

Go and Do the Same

Luke 10:25-37 (NASB)

²⁵ And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" ²⁶ And He said to him, "What is written in the Law? How does it read to you?" ²⁷ And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF." ²⁸ And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE." ²⁹ But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

The Good Samaritan

³⁰ Jesus replied and said, "A **man** was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. ³¹ And by chance a **priest** was going down on that road, and when he **saw** him, he **passed by on the other side**. ³² Likewise a **Levite** also, when he came to the place and **saw** him, **passed by on the other side**. ³³ But a **Samaritan**, who was on a journey, came upon him; and when he **saw** him, he felt **compassion**, ³⁴ and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. ³⁵ On the next day he took out **two denarii** and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.' ³⁶ **Which of these three** do you think proved to be a neighbor to the man who fell into the robbers' hands?" ³⁷ And he said, "**The one who showed mercy** toward him." Then Jesus said to him, "**Go and do the same.**"

Introduction

In the past two weeks, we have been watching the racial tension, protests, and riots unfolding across America, Europe, Australia, even in our own towns. People clamor "Justice! Black Lives Matter! Stop police brutality!" I hear them. As I witness them each day, my heart aches. I feel the pain of the families of Ahmaud Arbery, Brionna Taylor, and George Floyd. Our hearts and prayers go out to them.

These are nothing new to us, though. We have been witnessing and dealing with such age-old problems in human history: prejudice, hate, oppression, injustice, fear, contempt, violence, and revenge. No doubt that we must address these issues. However, not in the ways some people lash out their frustration and anger. Not through revenge. Nor through riots, looting, or destruction of businesses. But through Jesus. True reform comes from the change in heart. It comes through the transformation of people into the image of God. Jesus is in that business. He is the answer for our problems. More specifically, the solution is forgiveness, reconciliation, compassion, and love in Christ. The spirit of solution is found in today's text: in the Story of the Good Samaritan. Most of us are familiar with that story.

Once again, I will lead you in the text verse by verse.

Content

³⁰ *Jesus replied and said, “A **man** was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.*

A Jewish man. Attacked by the bandits and left on the road half dead.

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going down on that road: rugged desert road. Lots of caves for the robbers to hide and ambush travelers from. Jericho, 22 miles east of Jerusalem, was the town where many priests and Levites dwelt. They would travel to and from Jerusalem on that road to fulfill their duties in God’s temple.

Passed by on the other side: When both the priest and the Levite saw the bleeding man, they moved away from him as far as they could.

The literal translation of ‘on the other side’ is ‘to go across to the other side’ and move on. The priest did. The Levite did the same.

³³ *But a **Samaritan**, who was on a journey, came upon him; and when he **saw** him, he felt **compassion**,--- (the inner most seat of your emotion moved).*

E.g. During WWII, an American soldier, who happened to be black, witnessed the holocaust in Europe. It painfully reminded him of the lynching at home in America. FYI. One year, about 100 blacks lost their lives to lynching (*The Rise and Fall of Jim Crow*--- a PBS documentary). One every four days. No prosecutions. No protests in public. No justice served. He thought to himself, “If they had done this to the Jews who are not black, how much more would they do to the black folks in America?” He sympathized with the Jews for their suffering because of what he and his people had been through.

Remember the Samaritans who were despised by the Jews? In Jesus’ time, they wanted to be equal with the Jews, but didn’t get it from the Jewish folks. Why? Because, Jews loved only fellow Jews. They would not shake hands with a Samaritan, or enter their house, or eat together, nor “*even allow their robe to swish against the outsider’s clothing*” (David Wilkerson). But, when the Samaritan saw a Jewish man half-dead on the road abandoned by fellow Jews, he felt the pain and compassion. He’s been there. His bitterness, anger, and frustration melted away in the presence of human suffering, Jew or not.

