

SOUTH FREE PRESBYTERIAN CHURCH LONDON

Lord's Day Morning

Gospel Mission (2)

Date 26th February 2023

Preacher Rev Philip Knowles Ps/Hymns Ps 40v1-5 T Ballerma, 271, 280, 279.

Read: Luke 10:25-37 Text Luke 10:25-37

Title: The Good Samaritan

The verses recorded in **Luke 10:30-37**, are in fact Christ answering two questions by a certain lawyer.

The man described by the term lawyer actually referred to a member of a certain group of Jewish religious leaders who regarded themselves as being experts in matters pertaining to the law of God known as scribes.

It's interesting to read in **verse 25** the motive behind the lawyers questions, it was to tempt or test Christ, hoping to find in Christ's response some fault and inconsistency in His message.

The first question was asked in **verse 25** ***what shall I do to inherit eternal life.***

In answering the question, Christ pointed to the man to God's law, as to what is written in the law.

Christ was showing eternal life is on the basis of a perfect obedience to God's law, a perfect love for God and then a perfect love to your neighbour or fellow man.

Christ, then said in **verse 28** ***"this do and thou shalt live."*** Off course the lawyer was convinced that he had given the perfect obedience the law required,

he believed himself to have loved both God and his neighbour without fail,

and to demonstrate that his obedience was flawless to justify himself, or to prove he had perfectly obeyed he then asked another question to Christ in **verse 29** “*who is my neighbour?*”

To this Jewish lawyer, his neighbour, was restricted to his fellow Jew, meaning anyone who was not a Jew in his estimation was not his neighbour, and therefore, he was not required to love any other person, namely a Gentile, a non-Jew.

Since the Lawyer loved his fellow Jew, he believed himself worthy of eternal life.

However, this Jewish religious Lawyer received the shock of his life when Christ told the parable, of a certain Samaritan.

The Samaritan was a Gentile, a not a Jew, yet when seeing a Jewish man in great need, having been robed, wounded by thieves, and then forsaken by two fellow Jews, religious like the lawyer himself, representatives of the whole Jewish spiritual system,

the Samaritan proved to be a true neighbour, demonstrating love in action and cared for this Jewish man in need.

The Lord finished by asking the lawyer, in **verse 36** *now of these three thinkest thou was neighbour unto him that fell among the thieves.* He answered in **verse 37** *He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

Christ words exposed the lawyer's pride.

He had to confess that the Samaritan proved to be a true neighbour when the priest & the Levite utterly failed.

But also his self-righteousness was exposed, as he did not keep the law perfectly as he claimed, for no man can give the perfect obedience to God's law.

he was not as perfect as he believed himself to be,

he was not deserving of eternal life as he thought,

rather he was a sinner as all men, guilty for breaking God's law, in need of eternal life.

The lawyer understood if he really were to give perfect obedience to the law, then he should do for the Samaritan what the Samaritan had done for the Jew in the parable, **Go, and do thou likewise**,

but by the pride of his own heart, had the roles been reversed the lawyer would have left the Samaritan to die, proving, he didn't love God and his fellow man with a perfect love.

Christ by teaching the parable of the good Samaritan was in fact showing Himself to be the good Samaritan, He alone gave a perfect obedience to God's law, that sinners are unable to do.

He alone loved both God and man perfectly. He alone did for sinners what the law or anyone could not do which was to give deliverance, and life.

When your hope of eternal life is found in Christ alone, by His perfect obedience to God's law, then God views and treats you sinner as having obeyed His law perfectly.

In ourselves we are imperfect, we break God's law daily, but believer, your acceptance with God is in Christ, that's why believer God, sees you as having obeyed His law.

Christ obeyed the law on your behalf in your place. He obeyed the law as if He were you, and God looks upon you as He does Christ.

But sinner God views and treats you outside of Christ, wounded, forsaken, and condemned left to die in your sin.

