

## **A Certain Samaritan - Luke 10:33**

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If you'll be turning to Luke Chapter 10. I'd like to read a lot in this chapter, but I will limit it to just a few certain verses. But before we even attempt to read, let's unite our hearts once again as we thank Him for that that He's given us thus far. And for that, He will provide for us, I trust.

Our Father, how sweet it is to gather with the brethren. Like that fresh oil. poured on the High Priest, ran down into his skirt, all over his body. And that we might have that blessed Spirit, refreshing our souls, our hearts, our **minds**, spiritual minds, with heaven's oil. I pray you might continue in fixing all our hearts, all our minds. And now let us leave everything behind and let us be as though we were sitting at thy feet. I know it is a poor servant that these will listen to. Let them get past that and be as though Christ was speaking to them. For we do not profit, Lord, if we do not hear from thee. And then how cursed it would be, us hearing and never becoming doers of thy word. Exalt your Son, give us thy Spirit, O Lord. Sound mind, a clear voice, and a good word from above to share with thy people. And you work in every heart according to that, the need they have. I ask in Christ's name, amen.

Luke 10 and verse 25, a lawyer. Now don't think of one of these that goes to court to try cases. A lawyer in the scriptures is that person that deals with the Word of God. And of course, they didn't like the Lord Jesus. He'd already pronounced woe upon them. Luke 10:25 And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? 26. He said unto him, what is written in the law? how readest thou? You're supposed to be an expert in the law of Moses, the law of God. 27. And he answering said, thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself. 28. And He said unto him, thou hast answered right: This do, and thou shalt live. 29. But he, the lawyer, willing to justify himself, said unto Jesus, and who is my neighbor? And verse 30, down through verse 35 is where I would focus your attention, hopefully, this morning.

Who's my neighbor? The lawyer asked. 30. And Jesus answering said, a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, wounded him, and departed, leaving him half dead. 31. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. 32. And likewise, a Levite, when he was at the place, came and looked on him, and passed by on the other side. The title of today's message, at least I have hope that it will be that to your heart, is "A Certain Samaritan". 33, But a Certain Samaritan, as he journeyed, came where he was and when he saw him, He had compassion on him. 34. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. 35. And on the morrow when he departed, he took out two pence and gave them to the host and said unto him, take care of him. And whatsoever thou spendest more, when I come again, I will repay thee.

A lot of the writers call this a parable, and it might well be, but I think of it more because the Lord was speaking about an event. He named two places, Jerusalem and Jericho, and he would not do that in the parables. And you hear about it throughout the Old Testament, a certain man or a certain woman, like in the case of soldiers out hunting Ahab, they couldn't find him. And a certain man drew a bow at Venture and he just shot it and the Lord directed the arrow and that killed Ahab. Now the men that robbed this one had already been stripped of their humanity, nothing in them that said they belonged to the human race. Solomon said in Proverbs 12, a righteous man regarded the life of his beast. I mean, that that works for him and that that he uses to work is very important to him, he's going to take care of it. But the wicked and the ungodly, they're cruel, they're mean. Solomon said, their tender mercies are cruel. But you got two in here that to me are worse than the two men that passed by, the two men that robbed him, of them was a priest and the other was a Levite. Their very profession should have brought help to this man because, who's my neighbor? The one that is in need. That's what they were ordained to do. And from Jerusalem to Jericho, some of the old historians said that the priest and the Levites often lived down there in Jericho, and they made their journey up to Jerusalem. Good distance. And over a half mile drop when you left Jerusalem to get down there to Jericho.

God's church is that city set on a hill. And you climb high, you overcome many obstacles trying to get here, and last of all, your own self. You've got to put that aside and strive to go out and worship and hear from the Lord. God being holy demands retribution for every sin. If you are guilty of but one sin, I assure you that you will find the gate of heaven closed when you depart this life. A thirteen mile journey, and they had plenty of time traveling by beast or a foot, plenty of time to make that climb up to the city of God. And it ought to have been something special when they got down there and they looked on the city of Jericho. And they remembered back to God taking them through the Jordan River on dry ground. And they come to that large fortified city, walls so high that none could get over, so wide that they could ride chariots on the wall. How can a few Israelites with no tools get into that city. Well, you know the history. God told Joshua, you send these, they'll march around it one time every day. They've got a bugle in their hand. And on the seventh day, they'll march around it seven times. And then they all will blow on that trumpet and make a loud sound. And the walls fell flat down. That's God's power.

