

# Luke

*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: 16 November 2008

Preacher: Relf, John

[ 0 : 00 ] With the Lord's help, we'll direct you to the 10th chapter in the Gospel according to Luke, and verse 25.

Verse 25 in the 10th chapter in the Gospel according to Luke. And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?

It's a question, and the Lord gives an answer after he gives an illustration of what it is to be a neighbour.

But I want to look first at that question, what must I do to inherit eternal life? I'm told my grandfather years ago, in his sermon, said, it isn't the doing, it's the doing and dying of Jesus Christ.

And I think it perplexed many, because that's where he left it. He didn't explain it any further, he said, it's the doing and dying of the Lord Jesus Christ.

[ 1 : 29 ] Well, that is true. It isn't in doing. It is in what the Lord Jesus Christ did in coming to this world, in taking our nature, a body, in suffering at Calvary.

It's what he accomplished in his life, in fulfilling the law. It's what he accomplished in his death, and through his death we have forgiveness.

It's what he did in his life, and through his death, he said, it's the doing. It's what he did in his death, and through his death, he said, it's the doing, and through his death. But here was a lawyer, a Pharisee, who the Lord had spoken to him.

Jesus replied, how is it written in thy law? How judgest thou? How readest thou?

And you see, don't think I'm so hard on the Pharisees, but I must just consider them for a moment. God's people were a separate people, and these Jews and the Pharisees amongst them were a sect that were going to be very separate from sinners.

[ 2 : 49 ] They were to have no dealings with the Samaritans. They were going to be quite separate unto God. They would serve God.

They would seek to keep his law, and fulfill it in every jot and tittle of it, and expect others to do the same, and command others to do the same.

But we know, you know, that the natural heart isn't inclined to love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.

You know as well as I do. As we grow up, it's not our heart by nature to love God with all our heart. It's through the grace of God that we strive to do that.

But how readest thou, said Jesus, and he quotes, what they used to in their day, it came in in a certain day amongst the Pharisees, that they wore what they call phylacteries.

[ 3 : 52 ] They were little leather pouches that they bound upon their hand, and sometimes bound upon their forehead, with the words of God in them. And I understand that sometimes this was written in there, so that as they walked around in the synagogue, or in the streets, they would have the word of God always before their eyes as frontlets, or upon their wrists.

That was how strict they were, how desirous they were to show that they were separate people. Well, there were some that, as Jesus said to them when he reproved them, they were like whited sepulchers.

You know they used to hew stones out of the rock, and bury and put a stone across the tomb, and they would white it out, and the body then would go in there.

Then Jesus said, you're like whited sepulchers, and yet inwardly, you are like ravening wolves. Oh, what a shock it must have been to these Pharisees, that were trying to do all that they could, and yet Jesus was saying to them, inwardly, you are like ravening wolves.

You're devouring widows' houses, you're making them do things which you won't do yourself. You're robbing them of their money, of their living. You're like ravening wolves.

[ 5 : 27 ] Your great desire is to be proud, and be looked upon in the streets as holy men. Well, I am being hard on the Pharisees, aren't I?

Aren't I being, Father, harder than the Lord himself? No. The Lord often spoke and reproved the faith. He didn't crush them. They were blind.

Spiritually blind. But here is one equally blind. Now, there are some Jews today that are very separate in their distinction.

They're very sincere. They may be spiritually minded in their way. They would certainly seek to love God with all their heart and with all their mind.

We leave them. There are those that must be devout. And one day, the Lord says, They shall look on him whom they have pierced, and mourn for him, as one mourneth for their only son.

[ 6 : 28 ] And that promise will be fulfilled for penitent Jews when the Lord revives and the Lord comes. They shall look on him and mourn.

We've crucified the Lord of life and glory. We thought we were doing God's service as Saul was. But we've crucified him who came to save us.

Well, leaving the Pharisees in that sense this morning. It was his concern, What must I do to inherit eternal life?

Yes, with all their doing, it was doing. They wanted to be fit for God. They wanted to do and earn their salvation.

And you younger ones, the whole world is full of religions that teach you that you must do this and do that and in that to order salvation.

[ 7 : 29 ] It's very prevalent in the day. More prevalent than ever, I think. But you're being taught that what the jailer did, you know, Paul and Silas were beaten with many stripes.

They must have been sore, bleeding all over their bodies. They were cast into prison with chains and the Lord appeared, the angel of the Lord, and they were free.

And this jailer came out who would have killed himself because he felt he was in charge of these prisoners. Sirs, what must I do to be saved?

