

Life Group Notes 1/18/2026 Mark Warren Break My Heart with What Breaks Yours—Week Two

No doctrine is a given unless it has been found in the Word given by the Holy Spirit and received by you. If you have observations or questions, feel free to send me an email with your comment or observations at tbeachhead@comcast.net. Thank you for taking the time.

– Pete Mehegan, the Scribe.

Remember: Be good to one another. Be sensitive and kind. Let God heal our heart and guide our discussions.

Leaders: *please pre-read these notes and choose the direction that is appropriate for your group. Scan the detailed questions that follow the AI-generated study questions, to see if you want to add any more detailed questions.*

Be cognizant of your group's time and be sensitive. *Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study.*

Note: I have highlighted suggested discussion questions that Pastor Mark has raised this week, 1/18. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. ***The purpose is to minister to one another***

Important: At [the very end of these notes](#), I've included passages that were mentioned in this week's message for deeper study using SOAP journaling to help further your study during the week.

Footnotes are added to supply detail, and to enhance the study. Use at your discretion, and know any questions are welcomed. This week's footnotes cover:

1. [On "Who is my neighbor?"](#)

This format begins with a summary of the notes, followed by study questions. This week, notes in full detail can be found beginning on page 3:

Section I: Summary

Here's "co-pilot's" AI summary of the Sermon Lifegroup Notes:

This section opens with a reflection on the recent lifegroup fair, encouraging participants to share their experiences and recall lessons from the previous week. It then transitions into a series of thought-provoking questions designed to prompt self-examination and group discussion. These questions explore themes such as spiritual growth, the impact of living according to God's heart, and the meaning behind biblical parables like the lost coin and the lost wedding ring.

A central focus is placed on Jesus' parable of the Good Samaritan (Luke 10:25-37), which is quoted in full. The questions that follow challenge readers to consider the motives behind asking spiritual questions, the sufficiency of Jesus' teaching methods, and the personal implications of the scribe's inquiry about inheriting eternal life. The section probes the depth of the scribe's understanding, the authenticity of religious credentials, and whether there are step-by-step methods for loving God and neighbor.

Participants are encouraged to reflect on their own actions and attitudes: Who is their neighbor? What excuses do they make to avoid helping others? How do they respond when confronted with someone in need? The narrative highlights the difference between religious observance and sacrificial love, urging readers to move beyond convenience and efficiency to genuine compassion.

The section concludes with practical applications—such as making lists of neighbors to pray for, and using the SOAP (Scripture, Observation, Application, Prayer) method for deeper study—and with a linguistic exploration of the biblical concept of “neighbor,” emphasizing that proximity and presence, not just physical location, define who our neighbor is.

Section II: Study questions

Opening Reflection

1. What experience from the lifegroup fair or last week’s message stands out to you? How is this series affecting you personally?

Parables & Personal Application

2. What is the meaning behind Jesus’ parable of the lost coin, or Pastor Mark’s parable of the lost wedding ring? What do these stories reveal about God’s heart?
3. “If we’re not challenged, how are we going to grow?” How would you answer this question?

The Good Samaritan (Luke 10:25-37)

4. In your own words, what was the scribe’s question to Jesus, and how would you answer it?
5. Why do you think Jesus responded with a story instead of a direct answer? What is gained when He lets the scribe answer for himself?
6. Who is your neighbor, according to Jesus’ teaching? What is the only requirement to qualify as your neighbor?

Compassion in Action

7. What excuses do we use to avoid helping others? Which ones have you heard or used? Which might be valid today?
8. “They didn’t really hate the man. They just loved their conveniences more.” How does this statement challenge you?
9. When was the last time love interrupted your schedule? Can you share an example?

Living Out the Message

10. Pastor Mark lists three things: Compassion that sees, compassion that stops, compassion that serves. Which stands out to you, and why?
11. What is the difference between “love” and “sacrificial love”? How can we move toward sacrificial love in our daily lives?
12. When Jesus says, “Go and do likewise,” what is He asking of you this week?

Closing Reflection & Prayer

13. What is your next step in response to this discussion? Is there someone God is asking you to notice or serve?
14. Take a moment to pray for one another and for your neighbors.