Now there's but one central figure that I want you to think on this morning, leave with this central figure. That is the central figure in the Godhead, the Lord Jesus Christ. I am in no way lessening God the Father, He must draw you. Or even God the Spirit, it is He that must work in you, making you willing to come to the Lord Jesus. Spirit's got to quicken, the Father draw, and it is by their work that you are wounded and dying. And folk, you've got today, you will either gather in something that will benefit you throughout your life, carrying you all the way into glory, or you will lose this day, and not profit in it. Now you think that I'm stretching the scripture to say a certain Samaritan reminds me of the Lord Jesus? I say I am not. In John 8, with the confrontation with the Pharisees, Jesus said to them, he that is of God, heareth God's words. And you do not hear them because you're not of God. and they turn, they're not going to have one speaking to them like that. And in that chapter, in John 8 verse 48, say we not well that thou art a Samaritan. The fact that Jesus Christ had dealings with a woman at the well, Being a Samaritan puzzled her. How is it that thou being a Jew asked water of me, a woman of Samaria? We don't get along. We're the outcast. You have nothing to do with us. Now, realizing that all scripture, everything is given by inspiration of God, if it be a parable or if it is an actual event. It is profitable to you if you

hear, you receive and you learn.

Now you and I are as that man. Don't know that you are today, but if you are a child of God, there was a day in your life, and it may have gone on for months, stripped of your raiment, wounded by the Spirit of God, by preaching against sin and you realizing that's who I am and that's what I do. And the Spirit of God leaves you half dead. You all know that Adam and Eve were without covering. Didn't have any. They were naked and not ashamed, Genesis 2, 25. In chapter three, and when they ate of the fruit, the eyes of them both were opened and they knew that they were naked. Now, when it speaks of their eyes being opened, now you think with me just a few minutes. When the scripture said, when they ate the fruit, the eyes, their eyes were open. It was not due to them having no ability to see as they got around in the garden. Their eyes were not closed. They had to go to different places. They had to labor there in the garden. But before sin, their sight was focused on God. And every view of things that they saw below just father revealed God to them. They saw God in the fruit trees. They saw God in the dew. They saw God in the morning sun coming up and it going down and the moon. They saw God in everything. And their eyes were shut. Unlike ours, we see the world first. We see opportunity. How can I become advanced? What can I do? And we look at everything from a worldly point of view because our eyes are closed to things above. I looked at the animals, not afraid of them. Now with open eyes, they saw the trees. They saw the river in Eden dividing into four rivers, four springs coming out. But now everything's got a meaning only in life here. There's no implications. When they look at the little bead of dew on the blade of grass in the morning, it's just a little drop of water. Or they begin and they go out and they tend to the trees there in the garden. All they see is fruit. beneficial to them, some of it with a good aroma, some of it with a great taste, but that's the extent of their sight. Now their eyes are open and all they see is just things here. Things that might profit them, and nothing has meaning outside its own beauty. Nothing anymore speaks of their creator. They look at the roses and the lilies and so many different colors, every color of the rainbow seen in the flowers and in the fruit, but it has no meaning to the other world. Their eyes have been opened to everything around them and nothing anymore speaks of a creator. All we get from any sight, maybe the aroma, is pleasant to the natural senses. Or the beauty, flowers, or the sweet taste in the

fruit, but it has no voice of their creator. It's just pretty flowers. It's just good tasting fruit, and they see God in nothing.

That's what it means. I fully believe that's what it means when it says that their eyes were open. And then comes along our blessed Lord. And he says to those looking on, consider the lilies of the field. They do not spin, they do not toil. But Solomon in all his glory was not arrayed like one of these little ones. Now they that love flowers, they enjoyed the beauty of them, the aroma of them, everything about them, but nothing in them spoke of God. There's a lost man, when he goes out and he sees a group of sparrows. Or sometimes we will see migrating birds flying over, going to a warmer climate. That's all we see, Birds. With the system that directs them to get to warm weather. That's all it is, no voice of God, no word of God to us, It's just a lily, It's just a rose, It's just an apple or a peach, that's all it is.

