

The Gospel of Luke, Teacher's Guide

Lesson 15: The Seventy-Two, the Good Samaritan, Mary and Martha

Luke 10:1-42

Teaching Aim (Teacher Orientation)

A great deal is at stake in this rich chapter, and the teacher should hold its threads together rather than treating it as three unrelated scenes. Doctrinally, the heart of the lesson is the lawyer's question and the parable of the Good Samaritan (vv. 25-37). Here Jesus affirms that the entire law is summed up in loving God with all we are and loving our neighbor as ourselves, and He defines that neighbor-love in a way that shatters every comfortable boundary. The teacher must guard against two opposite errors. One is to turn this passage into mere moralism, as if a person earns eternal life by being kind. The other is to so stress grace that we empty Jesus' command, "You go, and do likewise" (v. 37), of its force. The right path is the gospel path: no one is justified before God by self-justifying works, yet genuine, saving faith in Christ always produces real mercy. Love of neighbor is the fruit and the proof of love for God, never its purchase price.

There is also a kingdom note to handle with care. The message of the seventy-two is, "The kingdom of God has come near to you" (vv. 9, 11), and Jesus declares, "I saw Satan fall like lightning from heaven" (v. 18). Help students see that this is not the announcement of a future earthly political reign still to be set up, but the in-breaking of Christ's reign here and now, a reign established when the church began at Pentecost and exercised from the right hand of the Father. The deity of Christ shines here too, in His authority to send, His power over Satan, His writing of names in heaven, and His claim that the Father is known only through the Son (v. 22). And the lesson presses the true ground of a disciple's joy: not power or success, but salvation, names written in heaven (v. 20).

At the same time, this chapter was never meant only to inform. It is here to reshape the heart. Set the anxious busyness of Martha beside the listening stillness of Mary and let students examine their own lives. Aim at both targets every week: send students home surer of who Jesus is and what His kingdom is, and softer toward neighbors they would rather avoid, steadier in a joy grounded in salvation, and more willing to sit at the Lord's feet before they rush off to serve Him.

Question 1

Student Question:

Jesus appoints seventy-two and sends them ahead of Him, telling them the message everywhere is, "The kingdom of God has come near to you" (v. 9; also v. 11), and He says, "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out

laborers into his harvest” (v. 2). What do these verses teach about the nature of the kingdom Jesus was bringing, about who does the sending, and about the urgency of the work?

Commentary and Teaching Notes

Begin with the mission Jesus launches. He appoints seventy-two others and sends them out two by two ahead of Him into every town He was about to visit (v. 1). Notice that they go before Him and prepare His way; they are not freelancers but ambassadors of the King. The message they carry is fixed and unmistakable: “The kingdom of God has come near to you” (v. 9), repeated even to towns that reject them (v. 11). This is the heartbeat of the chapter. The reign of God is arriving in the person and work of Jesus.

Teach the kingdom carefully here, because this is where premillennial confusion often enters. The kingdom that has come near is not a future earthly political empire waiting to be set up someday. It is the reign of God breaking into history in Christ, the same reign Jesus announced when He said the kingdom was at hand (Mark 1:14–15), the reign established when the church began at Pentecost (Acts 2; Colossians 1:13). The seventy-two are not promising a coming earthly throne; they are announcing that the King has arrived.

Linger on verse 2. “The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.” Before strategy, Jesus commands prayer. And note who does the sending: the Lord of the harvest. The work belongs to God; the workers are His to send. This protects us from both pride and despair. We are not the saviors; we are the sent ones.

Bring it home pastorally. The harvest is still plentiful and the laborers are still few. Help students feel the urgency without manufacturing guilt. The same Lord who sent the seventy-two sends His people still, and the first response He asks for is not frantic activity but earnest prayer that He would raise up and send out workers.

Doctrinal / Christian Living Issues

- The kingdom of God as the present reign of Christ breaking into the world, not a future earthly political reign (Mark 1:14–15; Colossians 1:13)
- God as the Lord of the harvest who sends His workers, so that the mission is His and not ours
- Prayer as the first and commanded response to the need for laborers (v. 2)
- Disciples as sent ambassadors who go ahead of Christ to prepare His way, carrying a fixed message
- The ongoing urgency of the harvest and the genuine, universal scope of the gospel call

Discussion Prompts

- What does it mean that the kingdom of God “has come near” in Jesus rather than waiting to begin on earth someday?

- Why does Jesus command prayer for laborers before He commands the work itself?
- How does knowing that God is the Lord of the harvest free us from both pride and despair in His work?

