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Sermon preached by Mr. F. L. Gosden, at Galeed Chapel, Brighton,
on Sunday morning, 2nd February 1964

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

Luke 10:33-34.

We are all conversant with this narrative. It is well to be acquainted with the Word of God and a good thing when young people become acquainted with the Scriptures, especially if they have a good memory. The whole Word of God can never be in the wrong place. But to be conversant with the narrative and to have the memory well stored with the Scriptures is not saving. All saving religion is experimental; and experimental religion is religion by the application of the Holy Spirit. Therefore, there is a deep that underlies this inspired narrative.

A certain man went down from Jerusalem to Jericho." It was, a certain man. Doubtless there were hundreds that went down from Jerusalem to Jericho and many of them reached their destination and their destruction, for as we read in the 6th chapter of Jeremiah, Jericho was under the curse of God and it was to be destroyed; and cursed shall be that man who attempts to build it. But this certain man never reached Jericho;

*Preserved in Jesus when
My feet made haste to hell;
And there should I have gone,
But Thou dost all things well. (Gadsby's 732)*

Man, when he fell, went in this direction. He fell from a condition of complete happiness, of complete innocence and created righteousness. He fell from peace with God to enmity. He fell into misery, darkness and death; and since then man has gone forth from the womb in the wrong direction, from Jerusalem to Jericho. He goes forth from the womb speaking lies. Since the fall his direction is hell-ward, his back to God.

'A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment and wounded him and departed leaving him half-dead;' and that is an experience. A very great mercy to have the sentence of death in ourselves, to lose our own self-righteousness, to realise that we are clothed with rags; and to realise with those Israelites in the wilderness that we are stung to death and helpless in a sinful helplessness.

'And by chance there came down a certain priest that way and when he saw him he passed by on the other side; and likewise a Levite when he was at the place came and looked on him and passed by on the other side.' This priest and this Levite represent the moral and the ceremonial law, which can only look upon a sinner. The law can show no mercy, neither the moral nor the ceremonial law. It could never administer the Gospel: It could demand, demand payment of the uttermost farthing, demand perfection. It could not deliver. They passed by on the other side. O that blessed Scripture comes in here - "What the law could not do.... God sending His own Son."! Here is the coming of the

Good Samaritan to do what the law could not do and, therefore, I feel that this parable is interpreted by that description of the infant in Ezekiel. You see the Levite and the Priest; they passed by on the other side. But here is the Samaritan; "When I passed by thee and saw thee polluted in thy blood, I said unto thee, when thou wast in thy blood, Live; Yea, I said unto thee, when thou was in thy blood, Live!" Now when I passed by thee and looked upon thee - Look at the difference! Here is the same case, the same character, the same poor lost sinner; the priest and the Levite passed by on the other side. All the ceremonial sacrifices could never take away sin, but left sinners just where they found them. No pardon could ever reach the conscience. "Now when I passed by thee and looked upon thee, behold thy time was a time of love." Now this is experience. That poor dear man never reached Jericho. O how many thousands do to their own destruction! "Thy time was a time of love, and I spread my skirt aver thee and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee and thou becamest mine." O what an experience! What would some of you give if that could be your experience today for Jesus Christ is the same yesterday, today and for ever - and He saves by the same free grace.

'But a certain Samaritan as he journeyed.' O the journeys of the Lord Jesus; sent He was, of the Father and He tells us the purpose of His mission. "I am come; not to call the righteous but sinners to repentance." It is an amazing thing that sin was the cause of the necessity of the coming of God's eternal Son. This needs to be qualified, because there can be no necessity upon God at all. But in the covenant of grace, Jehovah, in that covenant made provision against the fall; and the Lord Jesus undertook in the covenant to save those whom the Father had given unto Him; and sin could not be removed by a naked act of omnipotence. That is a wonderful truth and some of you feel it; and some of you will admire the wisdom, love and grace of God in salvation. When you look at yourself, have you ever been in any measure in that condition of the infant cast into the open field, or of this man that went from Jerusalem to Jericho and was robbed and wounded and left half-dead? It will be an experience, and seeing that it was on the account of sin that the Lord Jesus came, sin in experience will be outstanding.

'But a certain Samaritan, as he journeyed came'... He came from heaven, took into union with His divine Person, human nature in which He journeyed. He took that human nature so that He could be a perfect Substitute for sinners. He took that human nature in which He fulfilled the law of God, which they had broken. He took that human nature so that in human nature the holiness and justice and glory of God might be vindicated. So that there is not a divine perfection or attribute of Jehovah stained in the forgiveness of sins and in the salvation of sinners; and that will be sweet to a poor sinner. To feel that your black sins, that loathsome disease that is in your very being, can be cured, cleansed, and you healed and made whiter than the snow and yet the honour and justice and glory of God vindicated, His law magnified and made honourable. O that Good Samaritan journeyed and you see His journey revealed in the Holy Scriptures; and as He journeyed He came just where the sinner was.