When I was growing up, I know you're going to think I'm odd here, but to me, a freshly plowed field had such a sweet aroma to it, a good odor. Everything dead on top of the ground was buried beneath the ground and beneath the soil was lifted to the top. You let rain begin to fall on it and it just spoke volumes. But without eyes to see, it was just, It will make good for this crop. Just to feel, natural senses, natural sight, and I did not see God. No meaning, so without eyes to see, their natural senses were made alive when they ate, and it said their eyes were open. Folk, everything you see here below, everything, if you just meditate on it, you might not have time to stop long and stare at some of God's creation, but everything will tell you about your creator. If God will open your eyes, because when our father sinned, our eyes were closed to heavenly things, and they were open only to earthly things. Such a heavenly sight that those two had in the garden there day after day, but sin came along and all they could see, just things, beauty in things, but nothing of their creator. Their eyes had been shut to heavenly things as they had been opened to earthly things. And you and I come along, and God must open our eyes, if we see anything of God in the book and the sparrows and the lilies and the fruit trees, God must open our eyes.

Now I'm going to use some of these things here in Luke 10, but I want you to turn with me to Psalm 119. And you've heard me quote this many times, even include

it in my prayer. Psalm 119, verse 18: Open thou mine eyes, that I may behold wondrous things out of thy law. Adam and Eve with eyes opened could only see things below, worldly things. The one thing, one thing that gripped both immediately when their eyes were open was, we are naked. Previously, this was not an issue. Ever how long from the time that God formed man from the dust and woman from a rib, ever how long that the time lasted before the serpent comes to tempt them, I don't know. But everything, everything had meaning to the one that created and made it and neither of them, neither of them saw any sin in anything that they did. They were perfect. They were created in the image of God, and previously, it was not an issue. Everything below just enhanced the world above, and it magnified God, their creator. Kind of like you going out in the sun, midday sun, and it's at its strength. You look up, you look up into it and you stare for just a few seconds, and you look back to earth, you see nothing, everything's a blur. Well, everything on earth was not a blur to them. Even the way that they went about without clothes, it just had such a special meaning to the two of them. Reflecting God. Don't know how much they saw of the Lord Jesus or the church, but listen, folk, they being made in the image of God, they knew much. Then suddenly, their eyes are closed to heavenly things, closed to spiritual things, and it's opened to only temporal things. Eyes open, we are naked. It wasn't them being in one another's presence that bothered them. It was them having to face an all-seeing God. And so, they went out quickly and they gathered the leaves to try to make them aprons to cover themselves.

Now back in our text this morning, I just tell you, you can read it again, I'm sure. Maybe the man traveling from Jerusalem back to Jericho had been there to worship. Maybe he had gone up there to carry out his duties in his service to his God. But the thing we know is that when he started home, he fell among thieves, men stripped of their humanity as natural brute beast ready to be taken and destroyed. 2 Peter 2. That's what these thieves were. And the two that passed by, They see him lying there wounded, bleeding, dying, and he's going to die, but they pass by on the other side as if they did not see it. Sometimes you can immediately close your eyes to one that might need your help as though you did not see it. These two religious people are worse than the thieves. They had no humanity left about them. These profess the highest place that humanity can get in the likeness of the Lord Jesus and in union with Him and carrying on God's work on earth, but

they missed it. Now folk, you, the thieves stripped him of his raiment. Now your exit from this world will be without clothing. Or they might put the most expensive suit they could find on you, or the dress, matching shirt and tie. Dress you up, but you left naked. And you're headed out into the presence of God. As death finds you, so shall eternity. And folk, unless you leave this old world clothed in the garments of his salvation and robed in his righteousness, you leave naked, and you stand before God naked. God seeing the very intents of your heart, and its day after day, you're stacking up all this against you. until the Spirit of God begins the killing work.