Question 2

Student Question:

Jesus sends the seventy-two as “lambs in the midst of wolves” (v. 3), telling them to carry no moneybag and to depend on the hospitality of others (vv. 4–7). When God calls you to step out for Him, how do you usually respond to vulnerability and the loss of control, and where is He asking you to trust His provision rather than your own resources right now?

Commentary and Teaching Notes

This is the first self-examining question, and the aim is honesty, not information. Jesus sends the seventy-two as “lambs in the midst of wolves” (v. 3) and tells them to travel light, no moneybag, no knapsack, depending on the hospitality they find (vv. 4–7). He deliberately strips away the securities we lean on so that they will lean on Him. This is uncomfortable, and it is meant to be.

Help students feel the vulnerability. A lamb among wolves has no natural defense; its safety lies entirely in the shepherd. To go without provisions is to place yourself at the mercy of God and of others. Most of us instinctively resist this. We want to be the ones in control, with our resources lined up and our outcomes secured before we will step out.

Guide the group toward concrete reflection. Where is God currently asking a student to act without the safety net they prefer, a hard conversation, a step of service, a gift of money, an act of obedience whose outcome they cannot guarantee? Name the specific arena, finances, reputation, comfort, time, where the loss of control feels most threatening.

Reassure them that the call to vulnerability is a call to trust, not to recklessness. The disciples were not left to chance; they were sent by the One who provides. The path of dependence on God is not the path of loss but of discovering that He is enough.

Doctrinal / Christian Living Issues

- Discipleship as dependence on God rather than on our own resources and securities
- The cost and vulnerability of following Christ, who sends us as lambs among wolves (v. 3)
- God’s faithful provision for those He sends to do His work
- Trust expressed in obedient action even when outcomes cannot be controlled

Discussion Prompts

- Where is God asking you to step out without the safety net you would prefer?
- Why does Jesus deliberately strip away the disciples’ usual securities?
- What is the difference between trusting God’s provision and being reckless?

Question 3

Student Question:

To the towns that received His messengers Jesus said, “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me” (v. 16), and He pronounced woes on Chorazin, Bethsaida, and Capernaum for refusing to repent despite the works done among them (vv. 13–15). What do these verses teach about the authority of Christ’s message, the seriousness of rejecting it, and our accountability for the light we have received?

Commentary and Teaching Notes

Jesus ties the reception of His messengers directly to the reception of Himself: “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me” (v. 16). This is a staggering claim of authority. To welcome the gospel message is to welcome Christ; to refuse it is to refuse God. There is no neutral ground.

Set this beside the woes on Chorazin, Bethsaida, and Capernaum (vv. 13–15). These towns had seen the mighty works of Jesus and still did not repent. Jesus says that pagan Tyre and Sidon would have repented long ago had they seen such things. The point is sobering: greater light brings greater accountability. Privilege is not the same as salvation; it raises the stakes.

Teach the authority of the message with confidence. Because Christ has “all authority” (Matthew 28:18) and the complete New Testament is His apostles’ inspired witness (2 Timothy 3:16–17), to hear that word rightly is to hear Christ himself. We are not free to treat the gospel as one opinion among many. How a person responds to the apostolic message is how they respond to the Lord who sent it.

Land it pastorally without harshness. The warning is not meant to terrify but to awaken. Familiarity with the truth can dull us. Help students feel the seriousness of rejecting or merely neglecting what God has clearly spoken, and the mercy still held out to all who will repent and believe.

Doctrinal / Christian Living Issues

- The authority of Christ’s message, so that to hear His messengers rightly is to hear Christ himself (v. 16)
- The seriousness and danger of rejecting the gospel, which is rejection of God (vv. 13–16)
- Greater light brings greater accountability (vv. 13–15; James 4:17)
- The completed New Testament as the inspired apostolic witness and our authority (2 Timothy 3:16–17)
- The genuine call to repentance held out even to those under judgment

Discussion Prompts

- What does it mean that hearing Christ's messengers is the same as hearing Christ?
- Why does seeing mighty works not guarantee a repentant heart?
- How does the principle of greater light and greater accountability apply to us who hold the whole New Testament?

Question 4

Student Question:

Capernaum had seen mighty works and yet did not repent, while Tyre and Sidon, Jesus said, would have repented long ago in sackcloth and ashes (vv. 13–15). Where have you received great light, clear teaching, repeated warnings, abundant grace, and grown a little too familiar or complacent with it? What would genuine repentance look like for you in response to the light you already have?