Section III: Complete study notes

This week was lifegroup fair. Take a moment and relate your experiences with lifegroups. Now, take a minute to remember what you took away from last week's message, as this series continues.

1. What is changing?
2. If He came to "give us life and life more abundantly," as He said in John 10, how is that going for you?
3. What's the difference when you begin to live your life based on what is on God's heart?
4. What is the meaning behind Jesus' parable of the lost coin, and Pastor Mark's parable of the lost wedding ring?
5. In each story, what was the role of the one having lost? What was God's role?

Pastor Mark says the parable we're focusing on this week will be a difficult one to follow, because it is one that speaks directly to the individual. Pastor says, "We like our plans. We like the predictable. We get into our comfort zones, our routines. The Lord seems to be urging us to create more space and become more flexible."

1. What do you remember?
2. He asks, "If we're not challenged, how are we going to grow?" Answer him.
3. His first question: "When was the last time Love interrupted your schedule?" Answer him.

Take the time to read the parable. Look up Luke 10:²⁵*One day an expert in the law stood up to test Him. "Teacher," he asked, "what must I do to inherit eternal life?"* ²⁶*"What is written in the Law?" Jesus replied. "How do you read it?"* ²⁷*He answered, "'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 said. "Do this and you will live."* ²⁹*But wanting to justify himself, he asked Jesus, "And who is my neighbor?"* ³⁰*Jesus took up this question and said, "A man was going down from Jerusalem to Jericho when he fell into the hands of robbers. They stripped him, beat him, and went away, leaving him half dead. 31Now by chance a priest was going down the same road, but when he saw him, he passed by on the other side. 32So too, when a Levite came to that spot and saw him, he passed by on the other side. 33But a Samaritan on a journey came upon him, and when he saw him, he had compassion. 34He went to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. 35The next day he took out two denarii and gave them to the innkeeper. 'Take care of him,' he said, 'and on my return I will repay you for any additional expense.'* ³⁶*Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"* ³⁷*"The one who showed him mercy," replied the expert in the law. Then Jesus told him, "Go and do likewise."*

1. Why do experts ask questions? List the motives you've observed.
2. Is Jesus' Socratic response to the Scribe sufficient?
3. What is gained when Jesus allows the Scribe to answer for himself, instead of giving him the answer?

4. What exactly was the Scribe's question, in your own words?
5. Answer the Scribe in your own words, "What do you do to ensure that you get to heaven?"
6. Can you list steps to answer this question?
7. Did Jesus list steps or a formula?
8. Why or why not?

Pastor Mark defined the Scribe, the expert in the law, as one who was literate, and well established in Jewish law, ready to enforce adherence to religious law. As under Sharia law in Islamic nations today, they were the religious police of Jesus' day.

1. What was Jesus' attitude toward this particular Scribe? Why, do you think?
2. Why did Jesus not merely dismiss the question?
3. What has His answer meant to you over your years of discipleship?
4. Look at the Scribe's response. How profound is this answer?
5. His answer is taken from two different passages in the Torah, the five books of Moses, also called the Pentateuch. The first is what the Jews call the "Shema" in Deuteronomy 6:⁴*Hear, O Israel: The LORD our God, the LORD is One.* ⁵*And you shall love the LORD your God with all your heart and with all your soul and with all your strength*, and the second is from Leviticus 19:¹⁸*Do not seek revenge or bear a grudge against any of your people, but love your neighbor as yourself. I am the LORD.* What does this prove of the Scribe's knowledge and understanding of the scripture?
6. Are this Scribe's "credentials" as "Scribe" valid and authentic? Does he deserve the title?
7. Explain.
8. Is there a step-by-step method to loving the Lord with all your heart, mind, soul and strength? Why not?
9. Is there a step-by-step method to loving your neighbor as yourself?
10. Can you name things that should be avoided in obedience to either question?
11. Look at verse 29. How does the scribe's next question serve to "justify" him? What is he actually asking?
12. Look at footnote 1, below. Who is your neighbor? What is the only requirement to qualify as your neighbor?
13. Write down the names of your most immediate neighbors at the moment you are reading this. What are their needs?
14. Write them down as well.
15. Explain this principle: "Good works do not lead to salvation. Salvation is manifested in good works."
16. Looking at the parable, in verse 30, are there any "roads" or places today you know to be notoriously dangerous, and that you avoid and will never visit?
17. Why is the Samaritan the only neighbor to the wounded man?
18. What did he have in common with the priest and the Levite?
19. What distinguished him from the priest and the Levite?

