

LIFE GROUP DISCUSSION

- 1 What prayer have you stopped praying, not because it was answered, but because it just hurt too much to hope again? What does it reveal about your beliefs about God's character?
- 2 Have you ever tried to take control or manipulate a situation instead of trusting God to move? Why do you think you did that?
- 3 What does your prayer life say about how much you trust God's timing?

**WE DO LIFE
TOGETHER!**



SCAN QR

If you haven't been involved in a LIFE Group yet, send us a message thru Fb, and we will get you connected to a small group.

 www.facebook.com/wwcfcebu

CONTACT US

 (032) 254 8934
0916 276 1067
0942 174 4296

 www.wwcfcebu.org
 cebuwwcf@gmail.com

ADDRESS

369-L Juana Osmena Ext.,
Camputhaw, Cebu City 6000

SERVICES

Sundays
10AM

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8am - 12pm, 1-5pm

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SUNDAY WORD

06 • 01 • 2025

**EYES TO SEE,
EARS TO HEAR**

PART 4 - WHO IS MY NEIGHBOR?

BIBLE PASSAGE: Luke 10:25-37

A religious expert asks a question: Luke 10:25 - "Teacher, what must I do to inherit eternal life (NIV)?" This man isn't asking because he wants the truth. He's trying to trap Jesus. But Jesus, in classic Jesus fashion, flips it right back on him and says, Luke 10:26 - "What is written in the Law?" he replied. "How do you read it?"

The man answers, quoting the Law: Luke 10:27-28 - "27' 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, 'Love your neighbor as yourself.'" 28 "You have answered correctly," Jesus replied. "Do this and you will live (NIV)." But instead of stopping there, the man presses on, asking, Luke 10:29 - "And who is my neighbor (NIV)?" The man is not trying to take on more responsibility. He's looking for boundaries, trying to figure out who he can leave out. It's like saying, "Tell me who counts, so I know who I don't have to care about." And that's when Jesus doesn't give him a straight answer. Instead, He tells a story.

I. THE WOUNDED ONE: WHAT IF THE MAN IS YOU?

Luke 10:30-32 - "30 In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32 So too, a Levite, when he came to the place and saw him, passed by on the other side." (NIV)

Imagine this: What if the man lying there on that road isn't just some stranger? What if that man is you: the wounded, hurting person in this story? We usually hear this parable as a call to be the Good Samaritan, to help others. But let's look at it from two points of view, not just as the helper, but also as the one who needed help. Because sometimes, we're that man bleeding. Sometimes we are the ones left on the side of the road, hit unexpectedly by betrayal, heartbreak, rejection, or loss. We find ourselves lying in a place we never thought we'd be, unable to get up, barely breathing, not just physically, but emotionally, spiritually.

And what cuts even deeper is when the people we trusted, the ones we thought would care, the ones who should have stopped, just walk on by. These were not strangers. They were religious people. The "godly" ones. They saw, but they didn't stop. Maybe they were too busy. Maybe our pain was too messy. Maybe our brokenness didn't fit their schedule or image. But they left us there.

Have you ever felt like that man on the road? Not hurt by strangers, but let down by the very people who promised to be there for you? Not attacked by enemies, but left alone by those who should've known better. Maybe it's not a physical wound, but a different kind of pain. The kind that comes from being forgotten, overlooked, or pushed aside. This story hits a raw nerve because being passed over isn't just about being ignored. It's about feeling like you don't matter.

Sometimes the bleeding we carry isn't on the outside, but deep inside, where no one can see it. It's the ache of being misunderstood, the lonely pain of feeling unloved. You might wonder, "Does anyone really care?" The answer is yes. Jesus cares. And when the Good Samaritan shows up in this story, he doesn't ask a single question about what happened first. He doesn't point fingers or assign blame. Instead, he kneels down, he looks into the eyes of the wounded man, and he reaches out. He touches the pain and says, "You're not alone." This isn't just a story about being good. It's a reminder that grace meets us right where we are, in the middle of our pain, and says, "You're not alone."

II. THE MERCIFUL ONE: JESUS, THE ONE WHO STOPPED

Luke 10:33-35 - "33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. 35 The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'"

For the Jewish crowd listening, this story was shocking. Jews and Samaritans didn't just dislike each other. They hated each other. So when Jesus makes the Samaritan the one who stops to help, it turns everything upside down. Why? Because love doesn't care about groups or labels. Love doesn't ask, "Are you one of us?" It sees someone hurting, and it moves. The Samaritan didn't just notice. He stopped. He helped. He sacrificed. That's the kind of love Jesus expects us to have. Jesus calls us to love that crosses lines and steps into the mess.