Commentary and Teaching Notes

This self-examining question turns the woes of verses 13 to 15 inward. Capernaum had been Jesus' base of ministry; it had seen more of His works and heard more of His words than almost any place on earth, and yet it did not repent. The danger Jesus exposes is not gross wickedness but complacent familiarity. The town had grown so used to grace that it no longer responded to it.

Help students see how easily this happens to people raised on the truth. Those who have heard the gospel all their lives, sat through countless lessons, and witnessed God's faithfulness again and again can become numb in a way that an outsider hearing it fresh would not. Familiarity can quietly harden into presumption.

Press gently toward specifics. Where has a student received great light and grown complacent: a sin repeatedly warned against and never surrendered, a command long understood and never obeyed, a mercy received so often it is now taken for granted? Repentance is not a vague feeling of regret; it is a concrete turning.

Offer hope alongside the warning. The same Lord who pronounced woes also wept over the city and held out repentance to all who would turn. It is never too late to respond to the light we have received, but it is dangerous to keep delaying.

Doctrinal / Christian Living Issues

- The danger of spiritual complacency and presumption among those who have received much light
- Repentance as a concrete turning, not merely regret or good intentions (Acts 26:20)
- The hardening effect of familiarity with grace that is never acted upon
- God's continued patience and call to repentance even toward the complacent

Discussion Prompts

- Where have you grown complacent with light and grace you have long received?
- What is the difference between feeling regret and genuinely repenting?
- What is one specific way you can respond this week to truth you already know?

Question 5

Student Question:

When the seventy-two returned rejoicing that the demons were subject to them, Jesus said, “Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven” (v. 20). What does this teach about the true and lasting ground of a Christian’s joy, and why does Jesus deliberately redirect their joy away from spiritual power and success toward their salvation?

Commentary and Teaching Notes

The seventy-two return thrilled: “Lord, even the demons are subject to us in your name!” (v. 17). Their joy is understandable and not entirely wrong; God had worked through them. But Jesus’ response is one of the most important correctives in the Gospels. “Do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven” (v. 20). The teacher should let this land with full weight.

First, note Jesus’ words about Satan: “I saw Satan fall like lightning from heaven” (v. 18). The mission of the seventy-two was a sign of the decisive defeat of the evil one through the in-breaking reign of Christ. The kingdom advancing means the enemy falling. This is cause for real joy. But Jesus does not let them rest their joy there.

Teach the redirection carefully. Spiritual power, visible success, even genuine fruit in ministry, are unstable grounds for joy. Power can be misused; success can fade; results can dry up. If our happiness rises and falls with how well things are going, our joy will be as unsteady as our circumstances. Jesus points them instead to the one thing that cannot be shaken: their salvation, their names written in heaven. This is the believer’s deepest security and truest cause for rejoicing.

Be careful to keep this on solid ground. Names written in heaven is the language of salvation, not a guarantee that a Christian can never fall away. Scripture is clear that the saved must remain faithful and that names can be removed by abandoning the Lord (Revelation 3:5; Hebrews 3:12–14). The point here is not unconditional security but the right object of joy: not what we can do, but what God has done in saving us.

Bring it home. Ask students where their joy currently lives. In achievements, in approval, in things going well? Jesus invites us to relocate our deepest gladness, to root it in the settled fact that we belong to Him and our names are written in heaven.

Doctrinal / Christian Living Issues

- The true ground of a Christian's joy as salvation, not spiritual power or success (v. 20)
- The decisive defeat of Satan through the in-breaking reign of Christ (v. 18)
- Salvation as the believer's deepest and most stable security
- Names written in heaven as the language of salvation, held by ongoing faithfulness rather than unconditional guarantee (Revelation 3:5; Hebrews 3:12-14)
- The instability of any joy anchored in results, approval, or circumstances

Discussion Prompts

- Why does Jesus deliberately redirect the disciples' joy away from their success?
- Where does your joy currently live, and how steady is that ground?
- What would it look like this week to root your gladness in your salvation rather than in how things are going?

Question 6

Student Question:

In that same hour Jesus "rejoiced in the Holy Spirit" and thanked the Father that He had hidden these things from the wise and understanding and revealed them to little children (vv. 21-24). What is it about a childlike heart that God delights to reveal Himself to, and where is your own pride, sophistication, or self-sufficiency keeping you from receiving the kingdom like a child?

Commentary and Teaching Notes

In that same hour Jesus "rejoiced in the Holy Spirit" and prayed, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children" (v. 21). Here we glimpse the very joy of the Son, delighting that the Father reveals His truth not to the self-important but to the lowly and receptive.

