Iraq, and into Turkey.

He was a relentless driven young man. Born February 18th, 1781. He died October 16th, 1812, 31 years old.

[9:25] What kind of person he was, he was warm-hearted, a faithful friend, not cold or foreboding.

He had a hearty laugh, and kids loved him. They would run to him and they would want him to put him up on their knees.

They just loved him. He had a passion for Christ, a tender conscience, he watched over his own heart. He was very humble. He was zealous, but loving.

He was fervor, had such fervency, and yet he was wise. He was serious, and yet he was cheerful. He had a tender conscience, and yet he wasn't meticulous or legalistic in that way.

When he was a kid, he was bullied. And yet he had a lively, cheerful temperance, but he had a temper.

[10:35] And there was this, in the memoir, it talked about a story about he became angry at a student, and he threw a knife at the student and just missed the student and stuck on the wall, and it was bouncing like this.

Yeah, dangling. He didn't come to Christ until the age of 19. 1800. He was a Christian for only 12 years. He was a tremendous linguist.

He learned Hindustani, which I'm unsure of what that is, but at that time, that's what they called it, Hindustani, and the Bible. Arabic, and Persian. And while he was trekking across modern-day Pakistan, Afghanistan, Iraq, Iran, he was trying to learn biblical Hebrew.

He ended up translating into Hindustani part of the book of common prayer. He was an Anglican. A commentary on Jesus' parables and the entire New Testament. He also translated into Persian the entire New Testament and the Psalms.

He had two sisters, a younger sister and an older sister. His older sister did not know Christ. She actually came to Christ later, just before she died. But his younger sister was a believer before him. [11:58] And it was the death of his father which was used by God to bring conviction to Henry Martin's heart and life. He says this, quote, I feel quite humbled at finding myself so cold and hard-hearted that reluctance to prayer, that unwillingness to come unto God who is the fountain of all good when reason and experience tells us that with him only true pleasure is to be found, seemed to be owing to satanic influence.

Soon after he became a Christian he became a part of a church where Charles Simeon was the pastor, the minister. Trinity Church in Cambridge.

It was an Anglican church. Charles Simeon was there I think 53, 54 years at that church. So he became a Christian in 1800.

In 1802 he resolved to become a missionary. In 1803 he was ready to be sent out but he didn't leave until 1805. In July he left for Calcutta, India and he arrived there in May of 1806 there in India. What drove him to be a missionary was a riveting message that was given by Charles Simeon about the dire need in India for missionaries. And during that message Charles Simeon actually mentioned William Carey which was one of the first persons that Henry Martin met there in India when he arrived in Calcutta.

[13:26] One of the first ones he met was William Carey. But what also drove into missions was reading about David Brainerd. David Brainerd was a missionary to the Native Americans in Boston area, Massachusetts area.

And after much prayer he was fixed to imitate Brainerd's example. He ended up becoming a chaplain for the East India Company. He was prepared to die amongst as he called the heathen no matter what.

It took them if you heard what I said earlier I mean so he left in 1805 of July to go to India and they got there in May. It took them nine months to reach India from England.

So he went all the way down from Africa down to South Africa and then all the way back up. Nine over nine months. And while on board he conducted services for the sailors.

Some of the sailors were indifferent. Some were even antagonistic towards Martin which he took it as a way to prepare him as he said for the heathen. In 1807 he began to have severe pains in his chest.

[14:40] It hit him again in the year 1808. Apparently he had already contracted tuberculosis. It would take his eldest sister's life his younger sister's life and even his mother died of tuberculosis all three of them and actually even possibly Henry Martin too.

So he's there in India and I'll talk about this more a little bit later he went throughout India different parts. Due to his health though he decided to return to England by land during which time he finished his translation of the New Testament.

in Persian and then the idea was what he wanted to do was he wanted to personally present it to the king of Persia. Translation of the New Testament and the Psalms.

Much of this memoir speaks about his gospel conversations with specific people that he had as he was trekking across that time translating Sanbat, Munshi, different Muslims, Sufis.

He had more opportunities to give them the gospels. He traveled by land as he's sitting or translating. He actually found out though he needed to be invited to come into the king's presence.

[15:54] Well the ambassador was going to be at a certain place so he decided to make his way to that place where the ambassador of England was going to be and upon arrival to that place he was so sick and so weak he couldn't even get out of bed.

He couldn't come before the king to present him the translation and actually he relied upon the ambassador of England to do it for him. After some time though he regained his strength some strength and he tried to make his way back to England through Turkey but he never made it.

He died in what's now known as Tokat, Turkey and either it was from tuberculosis or possibly from contracting the plague which was rampant there in Tokat in Turkey and he died alone. No friends were with him. No brothers or sisters in Christ were with him. No one sympathizing with him. It was kind of sad and yet John Sargent said this quote the Savior was with his servant in his last conflict end quote.

So that's his life just a synopsis or a little synopsis of his life. What are some principles we can glean from his life? What are aspects of his life we can gain?