Well, what should he do? You're being taught. And it's the truth. Believe on the Lord Jesus Christ, said Paul, and they shall be saved.

He didn't think of all the things they should do and could do. No. The gospel is before us this morning for every one of us.

[ 8 : 36 ] Have we believed on the Lord Jesus Christ in this great matter of salvation? I can't take it for granted that you have, young or old, I can't take it for granted that you've been called by grace, by the Holy Spirit, through conviction of sin, to believe on the Lord Jesus Christ and to know salvation in your own soul?

Well, I bless God that many of you can. It's a way of salvation, isn't it? Believe on the Lord Jesus Christ and they shall be saved.

What is it to believe on the Lord Jesus Christ? Why, to believe on this good Samaritan. This good Samaritan that came where this man was that was half dead.

And if you and I are rejoicing this morning we shall say yes. The dear Redeemer came where I was. Lost.

Dead in trespasses and sin. Troubled under the law of God. Deeply in my conscience. Fearful of the wrath of God in hell.

[ 10 : 01 ] And he came where I was. It's a beautiful thought, isn't it? He who hung upon the cross.

He who suffered the just for the unjust. Came to you and me. Well, look again at the religions of the day.

The priests. They had a station at Jericho and they used to go up to Jerusalem. The Mount of God. And they used to worship in the temple. And no doubt if it was true spiritual worship it would be beautiful as it is.

The beautiful city of God we sing of, don't we, as believers. Jerusalem is where God loves. Well, they came from Jerusalem to go back home after their duty.

And they saw this man laying there stripped, wounded, half dead. no, I've got a pass by on the other side.

[ 11 : 14 ] There was nothing in their heart that moved them to go to that assistant. If he'd had an accident or was in need everyone would rush to them.

but not this man wounded and laying in his blood half dead, no. And being a priest to be defiled with a case like that, no.

So he passed by on the other side. And then she has said Jesus and this is a parable. He speaks of a Levite.

Well, a Levite was a Pharisee too. Well, he was a priest. The Levites were appointed by God to the priesthood. Surely he should have had compassion.

No. He came. He looked at the man. He saw his condition. But nothing moved him to say he needs help or else he'd die.

[ 12 : 24 ] He needs his work. wounds washed. He needs his wounds bound up or else he will die. No. I'm looking at him but I can't defile myself.

He too. Passed by on the other side. Now, Jesus is telling us a parable. And we're not told in that parable that that man half dead cried unto God.

well, don't you think he would cry? Don't you think he would cry out for help? Don't you think he would call for somebody to help him?

And Jesus says, but a certain Samaritan saw him and had compassion on him. Compassion.

You know, we meet in the gospel. We meet with believers who we trust know something of the compassion of Christ to your and my soul.

[ 13 : 30 ] Have you ever felt that God had had compassion on you? God be merciful said the publican as Jesus taught another parable.

We think it was a parable of a man that couldn't lift up his eyes to heaven smote upon his breast and said, God be merciful to me, a sinner.

And Jesus speaks of that man going home justified rather than the proud Pharisee because God had had mercy upon him.

God was compassionate to that man who smote upon his breast. He went home justified. He went home happy. I've sometimes said the family must have thought, Father, you went out of this house miserable.

and you come home so different. You come home so happy, so blessed. Why, God had had compassion on him and Jesus is setting forth himself as the great compassionate one and saviour.

[ 14 : 47 ] And he came where he was. He came just to the spot as the others had done. but he saw and in his compassion why the man has been set upon.

I know perhaps if preaching I should set forth something of the spiritual side of this parable, but then it isn't written in holy scriptures.

It's only what godly men and women think of the parable. they might think of a sinner that leaves in a backsliding way and falls into hard times and he's set upon thieves and robbers, that is by the things of this world that rob him of his joy and peace and leave him wounded and half dead.

we might make a spiritual interpretation of that. Well, we can go on with that, but I want just to keep to the narrative.

He had compassion on him. And what do we read? He went to him and bound up his wounds, pouring in oil and wine.

[ 16 : 09 ] that's the first thing he did. The wounds that sin has made, if we liken it to a spiritual condition.

Do we know it in spiritual experience under conviction of sin, trembling under the guilt of a holy god? We're wounded by sin.

We want somebody to pour in oil and wine to soothe the pain, the hurt, the grief. And there's no one in this world to do that.

The ministers of the gospel can preach comfort and if the Holy Spirit bless it, it's like Jesus healing the wounded in heart, isn't it? God when you hear the words of Jesus preached and the Holy Spirit blesses it and you can feel that it meets your case and that Jesus Christ is having compassion upon you.