Teach what a childlike heart is and is not. It is not ignorance or shallow thinking. It is humility, dependence, and openness, the willingness to receive what God gives rather than to sit in judgment over it. The "wise and understanding" here are those who are wise in their own eyes, too sophisticated to bow. The little children are those who know they have nothing to bring and everything to receive.

Connect this to the gospel's universal yet humbling call. God does not arbitrarily hide truth from some; rather, the proud by their pride shut themselves out, while the humble are glad to receive. This is the same heart Jesus commends elsewhere when He says we must receive the kingdom like a child (Luke 18:17).

Press the self-examination home. Where does sophistication, intellectual pride, or quiet self-sufficiency keep a student from receiving God's word with a child's openness? Ask the group to

name the specific area, perhaps a teaching they resist because it offends their pride, or a simple command they overthink rather than obey. The path into the kingdom runs through humility.

Doctrinal / Christian Living Issues

- God's delight in revealing Himself to the humble and childlike rather than to the self-sufficient (v. 21; Luke 18:17)
- Childlikeness as humility and receptivity, not ignorance
- Pride as the great barrier that shuts people out of the kingdom (James 4:6)
- The genuine and humbling nature of the gospel call, which the proud reject and the lowly receive

Discussion Prompts

- What does it mean to receive God's word like a little child?
- Where does pride or sophistication keep you from receiving some part of God's truth?
- Why does God delight to reveal Himself to the humble rather than the self-important?

Question 7

Student Question:

Jesus says, "All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him" (v. 22). What does this verse teach about the unique relationship between the Father and the Son, and about the fact that we can know God the Father only through Jesus Christ?

Commentary and Teaching Notes

Jesus makes an astonishing claim in verse 22: "All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him." This is one of the clearest windows in Luke into the unique relationship between the Father and the Son, and the teacher should handle it with reverence.

Teach the mutual, exclusive knowledge of Father and Son. Only the Father fully knows the Son, and only the Son fully knows the Father. This is the language of shared divine nature and intimate eternal relationship. Jesus is not merely a great prophet who points to God; He is the Son who alone knows the Father from the inside and alone can make Him known.

Draw out the great implication: we come to know God the Father only through Jesus Christ. There is no path to the Father that bypasses the Son. As Jesus says elsewhere, no one comes to the Father except through Him (John 14:6). This guards against every notion that God can be

reached by sincerity alone, by any religion, or by human reasoning apart from Christ. The Son is the one who chooses to reveal the Father, and He does so in the gospel.

Bring it home with wonder. The seventy-two, and we, do not grope after an unknown God. In Jesus, the Father has stepped into the light. To know Christ is to know the Father; to have the Son is to have the Father (1 John 2:23). This is the unspeakable privilege of every disciple.

Doctrinal / Christian Living Issues

- The unique, mutual, and exclusive knowledge between the Father and the Son (v. 22)
- The deity of Christ, who shares the divine nature and intimate eternal relationship with the Father
- Jesus as the only mediator and revealer through whom we come to know God (John 14:6; 1 Timothy 2:5)
- The impossibility of reaching the Father apart from the Son (1 John 2:23)
- The privilege of knowing the true God in Christ rather than groping after an unknown deity

Discussion Prompts

- What does verse 22 teach about the relationship between the Father and the Son?
- Why can we know God the Father only through Jesus?
- How does it change your prayer and worship to know that in Christ the Father has stepped into the light?

Question 8

Student Question:

Jesus told His disciples that many prophets and kings longed to see what they were seeing and did not see it, and to hear what they were hearing and did not hear it (vv. 23–24). We hold the completed account of these things in our hands, yet we can grow numb to it. What would it look like for you to recover a sense of wonder and gratitude this week for what God has let you see and hear in His word?

Commentary and Teaching Notes

Jesus turns privately to His disciples and says, “Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it” (vv. 23–24). The greatest saints of the old covenant longed for the day the disciples were now living in. The teacher should help students feel the privilege.

This is a self-examining question, so move toward the heart. We hold in our hands the completed account of all that prophets and kings strained to glimpse. We can read the Gospels at any hour, hear the whole counsel of God, and gather around the Lord’s table each first day of

the week. And yet familiarity can breed numbness. We can read the most astonishing news in the world with a flat heart.

Guide the group to name the dullness honestly. When did Scripture last move them to wonder? When did they last read a Gospel passage as if for the first time? Complacency is not usually a decision; it is a slow drift. Naming it is the first step out of it.

Offer practical paths to recover wonder: reading slowly and prayerfully, asking God to open their eyes, deliberately giving thanks for the privilege of knowing what kings and prophets longed to know. Gratitude is the doorway back to wonder. Help each student name one concrete way to reawaken awe at God's word this week.