There are many descriptions of the effect and benefit of the coming of the Lord Jesus, in the calling of those for whom He came. The publican went up to the temple and prayed, "God be merciful to me a sinner." The gaoler, when the prison was shaken and his heart and his soul shaken too, cried out "Sirs, what must I do to be saved?" But this man said nothing. It is a peculiar feature of this narrative. Some of you may be brought to such a state as the Lord has turned your beauty into

corruption and given you to feel what you are and where you are, sinking in deep mire where there is no standing, that you have nothing to say. I believe that this is for the comfort of poor sinners who are brought to the very extremity, deeper and lower in their feelings than the uttermost, that this Good Samaritan came where he was. Some of you may feel that you need the Lord to come where you are, to say everything for you, and to do everything for you and to bring everything to you that you need. It is a great thing to find such sinners in these days, my friends. I say, if you are there, you will never reach Jericho. 'Came where he was.' So the Lord Jesus was robbed and wounded; "Wounded for their transgressions, the chastisement of our peace was upon Him." O the completeness, as well as the perfection of His substitution! He took everything away from sinners and gave to the sinner everything that He was, and everything that He became, and everything that He brought with Him from heaven, "For He that spared not His own Son, but freely delivered Him up for us all, how shall He not also with Him freely give us all things." Every word is amazing; amazing mercy, amazing grace, amazing condescension.

'He came where he was.' He came to save sinners. So He came there. "God hath made Him to be sin for us, who knew no sin." Had He known sin He would have been of no use. The law would have disallowed Him. O holy, blessed Lamb of God; holy, harmless, undefiled, separate from sinners and He was made sin for us. 'Came where he was.' He was made under the law, and that is where we are; and we broke that law and are therefore under its curse. He came there. He was made a curse for His people. Only so could the blessings of Abraham, the blessings of salvation reach them.

'Came where he was.' Has He ever come into your heart as your righteousness, your Redeemer in all His sanctifying grace? There is something about that which, if the Holy Ghost would apply it, would fill you with joy unspeakable and full of glory.

'Came where he was.' He passed by the nature of angels and took upon Him the nature of Abraham.

*That human heart He still retains
Though throned in highest bliss;
And feels each tempted members pains;
For our affliction's His. (Gadsby's 23)*

If the Holy Spirit should bring this salvation into our hearts it would put everything else in its right place. Christ would be first. In all things we should seek first His kingdom, we should see no beauty, no glory anywhere else but in Him; and would ever be conscious of the infinite disparity between His holiness and His glory and our unholiness, defilement and our death. The contrast is very blessed. You will not be glad you are a sinner, but seeing you are a sinner you will rejoice in God the Saviour. Ah, some of you may rejoice! I believe there is a measure of rejoicing before one is blessed with divine pardon and I can but believe there are some here in that stage of experience. You are glad that sin is pardonable. You rejoice in the proclamation of the Gospel as you see in those rich and living and eternal ingredients just that which would bless and save your soul if you could but partake of it and partake of Him. O I believe there is a rejoicing in hope, even in those who as yet have not the full assurance of faith!

'But a certain Samaritan as he journeyed came where he was' - and if he had not the man would never have been able to have come to the Lord - 'And when he saw him, he had compassion on him.'

*This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
He pity ne'er withdrew. (Gadsby's 438)*

And these, His compassions, fail not. It is His love. Love set upon His people from all eternity. Why my friends, if we belong to that people whom He has formed for Himself, what an amazing, unspeakable mercy that is! The Lord tells us by Isaiah how this is done: "Thus saith the Lord that created thee, O Israel and that formed thee O Jacob; fear not, for I have redeemed thee, I have called thee by thy name, thou art mine." That is how it is done. First of all, a creation; He came to this man. It is not a reformation of the old man, but a new creation. 'When he saw him he had compassion on him, and went to him.' - Went to him.

I do feel that with respect to this narrative, it has this peculiarity and blessedness that the poor man was helpless and he was speechless, but the Lord went to him in divine compassion, and He does this still. All the work of salvation is of the same nature, though the circumstances and particulars may differ. You take for instance the conversion of the Apostle Paul which was spectacular really; then you take the conversion of Lydia or of Ruth, but the same thing was wrought in every case. 'He went to him and bound up his wounds.' Well, if the Lord is to come to us in divine compassion, He must find us in this same condition.

Deep, deep are the wounds which sin has made. (Gadsby's 977)

Can you say so with respect to your own case, your own sins? I believe I can, although we shall never know the full depth of iniquity.

A very simple word in the 25th Psalm has much in it: "For Thy name's sake, O Lord, pardon mine iniquity, for it is great;" and if you dissect that text you will find that the prayer is just this - "Pardon mine iniquity." and the remainder of that text are the reasons that faith gives for it, and the first reason is this "For Thy name's sake." "His name shall be called Jesus, for He shall save His people from their sins." "For Thy name's sake, pardon mine iniquity." and the other reason is - "For it is great. How great are your sins, my friends; how deep, how high is your guilt? Have you ever really felt that your sins are as great as yourself. Leave nothing out; not a fibre of your being is untouched. Impregnated with that malignant disease from head to foot, inside and outside. I believe it, I believe it. I have thought sometimes, there is no wonder that we do not get a Chapel full of people. O but there is a secret, a mystery here, a real knowledge of self that by the Holy Ghost will never be left where it is! As sure as you are brought there with this poor man, to be thus stripped, emptied, robbed, wounded, you will have opened to you the glory of Christ in His rich everlasting Gospel. When He comes to you, you will see One that is greater than yourself. When He comes and pours in oil and wine, you will believe that while you have that malignant disease, sin, running through your veins and spreading its poison to the heart, when He pours in the wine of His precious sin-

atonement blood, that that will course through the whole of the soul so that it will make you whiter than snow and leave you without spot, wrinkle or any such thing.

