

# GOOD CHEER FROM CHRIST'S CALL AND FROM HIMSELF

## NO. 3277

A SERMON  
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*“And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.  
 And when he heard that it was Jesus of Nazareth, he began to cry out, and say,  
 Jesus, thou Son of David, have mercy on me.  
 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called.  
 And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.  
 And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.  
 And Jesus said unto him, Go thy way; thy faith hath made thee whole.  
 And immediately he received his sight, and followed Jesus in the way.  
 Mark 10:46-52*

[Another sermon by Mr. Spurgeon upon the same text is #266, The Blind Beggar]

THE blind man described in this narrative is a picture of what I earnestly desire that every hearer and reader of my sermons may become. In his first condition, Bartimaeus was a type of what the sinner is by nature—blind, hopelessly blind, unless the healing Savior shall interfere and pour in upon him the light of day. It is not, however, to this point that we shall now turn our thoughts, but to his conduct while seeking sight. This man, by God's great mercy, so acted that he may be held up as an example to all who feel their spiritual blindness and earnestly desire to see the light of grace.

Several of the blind men of Scripture are very interesting individuals. There was one of the them, you remember—the man born blind—who baffled the Pharisees by answering them with cool courage mixed with shrewdness and mother wit. Well might his parents say that he was of age, for he had all his wits about him. Blind as he had been, he could see a great deal—and when his eyes were opened, he proved beyond all dispute that his questioners deserved the name of “blind Pharisees” which the Lord Jesus gave them.

Bartimaeus, the son of Timaeus, is a notable character. There is a sharp-cut individuality and crispness of style about him which makes him a remarkable person. He is one who thinks and acts for himself, is not soon daunted nor easily swayed, makes sure of what he knows, and when he is questioned gives a clear reply.

I suppose that as he sat in the midnight darkness which was his perpetual lot, he thought much. And having heard that from the seed of David there had arisen a great Prophet who wrought miracles and preached glad tidings to the poor, he studied the matter over and concluded that His claims were true. A blind man might well see that fact, if at all familiar with Old Testament prophecy.

And as he heard more and more of Jesus, and compared Him with the prophetic description of the coming King, he felt convinced that Jesus was the promised Messiah. Then, he thought within Himself, “If He were ever to come this way, I would announce myself as one of His followers. I would proclaim Him King, whether others acknowledged His royalty or not. I would act as a herald to the great Prince and shout aloud that He is the Son of David.”

Then he further resolved to seek the pity of the Messiah and beg for his sight, for it was foretold that the Messiah would come to open blind eyes. This resolution he had so long dwelt upon that when the

time did come, and he heard that Jesus passed by, he immediately availed himself of the opportunity, and cried out with all his might, "Thou Son of David, have mercy on me." Oh, that you who read these lines would think over the claims of Jesus and come to the same conclusion as the blind beggar of Jericho!

Learn a simple lesson from this man, I pray you. He made use of what senses he had. He could *hear* if he could not see. We have heard persons talk about their natural inability to perform gracious acts and we have not answered them because it will be time enough to talk of what they cannot do when they have done what they can do. There are some things which we are sure they can do, and these they have neglected—it is mere hypocrisy, therefore, for them to be pleading want of power when they do not use the strength they have.

They do not constantly hear the Gospel, or if they do, they do not listen with attention and consequently, they do not get faith, for "faith cometh by hearing." In the case of Bartimaeus, everything was honest and sincere—the man had no eyes, but he had ears and a tongue, and he took care to use the faculties which remained to him, so that when the Savior passed by—he cried to Him with all his might. He made his confession of faith and offered, at the same time, a personal petition for mercy as he cried aloud, "Thou Son of David, have mercy on me."

I wish to drive at one point only—which will stand out clearly when I have finished. But I must go a little roundabout to compass my design. May the Holy Spirit dictate every word!

