



# He Is Our Righteousness

---

LEADER'S GUIDE

---

**Session 4:**  
“Go and Do Likewise”

© 2018 The Lutheran Church—Missouri Synod  
1333 S. Kirkwood Road  
St. Louis, MO 63122  
888-THE LCMS • [lcms.org/ctcr](http://lcms.org/ctcr)

The quotations from Luther's Works in this publication are from the American Edition:  
vol. 79 © 2016 by Concordia Publishing House, all rights reserved.

This work may be reproduced by churches and schools for their own use in the study  
of the Scriptures. Commercial reproduction, or reproduction for sale, of any portion  
of this work or of the work as a whole, without the written permission of the copyright  
holder, is prohibited.

Art: Thinkstock/sedmak





# He Is Our Righteousness

## LEADER'S GUIDE

### Session 4: “Go and Do Likewise”

Luke 10:37

#### The Final Verse — Luke 10:37

We still have one verse to cover. The first half of verse 37 is the lawyer's response to Jesus' concluding question. The lawyer, who began by wanting to test Jesus, now gets tested himself. Does he pass the test? Some have pointed out that the lawyer does not respond simply, “the Samaritan,” and they take that as an indication that the lawyer's heart has not changed much yet.<sup>1</sup> Jesus, however, makes no comment as He had done earlier in response to the lawyer's answer. At the center of the parable is the quality of mercy, and the lawyer's response does serve to emphasize that point.

And yet, Jesus doesn't say, “You have answered correctly. Goodbye.” Jesus adds a command, and, for many, this is the mortal blow to any attempt to see in the Samaritan a picture of the Christ. When Jesus tells the lawyer to “go and do likewise,” isn't that all the proof we need that Jesus is doing nothing more than setting before the lawyer the high and uncompromising standard of the Law?

First of all, this, too, is a correction of the lawyer's ill-framed questions. When looking at the lawyer's “Leading Question

No. 1,” we noted the importance of the tense of the participle used in his question. Tense is equally important here — and equally difficult to see in our English translations. Jesus' words in Greek are πορεύου καὶ σὺ ποιεὶ ὁμοίως (*poreuou kai sy poiei omoiōs*; “you go and you do likewise”). Both of the imperatives, “you (singular) go!” and “you (singular) do!” are present imperatives and could be translated “you be going!” and “you be doing.” As Plummer points out, “It is no single act, but lifelong conduct that is required.”<sup>2</sup> The lawyer's “After I have done what?” cannot stand here; the jailer's “What must I be doing?” is the only possible question for the sinner to ask.

That, however, may seem to be simply dodging the most damaging aspect of this final word of Jesus to the lawyer. How can it be any better or even any more likely to require the lawyer to meet the standard set by our Lord Himself rather than the standard set by the Law that God gave to His people? The former possibility is by no means foreign to biblical thought and is a teaching made explicit by Jesus

<sup>1</sup> Cf. Plummer, 289.

<sup>2</sup> Plummer, 289.

on several occasions. Did not God the Lawgiver also say, “You shall be holy to me, for I the Lord am holy” (LEV. 20:26)? And isn’t the new command given by Jesus to those who follow Him, “Continually love (ἀγαπάτε [*agapate*]: 2nd person plural *present* imperative active) one another, just as (καθὼς; *kathōs*) I have loved you”? Luke 10:21–22 has been called “a meteorite fallen from the Johannine sky” because Jesus’ words here sound so much like the Jesus we know from John’s Gospel.<sup>3</sup> Those two verses, however, are hardly alone in building connections between Luke and John. The parable of the Good Samaritan would be a perfect illustration for a sermon on 1 John 4:13–21, would it not?

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. We love because he first loved us. If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother.

## What connections do you see between our parable and this passage from 1 John?

We let Luther have the final word among us:

This is our chief article, the doctrine of faith, which tells us that we cannot help ourselves, nor can any works or teaching of the Law, but He must begin it in us. He does not drive us with the Law if we perceive our sins and misery (for that belongs to the secure spirits such as this scribe, who do not want to be called sinners), but He sincerely takes pity on us, befriends and comforts us through His Word, Himself binds up the wounded, puts us on His animal, nurses and tends to us. He Himself had to carry out our redemption by Himself, take our place, and bear on His body our sins and need. He Himself also

proclaims this to us and gives us the comforting words through which we are bandaged and healed.<sup>4</sup>

And again:

Look, this is the teaching and power of the Gospel and the treasure by which we are saved. It brings us to the point of also beginning to fulfill the Law. Where the great, unfathomable love and kindness of Christ are known and believed, love both for God and for our neighbor also flows from it. Through such knowledge and consolation the Holy Spirit moves the heart to be friendly to God, gladly to praise and thank Him as we should, to guard against sin and disobedience, and willingly to submit to serving and helping everyone. Wherever it still feels its weakness, it fights against its flesh and the devil by calling upon God, etc. Thus the heart always lifts itself up to Christ in faith; if it does not satisfy the Law itself, it takes comfort that He fulfills it and gives and imparts to the heart His fullness and strength. In this way He always remains our righteousness, redemption, holiness, etc. [cf. 1 COR. 1:30].<sup>5</sup>

## Concluding Discussion Questions

1. How does Jesus answer the man’s questions about salvation and the requirements of the Law? Or, to ask it another way, how does Jesus teach the lawyer that he is asking the wrong questions?
2. Two common misunderstandings about justification are: (1) “Whether it’s my works or my faith, it doesn’t matter — in the end, the deciding factor in my salvation is still me”; and (2) “Because I’m saved by grace, I don’t have to do anything for anybody. I have no neighbor but Jesus, and I know He always loves me.” How does the parable of the Good Samaritan challenge these two misunderstandings? (The two concluding Luther quotes should help here.)
3. How does the message of the parable as presented here impact the way you read the following passage, the story about Martha and Mary? Read Luke 10:38–41. Does that episode raise similar questions about the relationship between serving God and being served by Him? How do the two passages teach mutually reinforcing messages about the “one thing necessary”?
4. What have you learned about the doctrine of justification by grace through faith from this study?

<sup>3</sup> Fitzmyer, 866.

<sup>4</sup> LW 79:62 §40. Cf. Luther, 53 §40.

<sup>5</sup> LW 79:63 §43. Cf. Luther, 54 §43.