I FIRST, THE COMING OF THE GOOD SAMARITAN

Verse 33 "*But a certain Samaritan, as he journeyed, came where he was...*"

The thieves left the man half dead, nearly at the point of death, the priest and the Levites passed by.

They didn't even come near, the priest could only look and pass by, as did the Levite who passed by on the other side.

However, *a certain Samaritan, as he journeyed, came where he was...*" **Verse 34**, He "*went to him*"

don't let those words pass you by.

The Samaritan didn't pass him by, rather he *came where he was...*" he went to him, for the purpose to intervene in his life, as we read, *when he saw him, he had compassion on him*, he is one as **verse 33** states as *that shewed mercy on him*.

The Samaritan could see and understood what the wounded man needed.

He could see he was left for dead, and needed to live.

He was a man without hope, forsaken and abandoned left to die.

But in order for the Samaritan to meet the man at the point of his need, he **came where he was**. He had to identify with him, dwell with him for a time, to take care of him.

verse 35 ***on the morrow...he departed***... so this indicates, the Samaritan dwelt and associated with the wounded man for a time.

But remember this man who is helpless and hopeless is a Jewish man, who would have no dealings with the Samaritans, as John 4 shows us.

The Jews attitude was that of rejection, scorn, hatred and hostility.

Remember, the hostile words of hatred by religious Pharisees to Christ in **John 8:48**— ***“thou art a Samaritan and hast a devil.”***

Yet the Samaritan came to where one was in great need. He came to one who despised him and had no love towards him.

What a picture we have of Christ, our Good Samaritan, who came to where sinners are, wounded and bruised by the fall, facing eternal death.

He came to sinners who were hostile towards Him, despised and rejected Him. He identified Himself with sinners He came to save. He dwelt among sinners for time before He departed.

He demonstrated compassion for hostile sinners who had no love for Him.

He came from heaven to earth, He came into the world to save sinners whose **foolish heart was darkened**, and who were **haters of God**.

Believer, He came to where you were in your sin, He came to take away your sin.

we learn from **1 John 4:10** "**herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.**

Sinner wounded, afflicted, by the thieves of this world, stealing your life, family, He comes to you now, to have mercy upon you, to spare you from what you do truly deserve to remain in your wounded condition to perish forever.

Therefore, there is mercy with Lord, have eternal now by asking Him for mercy.

II SECOND THE COMPASSION OF THE GOOD SAMARITAN

Verse 33 "**But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him.**

If any of the three had a right to pass by the wounded man it would have been the Samaritan.

There was no reason for him to stop, rather there was every reason to pass by.

However, the Samaritan had compassion.

The word **compassion** in the original Greek language is a very strong word. literally means **he was moved with compassion.**

The idea is of one's inward parts being moved with intense feelings of pity, compassion, and love.

Its compassion that cannot ignore or pass by, but it must act.

The same word is used frequently throughout the gospel of Christ's feelings toward the multitudes and towards individual sufferers in great need without hope.

Remember Christ is answering the lawyer's question in **verse 29** "*who is my neighbour?*" and that answer rests upon a perfect love for one's neighbour.

Christ uses this parable of the Samaritan's compassion toward a Jew to show the Samaritan demonstrated a perfect love for his neighbour by acting on his behalf,

and by doing so exposed the lawyer's heart that he did not keep God's perfect, and he did not deserve nor had earned eternal life.

He did not love his neighbour and the Samaritan loved his neighbour.

By the parable of the Samaritan, Christ is demonstrating His compassion upon sinners in spite of what He sees in them.

When the Samaritan saw the Jewish wounded man by the road side he would have seen a horrible sight, a man beaten, his body wounded, his face marred, and left to die.

Yet the Samaritan's heart was moved with compassion to have pity upon one who looked undesirable, unclean, and unrecognisable.

We see this illustrated when the Lord had compassion upon the nation of Israel, in **Ezekiel 16:4-8**, Their natural condition

is stated as polluted, unclean and unattractive that ***None eye pitied thee, to do any of these unto thee, to have compassion upon thee***, There nothing attractive or alluring; nothing to cause Him to show pity or compassion.