Compassion means to suffer together. Recently, I watched a PBS documentary series “The Rise and Fall of Jim Crow.” It is a four-part series. It was very painful to watch the images of the lynched victims, all black, hanging in the tree. It was more painful and shocking to see the mob standing around the victim. Some adults were smirking, some of them were children. It was a horrendous scene. At the same time, it made me think what I would have done if I had been in their midst in those times. Would I have felt the pain that the black folk went through? Would I have stood by with the victims? Or, would I have been silent thinking that it was not my problem? In the civil rights movement, there were many brave white folks who felt the pain of black folks. They worked together, suffered together, and even lost their lives for the great cause of solidarity. They were the neighbors of the blacks. They were the good Samaritans for them.

Compassion is the driving force to suffer together whether the victims are your race or not.

*³⁴ and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. ³⁵ On the next day he took out **two denarii** and gave them to the innkeeper and said, ‘Take care of him; and whatever more you spend, when I return I will repay you.’---*

For two days, folks, the Samaritan took care of a complete stranger at his own expenses! That’s what compassion does for you. You treat the stranger like yourself and your family.

*³⁶ **Which of these three** do you think proved to be a neighbor to the man who fell into the robbers’ hands?” ³⁷ And he said, “**The one who showed mercy toward him.**” Then Jesus said to him, “**Go and do the same.**”---*

Jesus answers the lawyer’s question with another question. He asked who the neighbor to the man was. The lawyer answered, the one who showed mercy toward the victim. Look at the choice of his words: the one who showed mercy. Why didn’t he simply call it ‘the Samaritan’? Perhaps, he was too proud to say the word ‘Samaritan.’ Anyway, he got it right. So, Jesus commanded him to go and do likewise.

So, **go and do the same.** (v. 32, 37--- **ομοιως**). Don’t do the same as the priest or the Levite. Do the same as the Samaritan. If you see anyone in your neighborhood, who is being treated unjustly, who suffers injustice, be there for that person. Stand with them. Be their neighbor. Be their good Samaritan.

Conclusion

You heard of South Africa, Nelson Mandela, Archbishop Desmond Tutu, and the Truth and Reconciliation Commission. After Mandela became president of South Africa, he

“sought to defuse the natural pattern of revenge that he has seen in so many countries where one oppressed race or tribe took control from another. For the next two-and-a-half years, South Africans listened to reports of atrocities coming out of the TRC hearings. The rules were simple: if a white policeman or army officer voluntarily faced his accusers, confessed his crime, and fully acknowledged his guilt, he could not be tried and punished for that crime. Hard-liners grumbled about the obvious injustice of letting criminals go free, but Mandela insisted that the country needed healing even more than it needed justice.

At one hearing, a policeman named van de Broek recounted an incident when he and other officers shot an eighteen-year-old boy and burned the body, turning it on the fire like a piece of barbecue meat in order to destroy the evidence. Eight years later van de Broek returned to the same house and seized the boy’s father. The wife was forced to watch as policemen bound her husband on a woodpile, poured gasoline over his body, and ignited it.

The courtroom grew hushed as the elderly woman who has lost first her son and then her husband was given a chance to respond. ‘What do you want from Mr. van de Broek?’ the judge asked. She said she wanted van de Broek to go to the place where they burned her husband’s body and gather up the dust so she could give him a decent burial. His head down, the policeman nodded agreement.

Then she added a further request. ‘Mr. van de Broek took all my family away from me, and I still have a lot of love to give. Twice a month, I would like for him to come to the ghetto and spend a day with me so I can be a mother to him. And I would like Mr. van de Broek to know that he is forgiven by God, and that I forgive him too. I would like to embrace him so he can know my forgiveness is real.’

Spontaneously, some in the courtroom began singing ‘Amazing Grace’ as the elderly woman made her way to the witness stand, but van de Broek did not hear the hymn. He had fainted, overwhelmed.

Justice was not done in South Africa that day. ... Something beyond justice took place. ‘Do not be overcome by evil, but overcome evil with good’... .. Revenge perpetuates the evil. Justice punishes it. Evil is overcome by good only if the injured party absorbs it, refusing to allow it to go any further. And that is the pattern of otherworldly grace that Jesus showed in his life and death” (*Rumors of Another World*, Philip Yancey, pp. 223-224).

The same Jesus says to you, love your enemies and pray for those who persecute you (Matthew 5:44). Only those who obey His command will experience the power of grace, compassion, and forgiveness that cut off the head of evil among us.

Let us pray.