Have we made our lives so clean and so controlled that we've stopped getting close to people who are bleeding? Real compassion is inconvenient - it costs time; it costs comfort. But if our love doesn't go beyond preference, it's not the kind of love Jesus calls us to.

We've often been told to be like the good Samaritan. But you can't truly be the Good Samaritan until you've first encountered "The Great Samaritan - Jesus." Jesus is the One who stopped. Not because He had to. Not because we deserved it. But because love doesn't walk past broken people.

The Samaritan was the outsider. The one no one expected to help. Just like Jesus, he didn't come with fanfare or glory, but with mercy and compassion. He comes to us in the dust. He doesn't look away. Jesus touches what others avoid and heals what others ignore.

The oil and wine that the Samaritan used are not just first aid, but symbols of healing and covenant. The oil is a symbol of the Holy Spirit: soothing, restoring.

The wine is a picture of Jesus' blood, cleansing, making whole. Jesus doesn't just help, He heals. But He doesn't stop there. He puts the man on His own donkey, a symbol of exchange. Then He takes him to an inn, a place of refuge. And He pays. He covers the cost. "Whatever it takes to make him whole, I'll pay for it."

Isn't that the gospel? Jesus didn't just find us in our brokenness, He entered into it. He didn't just offer a hand; He gave His life. He paid the full price for our healing. Not with silver or gold, but with His own blood. While religion passed by and people turned away, Jesus stopped, stooped low, and lifted us up. That's not just kindness; that's costly love. Here's what makes it even more beautiful: He told the innkeeper, "Take care of him until I come back." What does this mean? Jesus isn't finished with you. Jesus is committed to your full restoration: your healing, your growth, your transformation. He left His Spirit to walk with you, His Word to anchor you, His people to help carry you. And He's coming back, not to judge the wounded, but to gather the restored. This is not just a rescue mission; it's a promise of return. That's the heart of the gospel: relentless love, full payment, and the hope of Jesus' return.

But here's where it shifts because the story doesn't end with you on the road. It doesn't end with healing. It continues with a calling. Jesus didn't just rescue you so you could stay where you are; He restored you so you could rise and respond. And that leads us to the final part of this parable:

III. THE SENT ONE: GO AND DO LIKEWISE

Luke 10:36-37 - "36 'Which of these three do you think was a neighbor to the man who fell into the hands of robbers?' 37 The expert in the law replied, 'The one who had mercy on him.'" Jesus told him, "Go and do likewise." (NIV)

"Go and do likewise" isn't about earning God's favor. It's about remembering. Remembering what it felt like to be broken and unseen. Remembering the mercy of the One who stopped for you when no one else did. You were rescued. Healed. Restored. Now, you should live like someone who's been shown that kind of love. You should reach for others the way Jesus reached for you. That's what it means to go and do likewise.

When Jesus heals you, He doesn't just fix you, He makes you a healer too. You carry oil and wine now, not just as symbols, but because you know what it's like to bleed. You notice the hurting at church, at work, in your neighborhood...even in the mirror. Because of Jesus in you, you don't move through life with pride anymore, but with compassion. Not to prove something, but because love changed you. That memory stays with you. And it shapes the way you love.

Jesus now flips the question and asks, "What kind of neighbor are you?" Once you've been healed, once you've been picked up from the road, you're not just a bystander anymore, you're sent by God. Go find the people nobody sees. Go love those who feel invisible, without stopping to ask if they "deserve" it, because grace never asks that.

Remember this: Jesus didn't question the man in the ditch. He didn't ask about his past, his beliefs, or where he came from. He saw someone hurting and helped. That's what real Christianity looks like. Christianity is not just passionate worship or polished prayers, but a heart that loves the broken. Because we haven't forgotten what it felt like to be broken ourselves.

The most powerful way we show our faith isn't when we're up front in the spotlight. It's in those unseen moments when we decide to stop, when we choose to stay, when we love without any strings attached. That's when people really get a glimpse of Jesus. Not just in our sermons or fancy words, but in the way we carry our scars. Not just in what we believe, but in how tender our hearts are. Because in a world that's always rushing past, the person who slows down and kneels beside someone who's hurting. That's the one who shows the world what God's heart really looks like.