Pastor asks next:

✠ **How will you respond when pain interrupts your path?**

1. Do you have a testimony, not with your own pain, but with that of another?
2. Whom have you resembled more, priest, Levite or Samaritan?
3. Does choosing to “pass by on the other side” alleviate the obligation of the commandment?
4. Does the definition of “neighbor” change when you choose to move away from proximity? Explain.
5. Did Levite and priest see the wounded man?
6. What choices did they make? Was this deliberate or accidental?
7. Why does that realization hurt?
8. Have you ever chosen to cross the street when you saw someone in pain?

Pastor listed our excuses: “I’m late to a meeting.” “This is dangerous, it could be a trap.” “Maybe I can’t help that person.” “Are they really in need, or are they faking it, trying to get attention.” “Maybe I’ll become unclean.” “Someone else will help.” “I’m too busy right now, my schedule is too full.” “I’ve already done my good deed for today. I’m letting myself off the hook.” Look at this list, one by one.

1. Which excuse have you heard?
2. Why does Paul say, “Don’t grow weary in doing good?” (2 Thessalonians 3:13)
3. Which have you used, if any?
4. Which excuse might be valid, in today’s climate?
5. Which of the three met Jesus’ expectations?
6. Was the climate different in Jesus’ day? Explain.

Pastor continues, “They didn’t really hate the man. They just loved their conveniences more. Their schedules had higher priorities. They loved their plan more.”

1. What thoughts do these statements evoke?
2. If they did not really hate the man, where is the sin?
3. If the commandment were translated, “Love the person beside you as if he were you,” where is the sin? Explain.

✠ **We don’t usually say, “No” out loud. We just say, “Not now.”**

1. What do you see?
2. Is this true?
3. What does, “Not now,” lead to in your experience?

Look at [verse 33](#), above.

1. What is a Samaritan?
2. What motivated the Samaritan?
3. Pastor points out that it was not the pastor, not the worship leader, but the Samaritan that was moved. Why does this matter to us?
4. Why does Jesus present the hero as the “least expected person in the room?”
5. Looking at the parable, what does compassion look like, practically?
6. What breaks the Father’s heart in this story?
7. For the scribe’s sake: Does compassion save the good Samaritan, or does salvation produce compassion? Explain.
8. Look at how Paul explains his own motivation to the Corinthians: 2 Corinthians 11:⁷*Was it a sin for me to humble myself in order to exalt you, because I preached*

the gospel of God to you free of charge? ⁸I robbed other churches by accepting their support in order to serve you. ⁹And when I was with you and in need, I was not a burden to anyone; for the brothers who came from Macedonia supplied my needs. I have refrained from being a burden to you in any way, and I will continue to do so. ¹⁰As surely as the truth of Christ is in me, this boasting of mine will not be silenced in the regions of Achaia. ¹¹Why? Because I do not love you? God knows I do! What motivated Paul to minister to the Corinthians at no expense?

9. Was Paul saved because he was motivated? Or was he motivated because he was saved? Explain.
10. Explain this observation, and say if you agree: "Paul wasn't saved because of what he did. I know he was saved, because I see what he did."
11. How is what we *do* the evidence of our own salvation, and not the means thereof?
12. Were the priest or the Levite saved? How do you know?

Pastor reminds us, "Jesus is telling the story, after being asked, 'How do I inherit eternal life?' The story illustrates the answer to the question, "Who is my neighbor." He's talking about loving God and loving our neighbor, and then He goes on to say, 'This is what our neighbor looks like.' That means each one of us must answer some questions for ourself."

1. Who is my neighbor?
2. At what moment did the Samaritan recognize the wounded man as his neighbor?
3. Here is a difficult question: Was the wounded man already the Samaritan's neighbor before the story began? Or did he become the Samaritan's neighbor by the path he lay on and a choice that the Samaritan made?
4. Who made each choice, the circumstances and the response? Why is this important?