He's pouring in oil and wine and healing your guilty soul and binding up your wounds. This is his work. work. Jesus came into this world.

[ 17 : 25 ] Isaiah speaks of him. He bindeth up, he healeth and bindeth up their wounds. He came to preach the gospel to the poor to heal the brokenhearted.

This is his work and Jesus is setting forth this to the lawyer so that he could ask this question, which of these do you think had showed him most?

Which of these three now think is there was neighbour unto him that fell among thieves? Well that lawyer had no other choice did he?

He couldn't have any other choice but to say well he that showed mercy on him. Certainly not the priests that passed by on the other side.

Certainly not the Levite that came where he was. Certainly it was the good Samaritan and remember the Jews had no dealings with the Samaritan.

[ 18 : 32 ] The woman at the well, you children know the story, she said who are there that askest drink of me? The Jews have no dealings with the Samaritan.

They won't look at us, they won't speak to us, they won't help us. We're not considered a neighbour in their eyes. But here Jesus is speaking of a good Samaritan.

He wasn't a Samaritan himself, he was a Jew, but he's speaking here of one who loved God and cared for his neighbour and what a mercy that we have a saviour that cares for sinners.

we read in the 147th psalm, he healeth the broken in heart and bindeth up their wounds.

I don't know where you are this morning, but you may be suffering from a broken heart. heart. Even as a child of God, you may know something in your heart and experience in life that's given you to feel that your heart is still not mended, it's still a broken heart, it's still not happy, still not in union with the blessed saviour of sinners.

[ 20 : 03 ] well, take the story a little farther. This Samaritan, said Jesus, poured in oil, it set forth spiritually as the blood and righteousness of Christ, applied to a sinner's wounded soul.

Do you know it? The soothing nature of peace through the blood of his cross, the peaceful nature of that which soothes and heals the wounds, and you know that it will heal the wound.

Let it be bound up, and all the comfort of the bandages, whatever that form it took. We sing, don't we, this physician, understanding all disorders of the soul, and no payment he requireth when he makes a wounded whole.

Blessed Jesus, we're setting before you in this parable this morning, surely. And so the man was helped. Furthermore, he was set upon his own best.

He had the comfort of a rough ride, as it may have been to a wounded man, but Jesus would have walked. Oh, what a lot there is, and he came where he was to help sinners, humbled himself.

[ 21 : 44 ] Yes, we read he humbled himself to the death of the cross. he humbled himself to meet with sinners in his ministry, humbled himself when he came to heal the lepers, open blind eyes and deaf ears.

What a saviour we have, don't we? he put him on his own beast and brought him to an inn. Well, an inn is not a public house as we know it, where there's drunkenness and over drinking.

An inn was a place that was for provision of travellers, where there was a host that could provide a room and food and comfort and direction and help.

Yes, inns were useful places in those days. What does that signify to us spiritually? What does God do to one whom he comes to, binds up their wounds, forgives their sins, he brings them to a house of God, doesn't he?

Don't we view it strange if we hear of a believer that never goes to a place of worship? What sort of believer, what sort of sinner are those that never want to go to the house of God?

[ 23 : 22 ] Are they saved sinners? Surely a saved sinner is one that wants to go to the house of God. And the figure would be as Jesus sets its forth to the house, take care of him.

He's come into wounding, he's been left half dead, and I've poured in oil and wine, and I've brought him to you to care for him, to occupy till I come.

Isn't that the Saviour's purpose and the Saviour's heart? Gave him two pence, some have lightened it to the two ordinances of the gospel, we leave that.

It has blessed spiritual signification no doubt. And what thou owe us, when I come I will pay thee more. It's a beautiful illustration.

A sinner called by grace, a sinner saved by grace, a sinner brought into the house of God, sitting under a gospel ministry, and the minister getting his reward in instructing into the kingdom of God.

[ 24 : 38 ] A pastoral care, caring for the people, watching over them. I pray that's what you'll know again. I pray you'll know yet another pastor after God's own heart that will take care of you, of wounded sinners.

and will guide you in the way of eternal life. Well, it's all set forth in this beautiful figure. Well, let me come to this point as I continue.

He came where he was. When you're brought under conviction of sinners, you need a saviour.

And when you hear vaguely of the saviour that came to this world, to do the will of his father, to seek the lost, to save sinners, and that by way of the cross.

You'll be thankful when you realise by faith that Jesus Christ came where you were, in your place where you should be, suffering, the just for the unjust.