Any hope of heaven apart from the goodness and the mercy and the kindness of this stranger, A Samaritan and the Jews and the Samaritans did not have any dealings and he was a stranger. Your hope of glory, is you being in the condition, are you really lying there bleeding to death? Not your hope founded on some mental concept within a nature that is at odds with God. You know what that's like? That'd be like the old pirates that would light a big bonfire on the shore and would lure a ship and its crew and cargo. They'd been on the sea for months. Now they spot what looks like a lighthouse, not knowing that they're headed to a rocky, rocky shore just ahead and the ship will be broken up and the pirates can get all the cargo. You going out without hope in the Lord Jesus Christ, not hope founded on what you did, though you must repent, not hope found in on what you did, though you must believe, your hope is in the Lord Jesus Christ. It's totally in that stranger's hands. Nothing you can do. You're not conscious of eternal things. If you even think about them, it doesn't bother you. Now I assure you that the dying man knew nothing about this Samaritan.

You remember the story Christ told in John nine about a blind man that the Lord Jesus healed and the Pharisees were on him and his mother and father. He kept on saying, I don't know who he was. I know this for a fact, I was blind and now I see. I didn't know who he was or how he did it, but by just his word, he healed me. And because he professed that that unknown being that opened his eyes He did it, I don't care what you think about him, he did it. They cast him out of the synagogue. A little later on, Jesus found him and he asked the all-important question that all of you must ask yourself, dost thou believe on the Son of God? Folk, I'm not talking about a natural belief in the fact that there is a God, I'm

talking about a God-given faith worked in your soul where when you bend your knee, you know, you know I'm dying without hope, wounded, left all alone. Dost, thou believe on the Son of God? He said, who is he, Lord, that I might believe? He that speaketh to you. He is, it is he that is the Son of God. Lord, I believe.

Thieves stripped this man of everything that he had. They wounded him, leaving him half dead, like the thief that came to Eve in the form of that serpent. And he stripped her of heavenly sight, And he wounded her, leaving her half dead, dead completely to God, but alive to temporal things. And they walked out of the garden where God had said, and dying, He said, the day you eat of that fruit, you die. And this is, But he said, in dying thou shalt die. You young folk don't know anything about age and what it does to the body. But we're getting to a point now, if you could believe, we could tell you a little. Strength gone, I hope the mental perception of God is greater than ever before. I know this, that things here below have lost their beauty. That we labor to get, it means nothing to us if we do not have this certain Samaritan come by. He would have died, that man would have died, but the Samaritan found him.

And Adam and Eve would have died. But he said, and the Lord came, and he said, where are you? What have you done? He didn't ask to find out an answer. He asked that they would be confronted with the answer. And this old man would have died there naked. No hope. So would Adam and Eve. But the sweet Lord Jesus, I don't know if that's a proper word. I was reading some of Spurgeon where he said he didn't like folk calling Him Sweet Jesus and all, so I'll try to refrain. But He's the choicest of friends. He's the most beloved. He came by when you were dying. Didn't have sense enough to even know it. And he bound up if you were saved, he bound up your wounds. And I'm sure every person here, no one here qualifies for the great physician except they are broken in heart and wounded. That's the only thing that qualifies you. They that are whole have no need of a physician. I came not to call the righteous, our Lord said. I came to call sinners.

In Isaiah 61, I think the first verse, he said, the spirit of the Lord is upon me; because he has anointed me to preach good tidings to the meek; He has sent me to bind up the brokenhearted,



to proclaim liberty to the captives, and so this man lay there dying. Sin did that to us. Jesus came only to bind up the brokenhearted. He'll not lift a hand to help you until in your soul you know, I'm a sinner without hope in this world if Jesus doesn't come and help me. So was this dying man on the side of the road there. But the certain Samaritan, like the one that came along many years ago, made me know I was a sinner. The Samaritan came where he was. That man wasn't going anywhere. And you made no effort to get to God, until God first got to you. And when God deals with you, you're naked, that is before him. You are wounded and half dead. No life at all for God or things above. You're lying there dying. But this certain Samaritan bound up his wounds, poured in the oil and wine, and you, we have the oil that makes our face shine like when you're looking at the Lord. And that oil from heaven is poured on you. And then that wine is poured into your soul, bringing joy, great delight, for I was a sinner. I was dying, dead to God, no hope within, no help without, till that certain Samaritan came by. And he took him, well, he set him on his own beast. How far out of Jerusalem he was, or how near Jericho he was. But the Samaritan gave up his ride to lead that man lying on his beast. And he brought him down to an inn. And there he took care of him.