‘And he went to him, and bound up his wounds, pouring in oil and wine.’ Wine, in the Scripture sets forth both the precious sin-atonement blood of Christ and also the wine of the kingdom, the wine of the love of God; and they are the ingredients of this wine. O the love of God is in the precious blood, sufferings and death of the Lord Jesus! But not only so, there is the oil and that is the anointing of the Holy Ghost, who takes of the things of Christ and pours them into the soul, makes application of them, takes of the things of the Gospel, and faith becomes the substance of them. So you see, this Good Samaritan, in His journeying, He said of Himself in the 8th chapter of Proverbs, "I lead in the paths of righteousness, in the midst of the paths of judgment." You see Him travelling. He was casting up a highway through the wilderness as a forerunner, and that right in the midst of the paths of judgment; He went through it. The law judged Him and meted out judgment to Him in His temptations, in His sufferings, in its demands, and in His agony in the garden, His precious death. Right through the midst of the paths of judgment did this Good Samaritan go, in order to receive sinners and come where they are. But the Holy Ghost, which is as oil in His anointings, brings the benefit, the virtue, and the saving effects of Christ into the soul, communicates His life, and imputes the righteousness of Christ.

‘And he went to him, and bound up his wounds, pouring in oil and wine.’ So the Holy Ghost takes the Word of God and makes the name of Christ as ointment poured forth, and His Word as ointment. The promises - O the comfort of them when they are made over in a sinner's heart. Why you get more than the thing promised, you get Him who promised it, and that is more. Has the Holy Ghost ever brought the Word of God into your heart? "He sent His Word and healed them."

‘But a certain Samaritan, as he journeyed, came where he was.’ O to be that certain man, that certain man; chosen man "Blessed is the man whom Thou chooseth and causeth to approach unto Thee." ‘Pouring in oil and wine and setting him on his own beast.’ The beast on which He sets poor sinners when He takes them out of Job's ditch is the Gospel. I do not know of anything in the Word of God that would warrant us to conclude any other interpretation, and it is a truth that we sing -

*The Gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation of my hope,
In oaths, and promises, and blood. (Gadsby's 83)*

And if, poor sinner, He comes where you are in all your wretchedness and woe, and lifts you up, raises the poor out of the dust and lifts the beggar from the dunghill, and sets you upon the blessed Gospel, you will understand from your own experience the first two verses in the 40th Psalm; "He brought me up also out of a horrible pit and miry clay and set my feet upon a rock and established my goings." O how some of you have needed that and pleaded it. Those who stagger, those who sink and sink; but it is these people that get safe to heaven, those that are ever sinking, yet they swim. The lame take the prey, the last are first.

I remember a dear old minister now in heaven. I met him in Tunbridge Wells and asked him how he was He said 'Sinking, sinking, sinking!' I was just there. But they are the people that rise. It does not look like it. To see some of the stout-hearted, those who feel that if you have once known that you are in Christ, once known that your sins are forgiven, you have no business to ever doubt again - but clouds obstruct the sun, we are not in heaven yet. We have got a body of sin and death yet.

'Set him on his own beast, and brought him to an Inn.' O this is the way that people are brought into the Church under the sound of the Gospel. It is a joyful sound and they are the only people that think so. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." - and it is the only light we can walk in. That light which enlightens our darkness, that light in which David found consolation; "Why art thou cast down O my soul shy art thou disquieted within me? Hope thou in God, for I shall yet praise Him for the light of His countenance."

Of course, as we are journeying on it is good to love the habitation of God's House, the place where His honour dwells. Yes, it is well to truly feel –'Brought him to an inn.'

I love to meet among them now; (Gadsby's 938)

But we are only passengers; it is only an Inn. There is a marvellous provision in the Inn "Go ye out into the highways and hedges" and find these poor, wounded, robbed and half-dead people, and compel them to come in. 'Brought him to an Inn' where there is food, clothing, warmth. What a change : Have you ever known this in your soul, as the Lord, by His Spirit, even now sometimes gathers you from all your anxieties and the things that vex and try, things that disappoint and fill you with fear, but you enter through the doors as into an Inn? We are passing on, you are wayfaring men, but you turn aside; and you find in the presence of the Lord a fullness of joy. You forget your misery, have a glimpse of the inheritance of the saints in light.

Well, I have desired that the Lord might find any who may be in such a case and the blessing and comfort of it is - the Lord knew that man was going from Jerusalem to Jericho, He knew where to find him, He knew what to take with Him what then?

*Thou, O Christ, art all I want;
All in all in Thee I find; (Gadsby's 303)*

Amen.