[17:30] I actually only have two and I've cut this down a lot. I mean I had like I think 12 half pages I cut it down to 8. So really you know there's so much I could share.

There's really two that I could give you that we can come away with to embrace and to gain to glean. Number one he was relentless and driven for our Redeemer and I use those terms on purpose in connection with our introduction this morning from the message.

And I'm going to read to you from Henry Martin so you hear from his own heart okay and some of those I'll put up on the screen. He was relentless and driven for our Redeemer for Christ quote may we experience Christ to be our all in all not only as our Redeemer but as a fountain of grace.

He said quote I deserve to be miserable and I wish to be so if ever I seek my pleasure in anything but God. I mean he understood what it meant to take pleasure in God.

I would advise you read John Piper's book The Pleasures of God. He also said this quote I desire no other portion but God. Then he says but I pass so many hours as if there were no God at all.

[19:09] I live far below the hope comfort and holiness of the gospel. Remember who this guy is. He's a young kid died at 31 he wrote this when he was like 21, 22 23 years old.

He says bring down my soul to repent in dust and ashes for my waste of time carnal complacency and self-sufficiency I would desire to devote myself anew to thee and Christ.

This guy was driven. may God give me a humble contrite childlike affectionate spirit and a willingness to forgo my ease continually for his service.

There's nothing complacent about Henry Martin. My soul approves thoroughly the life of God and my one only desire is to be entirely devoted to him and oh may I live very near to him in the ensuing year and follow the steps of Christ and his holy saints I've resigned in profession the riches the honors and the comforts of this world.

Every year when he became a Christian he would evaluate the previous year and then think about future goals that he would have is what Henry Martin would do.

[20:41] He said this my fervent prayer was that I might be more deeply and habitually convinced of his unchanging everlasting love and that my whole soul might be all together in Christ.

I scarcely knew how to express the desires of my heart. I wanted to be all in Christ and to have Christ for my all in all to be encircled in his everlasting arms and to be swallowed up all together in his fullness.

Adore be the never failing mercy of God he said. He's made my happiness to depend not on the uncertain connections of this life but upon his most blessed self a portion that never faileth.

I love this one quote as well. May my soul in prayer never rest satisfied without the enjoyment of God. May all my thoughts be fixed on him.

this guy's amazing. He enjoyed Christ. He enjoyed God. He enjoyed the Trinity. I mean can you hear his relentless driven passion for our Redeemer?

[21:58] I mean what an example. What a model for us. He loved Christ. That's why I mentioned earlier if you're here and you're not a Christian that's the action the response you need to have.

You need to come and embrace Christ. You need to trust Christ just like Henry Martin did. Turn from your sin and trust Jesus. Turn from your sin and may you find your enjoyment in God and God alone.

He was ready to give himself body, soul, and spirit to God. He knew that to be effectual in ministry. He needed to take heed to himself. He would set aside seasons for humiliation and prayer.

He would spend whole evenings in devotion because he knew the temptation was to neglect his own soul. So he was relentless and driven for Christ, for our Redeemer.

And then number two, he was relentless and driven. I put for our redemption, but I probably should use another preposition, about our redemption. Because he took opportunities to give the gospel.

[23:16] He was gracious and yet firm when speaking it. And he was ready to suffer for it, and he did. When it came to the gospel, he said this, quote, why should we fear to speak before the whole

world?

He was told about the great suffering he would most likely experience. But as he says, quote, none of these things move me. Either count I my life dear unto me, so that I might finish my course with joy.

And then he says this, I wish for no service but the service of God. God. He was thinking about his weakness and his body, and he said this, the extreme weakness and languor of my body made me fear that I should never be used as a preacher in India.

But what, said he, means this anxiety, it's like he's talking to himself. Is it not of God that I'm led into outward difficulties that my faith may be tried? Suppose you are obliged to return, he's talking to himself, you're obliged to return and you never see India.

But wither and die here, he was writing this when he was on the ship, what is that to you? And then he says this, do the will of God where you are and leave the rest to him.

[24:42] I almost thought about titling the message this, this perfect for us, do the will of God right where you are, brethren, and leave the rest to him.

Do God's will. He says, I found great satisfaction in reflecting that my hourly wisdom was not to repine or to look for a change, but to consider what is my duty in existing circumstances and then to do it independent upon grace.

grace. He also said this, I never felt so strongly what a nothing I am. All my clear arguments are good for nothing, speaking the gospel.

Unless the Lord stretch out his hand, I speak to stones. I felt however no way discouraged but only saw the necessity of dependence upon God. he was a Calvinist.

He believed in the doctrines of grace. He was strong with that and he had a passion to give people the gospel. About his heart for the unsaved says, quote, I felt a solemn sort of melancholy at the sight of such multitudes of idolaters.

[26:05] That's what he said when he first landed there in India. And for him to be prevented to go to the unsaved, the author says, it would almost have broken his heart.