**I.** My first remark is, that this man is a pattern for all seekers because **HE SOUGHT THE LORD UNDER GREAT DISCOURAGEMENTS.**

He cried to the Lord Jesus so loudly, so unceremoniously, and at so unseasonable a time, as others thought, that they checked him, and bade him hold his peace. But this was like pouring spirits upon a fire and it only made him the more intense in his pleading.

Notice his first discouragement—*no one prompted him to cry to Christ.* No friend lovingly whispered in his ears, "Jesus of Nazareth passes by. Now is your opportunity. Seek His face!" Possibly you, dear friend, may have been so neglected that you have sighed out, "No man careth for my soul." Then yours is a parallel case to that of Bartimaeus.

Very few can fairly thus complain if they live among lively Christians, for, in all probability, they have often been invited, entreated, and almost compelled to come to Christ. Some even complain of Christian importunity and are weary of it, not liking to be spoken to about their souls. "Intrusion," it has been called by some cavilers, but indeed it is a blessed intrusion upon a sinner, slumbering in his sin over the brink of hell, to disturb his slumbers, and arouse him to flee for his life.

Would you not think it very ridiculous, were a house on fire, if the fireman declined to fetch anybody out of the house because he had not been introduced to the family? Must he send his card up and obtain leave to enter? I reckon that a breach of courtesy is often a most courteous thing when the desire is the benefit of an immortal soul. If I say a very personal thing and it arouses anyone to seek and find salvation, I know that he will never blame me on that score.

Still, a person may reside where there is no one to invite him to seek Jesus, and if so, he may recall the example of this man, who, all unprompted, sought the Savior's aid. He knew his need without telling, and believing that Jesus could give him his eyesight, he did not need pressing to pray to Him. He thought for himself, as all ought to do.

Will not you do the same, my dear friend, especially on a matter so weighty as the salvation of your own soul? What if you have never been the subject of friendly importunities and entreaties, yet you ought not to require them. You are possessed of your reason—you know that you are already sinful and will be lost forever unless the Lord Jesus saves you—does not common sense suggest that you should cry to Him at once!/? Be at least as sensible as this poor blind beggar and let the voice of your earnest prayer go up to Jesus, the Son of David.

The discouragement of Bartimaeus was still greater, for when he did begin to cry, *those around discouraged him.* Read the forty-eighth verse, "*Many* charged him that he should hold his peace." Some

for one reason, and some for another, charged him that he should hold his peace. They did not merely advise him, but they “*charged* him.” They spoke like people in authority. “Be quiet, will you? Be still! What are you at?”

Judging him to be guilty of a grave impropriety in disturbing the eloquence of the great Preacher, they would have hushed him to silence. Those who do not smart under a sense of sin often think awakened sinners are out of order and fanatical when they are only in earnest. The people near the blind beggar blamed him for his bad taste in shouting so loudly, “Thou Son of David, have mercy on me.”

But he was not to be stopped. On the contrary, we are told that “*he cried the more,*” and not only the more, but “*the more a great deal,*” so that it was time wasted to try to silence him. One man thought that surely he would put him down, and therefore spoke most peremptorily, but he gained nothing by the effort, for the blind man shouted still more lustily, “Thou Son of David, have mercy on me.”

Here was an opportunity for having his eyes opened and he would not miss it to please anybody. Folks around him might misjudge him, but that would not matter if Jesus opened his eyes. Sight was the one thing needful, and for that he could put up with rebuffs and reproaches. To him, discouragements were encouragements, and when they said, “Be silent,” he cried the more a great deal. His manhood and determination were developed by opposition.

Friend, how is it with you? Can you defy the opinion of ungodly men and dare to be singular that you may be saved? Can you brave opposition, and discouragement, and resolve that, if mercy is to be had, you will have it? Opposers will call your determination obstinacy, but never mind, your firmness is the stuff of which martyrs are made. In a wrong cause, a strong will creates incorrigible rebels, but if it be sanctified, it gives great force to character and steadfastness to faith.