[ 25 : 53 ] These are deep and enormous feelings when the Lord opens the eye of our understanding to see Jesus as the saviour of sinners and the saviour of my poor soul.

And if ever my poor soul be saved, you sing. And in that singing rejoice, tis Christ must be the way of it. Now, can you bless God this very morning in this chapel, that Jesus came where you were, lost and helpless, undone, hopeless?

I can. And he came where I was to Calvary for my sake. Not only that he shed his blood, says the hymn, but each shall say for me.

for me. He came to Calvary to satisfy justice by his merit to appease God through his blood to make peace, to bring us to God.

And he came just where we were to pick us up, wounded sinners under the Holy Spirit's teaching, under the laws laid thunder, condemned by the word of God, condemned by our own sinfulness, by our own sinful nature and deeds.

[ 27 : 24 ] He came and picked us up, poured in oil and wine, cared for us, brought us to where we could be cared, so that we live not on those things, but on faith.

faith. You see, the Lord gives us to live by faith on him, on his merit and on his glory, on his office.

We live on Christ. well, he came where he was. I'm going to leave it this morning.

Apply this to your own soul. Yes, Jesus loved me, he saw me, ruined in the fall, he loved me, notwithstanding all that him writer knew something of it, who loved me, not notwithstanding all, that meant all he saw about us and in us, our nature, our waywardness, our sinfulness, he loved us.

When did he love us? Just then? No. He saw us wounded. We've been reminded recently of Mr.

[ 28 : 53 ] Dowles, who once quoted this, he said, he quoted from the book of Revelation, who loved us and washed us. He loved us first.

He loved us while we were in our sins, and then washed us, and then brought us to God. And this is the way of our Saviour.

He loved me, notwithstanding all, because he knows all about us. He knows how helpless we are, how hopeless we are, and he's had mercy upon us.

He's healed the broken in heart, he's bound up the wounds. Put a new song in our mouth, hasn't he? Can you say that this morning? Yes.

This is my Saviour, who loved me, said Paul, and gave himself for me. It needs to be personal. It wants to be personal.

[ 29 : 57 ] We've a judgment seat to face. We've a death to die, how soon none knows but God himself. We need to know what I must do to be saved.

The remedy is before us this morning. Believe on the Lord Jesus Christ. God and that needs grace. That needs the grace of the Holy Spirit. If there's a longing desire in any heart, for that grace to believe on the Lord Jesus Christ and they shall be saved.

Pray for it. Seek for it now in this place. Now, said Jesus, which of these thinkest thou was neighbor to him that fell among thieves?

One that had mercy on him. So we know who our neighbor is. And I close with this remark. I felt to read in John where Jesus took a bowl of water after supper, the last supper, the institution of it, before he was to suffer after he'd been betrayed.

He took a basin of water and he took a towel and he was to wash the disciples' feet, the work of a slave. It was a slave's work to wash feet, not the Savior.

[ 31 : 29 ] A little wonder Peter said, does they wash my feet? Are you my Lord and Master going to wash my feet?

Jesus said, if I wash thee not, there was no part with me. Why then said Peter, wash not only my feet, wash my hands and my head, wash all of me.

God, if it means I shall have no part with thee, what would you say this morning? Lord, I am a sinner.

I trust I'm saved by grace. But I'm a sinner being sanctified, being humbled, taught to know my sins more deeply, to know thy love more deeply.

me. But I need washing, Lord. Need not to wash your head, but only the hands and the feet. In other words, there are daily transactions in this world whereby we incur sins, wrath, and guilt.

[ 32 : 37 ] Wash me, Lord. Well, I'm going to leave him. Go and do thou likewise, said Jesus. Now, I don't know where you are in your spiritual life, but you might say, I don't want to do that.

Don't see why I have to do that. You children are like that sometimes, aren't we? Don't see why I should do that. Don't see I want to do it. But our Saviour is saying to us, now I've given you an example.

I've taken a lonely place. I've washed your feet. Go and do their likewise. And surely it means for us. Those things that perhaps in our Christian lives we haven't done, have avoided, Jesus is saying to us, be neighbour, be neighboury.

Love thy neighbour as thyself. It seems a poor thing, doesn't it? From loving God to loving the neighbour. neighbour, how very important it is to love God, how very important it is to love our neighbour.

And that often means denying ourselves and taking up our cross and following him more closely. I leave it, the Lord who had such compassion on this man in the teaching, have compassion on us and bless us.

[ 34 : 12 ] Amen.