However, in spite of their undesirable state, the Lord showed compassion upon undesirable, unclean and unrecognisable who bore the marks of sin in the life.

He saves sinners in spite what He sees in them. He will save you.

By the parable of the Samaritan, Christ is demonstrating His compassion upon sinners even though they have nothing to offer Him.

When walking on the Jericho road from Jerusalem, he was robbed by thieves, he was stripped of his garments.

It's clear from **verse 35** the Samaritan knew he was penniless, as he pays the cost of his care.

He was now wounded, robbed, and left with nothing.

The Samaritan knew by helping this bankrupt man, he knew he would not get nothing in return.

This man could contribute nothing to his care. He had nothing to give the Samaritan for his compassion.

Yet the Samaritan without money and price, still showed compassion upon him.

Christ shows compassion upon sinners even though they have nothing to offer Him

By nature sinners are bankrupt, penniless and noting to offer Christ. Sinners are spiritual paupers, in great need.

By our fall into sin, mankind have been robbed and stripped of our original garments of beauty, such as righteousness, holiness, knowledge and goodness.

Sin has left us with nothing before God, we have lost the blessing of God and there is nothing we can give or pay to get it back.

But the glorious truth about Christ's compassion is its freely given.

His compassion is not based upon the giving of the sinner, rather its based upon the Saviour giving His life, and the gospel blessings He gives.

You have nothing to offer Christ, but He has all to offer you. He gives eternal life.

III THIRD, THE CONQUEST OF THE GOOD SAMARITAN

Christ in His parable describes both the priest and the Levite passing by the wounded man.

Remember, these two men represented the Law.

The priest in Israel was also teacher of the law; whereas the Levite's work related especially to the ceremonial system of the law.

Therefore, when the priest and Levite looked upon the man who was wounded and left to die.

They looked on him with judgment, unable to lift him up, unable to deliver him, rather they walked passed leaving the man to remain in his dying state.

In the truest sense the wounded man, received no help from those who were representatives of the law.

However, a Samaritan man came to the wounded man's deliverance when the representatives of the law had passed him by.

The Samaritan did for the poor man facing death, what the priest and levite representing the law failed to do, and that was to bind up his wounds and give deliverance.

See the picture in the message. The sight of the priest and the Levite passing the man by, leaving him lying under the sentence of death is a picture of the only way in which the law can treat sinful men and woman.

Their failure to help or deliver the man in great need, points to the inability of the law to bring deliverance to the sinner.

The law cannot save, it exposes our imperfection, it curses and condemns the sinner, it leaves us where we are, lost wounded, to die in our sin,

Galatians 3:10 “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

But in passing by the sinner, the law teaches, the perfection obedience we need is found in another who is all compassion and will as **Galatians 4:5 teaches *redeem them that were under the law***

The Lord Jesus Christ is the Good Samaritan, He does for wounded sinners what the law cannot do.

Christ is willing and able to save you.

IV FOURTH, THE COST BY THE GOOD SAMARITIAN

Verses 34-35, the Samaritan's compassion caused him to cover the full cost for the wounded man.

He provided all the man needed to live.

He did for this man what the priest and Levite did not do, spare him from death, by preserving life.

V34 he **bound up his wounds**, to give healing.

He poured in **oil** to refresh and restore the skin, and **wine** for cleansing.

V35 He promised to cover the full cost, ***whatsoever, thou spendest more, when I come again, I will repay thee.***

what a picture of Christ, who heals the wounded, cleanses the unclean, he restores what has been ruined and stolen by sin, He paid the full cost for bankrupt sinners by His perfect life and sacrificial death.

Sinner Christ comes where you are, He alone is able to heal the wound of sin, restore what has been lost by sin, peace and fellowship with God,

He will cleanse from sin, to clear eternal charges against you, and He is able to do, because He paid the price in full for the sinners deliverance.

Jesus paid it all.

Rest in Him alone.