Bartimaeus must have sight, and he will have sight, and there is no stopping him—he is blind to all hindrances and pushes through. He had been begging so long that he knew how to beg importunately. He was as sturdy a beggar with Christ as he had been with men and so he followed up his suit in the teeth of all who would stave him off.

There was, however, one more discouragement that must have weighed on him far more than the want of prompting and the presence of opposition—*Jesus did not answer him at first*. He had evidently, according to the run of the narrative, cried out to Jesus many times, for how else could it be said, “he cried the more a great deal”? His cry had waxed stronger and stronger, but yet there was no reply.

What was worse, the Master had been moving on. We are sure of that, because we are told in the forty-ninth verse that Jesus, at length, “stood still,” which implies that, before this time, He had been walking along, speaking to the crowd around Him as He went. Jesus was passing away—passing away without granting his desire, without giving a sign of having heard him.

Are you, my friend, one who has cried for mercy long and found it not? Have you been praying for a month and is there no answer? Is it longer still? Have you spent weary days and nights in waiting and watching for mercy? There is a mistake at the bottom of the whole affair which I will not explain just now, but I will tell you how to act.

Even if Jesus does not appear to hear you, be not discouraged, but cry to Him “the more a great deal.” Remember, He loves importunity, and sometimes He waits a while on purpose that our prayers may gather strength—and that we may be the more earnest. Cry to Him, dear heart. Be not desponding. Do not give up in despair. Mercy’s gate has oiled hinges and it swings easily—push at it again.

If you will use the knocker long enough, the porter will appear to you and say, “Come in, thou blessed of the Lord, wherefore standest thou without?” Do have the courage of this poor blind man and say, “Though for a while He may not hear me, yet still will I confess Him to be the Son of David, and so avow that He is able to save me, and still I will cry to Him, ‘Thou Son of David, have mercy on me.’”

Note, then, that this blind man is an example to us, because he did not take much notice of discouragements, whatever they were. He had within himself a spring of action which none could dry up. He was resolved to draw near to the Great Physician and put his case into His hands. O my dear friend, let this be your firm determination and you too shall yet be saved.

**II.** Observe, in the second place, that there came a change over the scene. "Jesus stood still, and commanded him to be called." Here we see him under a warmer and brighter light for a moment, and we remark that **AFTER A WHILE HE RECEIVED ENCOURAGEMENT.**

The encouragement was not given to him by our Lord, but by the same persons who had formerly rebuked him. Christ did not say to him, "Be of good comfort," because the man was not in need of such a word. He was by no means backward, or disconsolate, or staggered by the opposition he had met with. Jesus Christ said, "Be of good cheer" in the case of the poor paralytic man who was let down by cords from the roof, because he was sad at heart.

But this man was already of good courage and therefore the Savior gave him no superfluous consolation. The onlookers were pleased with the hope of seeing a miracle and so offered their encouragements, which were not of any great worth or weight, since they came from lips which a few minutes before had been singing quite another tune.

At this time, I wish to give to all anxious souls, who are trying to find their Savior, some little word of cheer, and yet I warn them not to think too much of it, for they need something far better than anything that man can say. The comfort given to Bartimaeus was drawn from the fact that Christ called him. "Be of good comfort, rise; *he calleth thee.*"

To every sinner who is anxious to find Jesus, this is a note from the silver trumpet. You are invited to Jesus and need not therefore be afraid to come. In one sense or another, it is true of all who hear the Gospel, "He calleth thee," and therefore to everyone of our hearers we may say, "Be of good cheer."

First, it is true that Jesus calls each one of us *by the universal call of the Gospel*, for its message is unto all people. Ministers are bidden to go into all the world and preach the Gospel to every creature. You, my friend, are a creature, and consequently, the Gospel has a call for you, "Believe on the Lord Jesus Christ, and thou shalt be saved."

We are bidden to preach the Gospel of the kingdom throughout all nations, and to cry, "Whosoever will, let him take the water of life freely." "Whosoever." There is no limit to it, and it would be a violation of our commission if we would attempt to enclose what God has made as free as the air and as universal as manhood. "The times of this ignorance God winked at, but now commands all men everywhere to repent." This is the universal call. "Repent ye, and believe the gospel." In this there is comfort of hope for all who desire to come to God.