When he was on the ship, I told you they were going down Africa, they landed there, and the Cape of Good Hope, there's actually a huge battle that took place, and I couldn't find out what battle it was, what was happening, it didn't tell me the details of it, but there was there on the ship with him, and so there's a huge battle that took place there at the Cape of Good Hope, and he was on the battlefield giving these guys the gospel, because he was a chaplain there, he was just giving them the gospel, talking about Christ, and he said this, how easy for God to do it, that has saved people, and it shall be done in due time, and even if I never should see a native converted, God may design by my patience and continuance in the work to encourage future missionaries, maybe nobody will ever come to Christ when you give them the gospel, but maybe

God's going to use that to encourage others, maybe to encourage others to go into missions, he was talked about missed, you ever had those missed opportunities to give someone the gospel, and you had the opportunity, and you walk away like, man, I should have given that person the gospel, I had an opportunity, and I didn't even, I don't know, I blew it, listen to what he said about that, quote, oh may the conviction of my wickedness rest upon my soul all my days, this guy was relentless so hard on himself, how many souls will rise up in judgment against me at the last day, God only knows, the Lord forgive my guilty soul, and make me to remember for what purpose I came hither, I came hither, when he was there in India, he traveled to different parts to preach Christ, like Dinnapur, it was like from Calcutta, it's northwest region, and he traveled on the river, taking opportunities to give people the gospel, especially with those who help him translate, he actually had guys that were unsaved to help him translate the New Testament into Hindustani, gospel conversations with Munshi Pundit, and he was relentless with it, and it seems like as he was trekking across that area of Pakistan, Afghanistan, Iraq, Iran, two Muslims became Christians by Martin's witness to them, Aga Buzang, and another was Abdu Musiyeh, and at one point he was almost killed for speaking Christ, I think it was near Tehran, and he was with

Sufis, and they said to him, you must proclaim that there is no God but Allah, and Muhammad is his prophet, and Henry Martin said, there is no God but God, and Jesus is his son of God, oh my goodness, he mentioned how they were ready to tear him to pieces, that's how audacious and relentless this guy was, he says this, their sneers, talking about the Muslims, their sneers are more difficult to bear than the brick bats which the boys sometimes throw at me, however, both are in honor of which I'm not worthy, when it came to giving people the gospel, as I mentioned, I mean, he

just speaks about in his journaling, how he would talk to people about the gospel, he was a master of questions, he was able to get the unsaved to think and to ponder, so much so, he would write there in his journal, he would ask these different questions, and then the person would walk away, not knowing how to respond to

[30:32] Martin when he asked these questions, he was so good at that, the author said this about Martin, quote, his soul could rejoice in God that if men were unkind it was for Christ's sake and he felt determined to go on with vigor, though the whole world of wretched men should oppose him, there was a person who was speaking about Martin and just the kind of person he was, says this, quote, you know his genius and what gigantic strides he takes in everything, he has some great plan in his mind of which I'm no competent judge, but as far as I do understand it, the object is far too grand for one short life and much beyond his feeble and exhausted frame, this guy had big plans, he said, quote, the chief thing I have to mourn over is my want of more power and fervor and secret prayer, especially when attempting to plead for the heathen.

So here's a guy who had a heart for the people of India, for Arabs, for Muslims, for Sufis, and went as a missionary, and yet he says the one thing I mourn over is my lack of prayer for the unsaved. It made me think, well if he's saying that about the unsaved, what's that say about my prayer time for the unsaved, right? He says this too, to live always seriously.

This guy was driven, relentless, about our redemption, for our redeemer, and you know, I don't give this message so we feel guilty, because we fail, and that's why Jesus had to die, right?

That's why we have the gospel. But what's the reason? What's my reason for these kinds of messages? what's the desire I'm trying to do for all of us, me included, that we would be relentless and driven for our redeemer, the Lord Jesus Christ, and how we live and proclaiming the gospel.

[33:10] But I want to be even more specific for today's message, to awaken in us a deeper love for the people of Jerome, that you would have a heart for them, so that a church would be planted, a true church would be planted in that town.

Negative way, to shake us from our complacency, to shake us from our carelessness, become complacent, comfortable, content, maybe shaken of that, and not out of guilt, no, no, no, not out of guilt, but in God's grace, they'll work in us to be a people that love our Savior, we love each other, and we love the unsaved.

Father, we confess to you our carelessness and our complacency. I confess to you my complacency. give us a greater love for the unsaved, for neighbors, friends, maybe even family members, and awaken in us a deeper love to see a plan to church in Jerome, a true church, a Christ-centered church, a gospel-centered church, a church that lifts up the physical resurrected Jesus. Do that work in us, we pray, by your grace, that we be so enamored and so enjoying you like Henry Martin, that it would drive us relentlessly in our love for you, for each other, for our world, that we bruise our bodies by your grace, as Paul did, relentless, driven.

I encourage you, let your mind dwell, think, and ponder on these things. To our time of giving, way to worship in our giving, worship in our singing and praying, and gospel conversations, but as we do each week, between you and your Lord, our Savior, let your mind dwell on these things.

[36:32] y to to and to Thank you.