Pastor lists three things that he wants us to see:

✠ **Compassion that sees.**

He says, "Too often we are preoccupied. We don't even look up and look into people's eyes anymore. We are so engaged in our own life and our own ways, we no longer see the pain around us. Everywhere around us there are people in pain emotionally, spiritually, relationally, and yet we are great at being busy enough not to notice."

1. How do you respond to this observation?
2. Does a story or a testimony come to mind that you can share?
3. Is it time right now to take a moment to pray for one another, and for our neighbors?

✠ **Compassion that stops.**

Two characters in the story see the person and walk to the other side of the road. They did not even stop. The Samaritan stopped. This is the moment that changed everything. Compassion always has a price, and often that price involves your time. The Samaritan himself was on a business journey, as we see in verse 35. He stops his plan, takes care of his neighbor, and then, goes off to complete his personal business, having added a new item to his agenda. (From above: Luke 10: ³⁴*He went to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵The next day he took out two denarii and gave them to the innkeeper. 'Take care of him,' he said, 'and on my return I will repay you for any additional expense.'*)

1. What do you see?
2. What item did the Samaritan add to his previous itinerary?
3. Are you seeing anything new today?

4. Pastor says, "Love is not efficient. I love efficiency, and love interferes with efficient." Explain. Do you have a testimony?
5. Was the Samaritan inconvenienced? Describe the inconveniences you see in this story.
6. Why do circumstances like this not happen at a convenient time?

✠ **Compassion that serves.**

Mark continues, "Jesus is very specific in the description he gives of the Samaritan's service to his neighbor. He bandages his wounds, pouring oil and wine over them. He lifts the man onto his own animal. He takes him to an inn. He pays for his room and his fare, and promises to return to cover whatever additional costs there be." He points out, "This is not some random act of kindness covering the coffee of the person behind you in line, but a deliberate decision to cover the unanticipated, unforeseen expenses of the neighbor he chose not to avoid. It became sacrificial love."

1. What is your response?
2. What triggered the priest's and the Levite's response?
3. What triggered the Samaritan's response?
4. Was the moment more convenient for the Samaritan than for the others? How do you know?
5. What is the difference between "love" and "sacrificial love?"
6. Which of the three is neighbor to the wounded? Explain.
7. Which are you?
8. When you are in Walmart, who is your neighbor?
9. Who is not? What is changing, now that you see the Samaritan's view?
10. When Jesus says, "Go and do likewise..." what is He saying?
11. Put it in your own words: What is your assignment?
12. What is He telling us not to do, today? What is He telling us to do?

Look up Colossians 3:¹²*Therefore, as the elect of God, holy and beloved, clothe yourselves with compassion, kindness, humility, gentleness, and patience.* ¹³*Bear with one another and forgive any complaint you may have against someone else. Forgive as the Lord forgave you.* ¹⁴*And over all these virtues put on love, which is the bond of perfect unity.* ¹⁵*Let the peace of Christ rule in your hearts, for to this you were called as members of one body. And be thankful.*

1. Pastor suggests this is Paul's how-to for treating neighbors. What do you see?
2. List the steps Paul outlines here.
3. What does each step involve?
4. How do you "clothe yourself with compassion?"
5. Can you, as Pastor suggested, put it on even when it doesn't seem to fit? Explain.
6. How are you doing? What is your next step?

Mark makes a list to ask a question: "You can be deeply religious, do all the right things. We can do lifegroups, do your own personal journaling, go to church faithfully, give generously, follow all these things...which are good, but, if you don't have love, sacrificial love, are you actually doing what Jesus requires of you."

1. How much of his list are you good at?
2. Answer his question.
3. What scripture does this evoke?

4. Is anything missing in your life? What specifically?
5. What do you need, personally? Take a moment to pray for each other.

Next, Mark outlines the irony of the story. “At some point we were the man in the ditch, beaten and bruised. Jesus came along and, seeing us, He did not cross the street to avoid us. He bound up our wounds. He healed us and loved us. He paid the price and adopted us into his family. He is now calling us to offer that same love, compassion and care to others whom we meet, to someone who doesn’t know the Lord.” He points out the fact that this was a Samaritan, rejected by the Jews according to a law the Scribes invented, who, alone, acted in obedience to the Law on behalf of the wounded, highlighting that *every human being* is made in the image of God. God loves every person. He looks at people with compassion.