*"None are excluded hence but those  
Who do themselves exclude;  
Welcome, the learned and polite,  
The ignorant and rude."*

But there is still more comfort in what, for distinction's sake, we will name *the character call*. Many promises in the Word of God are directed to persons of a certain character. For instance, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do you labor? Are you heavy laden? Then Christ specially calls you and promises rest *to you* if you come to Him.

Here is another, "Ho, everyone that thirsteth, come ye to the waters." Are you thirsting after something better than this world can give? Then the Lord bids you come to the waters of His grace. "And he that has no money, let him come." Is that you? Are you destitute of merit—destitute of everything that could purchase the favor of God? Then you are the person whom He specially invites.

We find a very large number of invitations, both in the Old and New Testament, addressed to persons in certain conditions and positions. And when we meet with a person whose case is thus anticipated, we are bound to bid him be of good cheer, because the Lord is plainly calling him.

Next, there is *a ministerial call*, which is made useful to many. At times, the Lord enables His servants to give calls to people in a very remarkable way. They describe the case so accurately, even to the little touches, that the hearer says, "Somebody must have told the preacher about me." When

personal and pointed words are thus put into our mouths by the Holy Spirit, we may give our hearer comfort and say, "Arise, he calleth *thee*."

What said the woman of Samaria? "Come, see a man which told me all things that ever I did: is not this the Christ?" When your inmost secrets are revealed—when the Word of God enters you as the priest's keen knife opened the sacrificial victim, laying bare your inward and secret thoughts and intents, you may say, "Now have I felt the power of that Word which is quick and powerful. Oh, that I might also know its healing power!"

When a call to repentance and faith comes on the back of a minute personal description, you may assuredly gather that the Lord has sent this message especially to you—and it is your right and privilege at once to feel the comfort of the fact that Jesus calls *you*. "To you is the word of this salvation sent."

Yet there is another call which overtops these three, for the universal call and the character call and the ministerial call are none of them effectual to salvation unless they are attended with the Holy Ghost's own personal and *effectual call*.

Dear friend, when you feel within yourself a secret drawing to Christ which you do not understand, but yet cannot resist—when you experience a tenderness of spirit, a softness of heart towards the Lord—when your soul kindles with a hope to which it was previously a stranger, and your heart begins to sigh and almost to sing at the same time for love of God—when the Spirit of God brings Jesus near you, and brings you near to Jesus—then we may apply to you this message, "Be of good comfort, rise; he calleth *thee*."

**III.** Thus have I tried to set this man before you as receiving comfort. But we shall see that HE OVERLEAPED BOTH DISCOURAGEMENT AND ENCOURAGEMENT, AND CAME TO JESUS HIMSELF.

Bartimaeus did not care one whit more for the comfort than he did for the rebuffs of those around him. This is a point to be well-observed. You who are seeking Jesus must not rest in *our* encouragements, but press on to Jesus. We would cheer you, but we hope you will not be satisfied with our cheering. Do what this blind man did.

Let us read the text again—"Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth *thee*. But (it should be "but" not "and") he, casting away his garment, rose, and came to Jesus." He did not give them a "thank you" for their comfort. He did not stop half a minute to accept or to reject it. He did not need it—he wanted Christ and nothing else.

Dear friend, whenever any man with the best intentions in the world, tries to comfort you before you believe in Jesus, I hope you will pass him by and press on to the Lord Himself, for all comfort short of Christ Himself is perilous comfort. You must come at once to Christ. You must hasten personally to Jesus, and have your eyes opened by Him. You must not be comforted till He comforts you by working a miracle of grace.

I fear we pamper you too much in unbelief, applying balm that does not come from the mountains of myrrh, nor from the sacrifice of our redeeming Lord. I fear that we talk as if there were balm in Gilead, but there is none anywhere except at Calvary. If there is a balm in Gilead, the Lord inquires, "Why then is not the health of the daughter of My people recovered?" The ointment of Comfort-apart-from-Christ has been tried long enough and has healed none. It is high time to point you to Christ Jesus Himself.