And time came that he had to leave, and when he left, he paid everything that man needs from now on. Here's the money for it. And when I come again, if this didn't cover all his needs, I'll pay you that that you gave to this man. Paid for his future care. And when God starts a work in a sinner, He'll see that sinner brought to himself by His own shed blood flowing from his back, wounds so deep from that whip that it laid open those blood vessels. They lie near the skin on your back, blood from his back, his hands, his feet, his head, all came flowing from the great physician. And from that, from that our eternal debt was paid. You think I'm going to grow negligent or careless in my gathering with his people, or at his house, you will miss times because of sickness and events that came upon you unexpectedly, but all the other days you're able, you're there. Because that stranger means something to you now.

Shall I lay aside my time in the closet and lay aside the book that I've read through year after year after year? Have I learned all? Something new comes along all the time. You think I'm going to give up the book, the closet, or the Lord's day, or the

Lord's house? Folk, there are a lot of people out there that do not have a church. And religion, and they have to sit there and patiently take ridicule because they don't go to a church nearby. Because religion, any place will do. To a Christian, this man, this certain Samaritan, he brought him to an inn. And I promise you, if there's a church in your vicinity, that's where Jesus is gonna bring you. That's where the Samaritan's going to bring you. Look at these that drive a great distance. You bring all wounded souls into the mother's house, the mother of this certain man dying. I looked for him, but I found him not. And I searched and I searched until I found him. And when I found him, I would not let him go until I'd brought him to my mother's house. That's the bride in the Song of Solomon. And a certain Samaritan carried him down there to the inn and continued pouring wine and oil, maybe now wrapping the wounds. And we're to be, we're to be that place where a sinner can find Christ. And then you're walking with him through the week. Don't you want to take that with you to his house? If I knew I could not bring him and have not brought him to the degree I wish, but that's the Spirit's work. But if I thought I could not bring Him, my Savior, I'd quit and you wouldn't hear from me. But He's faithful and He will not quit on us. Our responsibility is to be faithful to the word, the written word and the living word. And the word was made flesh and dwelt among us and we beheld its glory as of the only begotten Son. That's John telling about Jesus.

My responsibility is my faithfulness to the written, to the living word, and get and stay sensitive to the Spirit of God. You can't take care of anybody until you've taken care of yourself. And then you can help those that are wounded in a contrite and broken spirit. Then you can help that soul because, you know where the oil is, and you know where the wine is. For them, and folk, our blessed Lord Jesus, that great shepherd of the sheep, walked the land, mountains, climbed down through the valleys, crossed seas, sometimes just to get one lost sheep. Went all the way down there to deal with that Samaritan. He must needs go through Samaria. Long journey, weary, hungry, but when He found her and the disciples got back to Him with food, he said, I have food to eat. You know, not of, and they're wondering, this is how we are. Everything's got to do with down here who brought him something to eat. Where did He get that? He wasn't talking about that. He's talking about that meat, doing His Father's will, and laying low on her face. That's a Samaritan.

If you've got water that I'll never thirst again and won't have to come down here to draw, give that to me. No, dear wounded lady, go call your husband. You deal with your sin and then you'll find the oil and the wine applied to your wound. I'll strive to keep an eye towards the Chief Shepherd, for He found me wounded to death. And the priest and the Levite, those that were in God's service. Most today don't know how to deal with a lost soul, other than giving them a few steps to follow and a prayer to pray. But till Jesus Christ wounds you and then bathes you in his own blood, until that Samaritan finds you, you know, you didn't find Him. He found you and you were dying. but he took care of you. Been providing your needs ever since. Material, yes, but greater spiritual needs. Find that Samaritan, folks. If you've lost Him child of God, do not give up seeking. For He said, I will be found. And to you that don't know your condition yet, may God give you that sight.

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