1. What do you see?
2. What is God asking of us?
3. Is true religion seen in race, ethnicity, denomination, sect or in a degree of obedience to the Law of Christ? Explain.
4. Mark brings up Family Promise. What do you know of this ministry? Do you have testimonies?
5. Mark says, “Battle your flesh. Battle your schedules. Battle all the reasons you say, ‘Someone else will do it.’ Step across the street. See the need. See the pain.” Respond.

Mark’s encouraging closing. “We are not called to save the world, that’s Jesus’ job, but we are asked to love just that one person that God has put in your path on your way to work, to school, to wherever you are going. Don’t cross the road to avoid them. Let’s be people who do not just love in word and in tongue, but those who love in deed and in truth, as John the apostle says. Are you ready to live this out this week. The battle will get easier over time. I’m convinced that if the church begins to walk this way, refusing to cross the street to avoid the wounded, but taking action, God will begin an incredible work in our lives and the lives of those whom we serve and love.” Pastor posted these question:

- ✝ Whom am I seeing—but avoiding.
- ✝ Where might God be asking me to pause?
- ✝ What will it look like to serve instead of sidestep?
 1. What is your response.
 2. Did you learn anything?
 3. What is our next step? Ask the group.

Take the time to pray.

Follow up application:

1. Use the **Soap study below** to pursue your own understanding.
2. Make a list of what you will avoid in obedience to the two great commandments. Keep the list and revise as necessary.
3. Make a list of neighbors, whomever God brings to mind, and begin to pray this week for them, and for guidance in your own steps concerning them.

Footnotes:

1. On “Who is my neighbor?”—Translators have choices to make. Translators of ancient documents have the advantage of almost endless resources that can make translating “simple” terms like “neighbor” a matter of rote. It isn’t. In fact there are three words in the original Greek that can be translated “neighbor.” Here is Strong’s explanation:

The primary Koine Greek words for "neighbor" in the New Testament are **πλησίον** (*plēsion*), meaning "one near/close by," **emphasizing proximity** or fellow man, and **γείτων** (*geitōn*), meaning a literal next-door neighbor or fellow countryman; while **περίοικος** (*perioikos*) also appears for those living around. *Plēsion* became the common term for the commandment to love one's neighbor, extending the concept beyond physical proximity to include anyone in need, as shown in Jesus' parable of the Good Samaritan.

By the word the authors chose in the Greek gospels, the sole requirement for a person to qualify as your neighbor is proximity. They do not have to live next door. They have to be on your path. Interestingly, as this commandment quoted is found in Leviticus, the concept of loving your neighbor did not originate in the gospels. Moses recorded the commandment. Here’s the lexicon’s definition of the Hebrew term:

In Hebrew, the main words for "neighbor" are **שָׁכֵן** (*shakhen*), meaning someone who lives nearby (dweller), and **רֵעַ** (*rea*), which means friend, companion, or fellow, often used in the biblical command to "love your neighbor as yourself" (Leviticus 19:18). Modern Hebrew uses *shakhen* (masculine) / *shkhena* (feminine) for someone living next door, while *rea* carries broader connotations of fellow-humanity or associate.

It is just as clear in the Old Testament. When the priest and the Levite, who knew the Torah and understood this concept, chose to cross the street, they thought they could excuse themselves from obeying the commandment, because the wounded man, no longer on their path, was no longer their neighbor. The Samaritan, who, as Paul pointed out in Romans 2, clearly had the Law written on his heart, knew better, and recognized the man on his path as the target of that love that God demanded of him.

For further study:

Take a moment each day this week to apply the **SOAP method** (Scripture—Copy the scripture. / Observation—Write what you see. / Application—Write what God is saying. / Prayer—Write what your response is.) to some of the scripture we looked at this week:

Monday: Luke 10:25-28
Tuesday: Luke 10:30-33
Wednesday: Luke 10:36-37
Thursday: Deuteronomy 6:4-5
Friday: Leviticus 19:18
Saturday: Colossians 3:12-15
Sunday: Luke 10:34-35

Once again, some passages suggested here have more than the usual number of verses. This is not to increase the burden but to provide clarity of context. Pick the verses that speak to you most clearly, and run these through the SOAP steps.