Even the consolation to be drawn from the fact of a man's being called requires much caution in its use, lest we do mischief with it. The true eye-salve is with Jesus Himself, and unless the soul comes actually into personal contact with Christ, no other comforts ought to satisfy it, for they cannot save. Note with admiration, then, that this man did not content himself with the best comforts that friendly lips could utter, but he was eager to reach the Son of David.

We read first that *he arose*. He had been sitting down before, wrapped up in his great cloak, in which he had often sat begging, and now that he heard that he was called, he, according to some versions,

“leaped to his feet.” The expression may be, perhaps, too strong, but at least he rose up eagerly and was no laggard. His opportunity had come, and he was ready for it, nay, hungering for the gift.

Now, dear friend, I pray you, let neither discouragements nor comforts keep you sitting still, but rise with eagerness. Oh, be stirred up to seek the Lord! Let all that is within you be aroused to come unto the Savior.

The blind man was on his feet in far less time than it takes to tell. And as he rose, *he flung off his old cloak*, which might have hindered him. He did not care what he left or lost so long as he found his sight. His mantle had, no doubt, been very precious to him many a time when he was a poor beggar, but now that he wanted to get to Jesus, he flung it away as if it were nothing worth, so that he might get through the throng more quickly, and reach the One in whom his hopes centered.

So then, if anything impedes you in coming to your Savior, fling it off. God help you to be rid of self and sin, and everything that is in the way. If any ill company you have been accustomed to keep, if any bad habit into which you have fallen, if anything dear as life, hinders you from simple faith in Jesus, regard it as an evil to be renounced. Off with it and make a rush to Him who calls you.

Now, even now, draw near and cast yourself at the Redeemer's feet. Say within yourself, “Encouraged or discouraged, I have weighed the matter, and I perceive that faith in Christ will save me. Jesus Christ will give me peace and rest, and I mean to have Him at once, whoever hinders or helps.”

Then we are told that *he came to Jesus*. He did not stop halfway, but emboldened by Christ's call, he came right up to Him. He did not stay with Peter, or James, or John, or any of them, but he came to Jesus. Oh, that you, my friend, may have faith in Jesus Christ, and trust in Him at once, putting your case by a distinct and personal act into Jesus Christ's hands that He may save you!

Our Lord was well aware that this man knew His name and character, and so without giving him further instruction, He addressed him in these words, “What wilt thou that I should do unto thee?” Our Lord's addresses to persons were usually based upon their condition. He knew that this man very clearly understood what he wanted and so He put the question that he might only give the answer. “What wilt thou that I should do unto thee?”

“Lord,” said he, “that I might look up,” or as our version has it, “that I might receive my sight.” Go, dear friend, to Jesus whether comforted or discouraged, and tell Him what ails you. Describe your case in plain words. Do not say, “I cannot pray. I cannot find language.” Any language will do if it be sincere. In the matter of speech, Jesus does not need hyacinths from a conservatory—He is delighted with field flowers plucked from any hedge where you can find them.

Give to Him such words as come first to hand when your desires are fully awake. Tell Him you are a wretch undone without His sovereign grace. Tell Him you are a sinner worthy of death. Tell Him you have a hard heart. Tell Him you are a drunkard, or a swearer, if such be the case. Tell Him all your heart, as the woman did of whom we read in the Gospel.

Then tell Him that you need forgiveness and a new heart. Speak out your soul and hide nothing. Out with it! Out with it! Do not stay listening to sermons or consulting with Christian friends, but get to your chamber and speak with Jesus. This will do you good. It may be well to go into an inquiry room to be helped by an earnest evangelist, but it is infinitely better to make your own chamber your inquiry room, and there inquire of the Lord Himself on your own account. May the divine Spirit lead you to do this *now*, if you have never accepted Jesus before.

So, when Bartimaeus had stated his case in faith, he received more than he had asked for. He received salvation—so the word may be rendered.

*He was made whole, and so saved.* Whatever, therefore, had caused his blindness was entirely taken away—he had his sight and he could look up a saved man. Do you believe that Jesus Christ is as able to save souls as He was to heal bodies? Do you believe that, in His glory, He is as able to save now as He was when He was a humble man here below? Why, if there be any difference, He must have much more power than He had then.

Do you believe that He is the same loving Savior now as He was when here on earth? O soul, I pray you to argue this out with yourself and say, "I will go to Jesus straight away. I never find that He cast out any—why should He cast out me? No bodily disease baffled Him and He is Master of the soul as well as of the body—why should my soul-disease baffle Him? I will even go and lie at His feet and trust Him, and see whether He will save me or not. Discouraged or encouraged, I will have done with men, and I will go to the Savior."

That is the lesson which I would have every unsaved soul learn. I would have him go beyond the outward means of grace to the secret fountain of grace, even to the great sacrifice for sin. Go to the Savior Himself whether others cheer you or frown upon you. Dejected, rejected, neglected, yet come to Jesus and learn that you are elected to be perfected in Him.

One thing more and I have done. I want this man to be an example to all of us, if we get a blessing from our Lord, and are saved. *Having found Christ, he stuck to Him.* Jesus said to him, "Go thy way." Did he go his way? Yes, but what way did he choose? Read the last sentence—"He followed Jesus in the way." The way of Jesus was *his* way. He in effect said, "Lord, I do go my way when I follow You. I can now see for myself and can therefore choose my way, and I make this my first and last choice—that I will follow You in every pathway which You do mark out."

Oh, that everyone who professes to have received Christ would actually follow Him! But alas, many are like those nine lepers who received healing for their bodies, but only one of them returned to praise Him. Great numbers, after revival services, are like the nine lepers—they declare that they are saved, but they do not live to glorify God. Why is this—"Were there not ten cleansed?" In great disappointment we inquire, "Where are the nine?" Alas, we ask with bleeding hearts, "Where are the nine?" They are not steadfast in our doctrine and fellowship, or in breaking of bread. They are neither active in service nor exemplary in character. Where are they? Where? Echo answers, "Where?" But this man was of a nobler breed—immediately after he received his sight, he "followed Jesus in the way."

He used his sight for the best of purposes. He saw his Lord and kept to His company. He determined that He who gave him his eyes should have his eyes. He could never see a more delightful sight than the Son of David who had removed his blindness, and so he stayed with Him that he might feast his eyes upon Him. If God has given your soul peace and joy and liberty, use your newfound liberty in delighting yourself in His dear Son.

Bartimaeus became Christ's avowed disciple. He had already proclaimed Him as the royal Son of David and now he determined to be one of David's band. He enlists under the Son of David and marches with Him to the conflict at Jerusalem. He stayed with our great David in the hold, to share His persecutions, and to go with Him to death itself. We are told that he went with Jesus in the way, and that way was up to Jerusalem, where his Leader was soon to be spit upon, and to be mocked, and to be crucified. Bartimaeus followed a despised and crucified Christ.

Friend, will you do the same? Will you fare as He fared, and endure reproach for His sake? Brave men are wanted for these evil times—we have too many of those thin-skinned professors who faint if society gives them the cold shoulder. Power to walk with the crucified Lord into the very jaws of the lion is a glorious gift of the Holy Ghost. May it rest on you, dear friend, to a full degree! May the Spirit of God help you!

This Bartimaeus, the son of Timaeus, is a fine man. When he is once really aroused, you can see that he possesses a firm, decided, noble manhood. Many nowadays bend to every breeze, like the osier by the stream, but this man held his own. Most men are made of soft material, which will run into every mold, but this man had stern stuff within him.

When he was a blind man, he cried till he received his sight, though Peter, and James, and John forbid him. And when he became a seeing man, he followed Jesus at all costs, though shame and spitting lay before him. It is our impression that he remained a steadfast and well-known disciple of Jesus, for Mark, who is the most graphic of all the Gospel writers, always means much by every stroke of his pen, and he mentions him as Bartimaeus, whose name signifies, "son of Timaeus."

And then he further explains that his name really has that meaning. A name may not be actually correct, for many a Johnson is not the son of John, many a Williamson is not the son of William, and so there might possibly have been a Bartimaeus who was not the son of Timaeus. Mark, however, writes as if Timaeus was very well known and his son was known too. The father was probably a poor believer known to all the church, and the son made his mark in the Christian community. I should not wonder if he was what we call "a character" in the church—known to everybody for his marked individuality and force of mind.

If, my friend, you have been long in seeking salvation, and have become discouraged, may the Lord give you resolution to come to Jesus Christ this very day. Bring that firm, steadfast mind of yours, and bow it to Jesus, and He will accept you and end your darkness. Under His teaching you may yet become a marked man in the church, of whom in later years believers will say, "You know that man—that grievous sinner while he was unsaved, that eager seeker when he was craving mercy, that earnest worker after he became a believer—he will not be outworked by anybody. He is a true man and gives his whole heart to our Lord."

I shall be delighted beyond measure if you should be such a convert—a man who will not need looking after, but a determined man, resolute to do right, cost what it may. Such persons are a great gain to the good cause. Gently would I whisper to each one of you—*Will not you be one of them?*

### EXPOSITION BY C. H. SPURGEON

#### LUKE 10:25-37

[There is a sermon by Mr. Spurgeon upon the whole of this passage #1360, The Good Samaritan]

**Verses 25-26.** *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou?*

That was a most appropriate answer to a lawyer. "You ask me what you should do—well, you profess to be a teacher of the law, you ought therefore to know what is written in the law."

**27-28.** *And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.*

This lawyer was one of those people who know the law, yet do it not. No doubt Jesus struck the nail on the head when he gave him that very pertinent answer, "This do, and thou shalt live." This lawyer was trying to live by teaching the law, by his knowledge of it, but Christ insists that nothing will do but a practical carrying out of its precepts.

**29.** *But he, willing to justify himself, said unto Jesus, And who is my neighbor?*

He probably meant to say, "I have not any neighbors. I have no near relations. My father and mother are dead and gone, I have no brothers and sisters, and therefore I may be excused from the duty of loving anyone else as I love myself." Jesus did not answer the lawyer's question, "Who is my neighbor?" He did not turn the eyes of the man to the poor mendicants who needed charity, but he made him look at himself.

**30-31.** *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.*

This priest had been up to the temple to perform his part of the service—he was much too good, in his own opinion, to go and touch a man who was wounded. "He passed by on the other side."

**32.** *And likewise a Levite, when he was at the place, came and looked on him,*

He did a little more than the priest, who would not even cross the road.

**32-34.** *And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 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,*

Denying himself, therefore, because, of course, he had to walk,—

**34-35.** *And brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence,—*

A much more valuable sum than two pence of our money,—

**35-36.** *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. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?*

He might have said, “The Samaritan,” but he would not, for the Jews hated them.

**37.** *And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

Here was a dismissal, and here was a commission too. Jesus dismissed him. “I have nothing more to say to you. ‘Go.’” Here was the commission. “Do thou likewise.” Alas! I am afraid that, after most sermons people get the dismissal, “Go,” but they forget the commission—“Go, and do thou likewise.” It is your privilege as well as your duty, O Christians, to assist the needy and whenever you discover distress, as far as lies in you, to minister practically to its relief.

Taken from The Metropolitan Tabernacle Pulpit C. H. Spurgeon Collection. Only necessary changes have been made, such as correcting spelling errors, some punctuation usage, capitalization of deity pronouns, and minimal updating of a few archaic words. The content is unabridged. Additional Bible-based resources are available at [www.spurgeongems.org](http://www.spurgeongems.org).