Doctrinal / Christian Living Issues

- The unique privilege of living in the age of fulfillment that prophets and kings longed to see (vv. 23–24)
- The completed Scripture as a treasure to be received with wonder and gratitude
- The danger of spiritual numbness and the drift of familiarity
- Gratitude and prayerful attention as paths to renewed wonder at God's word

Discussion Prompts

- When did God's word last fill you with wonder, and what dulled it since?
- What would it look like to read Scripture this week as a privilege kings longed for?
- What is one concrete practice that could reawaken your gratitude for what God has let you see?

Question 9

Student Question:

A lawyer asks, "What shall I do to inherit eternal life?" and Jesus leads him to the great commands, to love God with all his heart and his neighbor as himself, saying, "Do this, and you will live" (vv. 25–28). When the man tries to justify himself by asking "And who is my neighbor?" (v. 29), Jesus tells of the Samaritan who showed mercy to a stranger and a man of his enemies, and says, "You go, and do likewise" (v. 37). What does this passage teach about loving God and neighbor as the summary of God's law, about the surprising reach of true neighbor-love, and how do we hold this together with the truth that we cannot earn eternal life by self-justifying works, that genuine faith in Christ is what produces real mercy?

Commentary and Teaching Notes

This is the doctrinal high point of the lesson, and it deserves the most careful handling. A lawyer stands to test Jesus with the right question: "What shall I do to inherit eternal life?" (v. 25). Rather than answer directly, Jesus turns him to the law, and the man gives the great summary:

love the Lord your God with all your heart and soul and strength and mind, and love your neighbor as yourself (v. 27). Jesus affirms it: “You have answered correctly; do this, and you will live” (v. 28). The whole law of God is gathered into these two loves, love of God and love of neighbor, and the second flows from the first.

Notice why the man asks his follow-up. Luke tells us plainly: “desiring to justify himself, he said to Jesus, ‘And who is my neighbor?’” (v. 29). He wants to draw a line around his obligation, to define neighbor narrowly enough that he can be sure he has kept the command. This self-justifying instinct is the very thing the parable will dismantle. Jesus refuses to let him shrink the circle.

Walk through the parable. A man is beaten and left half dead. A priest and a Levite, the religious professionals, see him and pass by on the other side. Then a Samaritan, a member of a despised and hostile people, comes near, has compassion, binds the wounds, pours on oil and wine, sets the man on his own animal, brings him to an inn, and pays for his care with a promise to cover whatever more is needed (vv. 30–35). Jesus then flips the lawyer’s question. The man asked who qualifies as his neighbor; Jesus asks which man proved to be a neighbor to the one in need (v. 36). Neighbor-love is not about defining who deserves our mercy; it is about being the kind of person who shows mercy to whoever is before us, even across the deepest barriers of race, religion, and enmity.

Now connect this rightly to the gospel, and do not rush this. “Do this, and you will live” is a true statement of the law: perfect, unfailing love of God and neighbor would indeed merit eternal life. But that is precisely the point that exposes us. No one has loved God with all their heart and their neighbor as themselves. The command, honestly faced, drives us not to self-congratulation but to our need for a Savior. We are not justified before God by self-justifying works, by drawing lines and proving we stayed inside them (Ephesians 2:8–9; Galatians 2:16; Titus 3:5). The lawyer wanted a manageable righteousness he could achieve. The gospel offers something better and humbler: forgiveness and life in Christ received by a faith that obeys Him, by hearing the gospel, believing in Jesus as Lord, repenting, confessing Him, and being baptized into Christ for the forgiveness of sins (Acts 2:38; Galatians 3:26–27).

But hold the other side just as firmly, or you will gut the parable. Genuine, saving faith in Christ is never barren; it produces real mercy. “You go, and do likewise” (v. 37) is not optional advice. Love of neighbor is the fruit and the proof of love for God (1 John 4:20–21; James 2:14–17). The same grace that saves us apart from our works creates us in Christ Jesus for good works (Ephesians 2:10). So the teacher steers between two ditches: this is not earn-your-salvation moralism, and it is not a cheap grace that never crosses the road to bind a stranger’s wounds. The one who has truly received God’s mercy becomes a person who shows mercy, even to enemies, even at cost.

Doctrinal / Christian Living Issues

- Love of God and love of neighbor as the summary of God's whole law (vv. 27–28; Matthew 22:37–40; Romans 13:8–10)
- Neighbor-love that crosses every barrier of race, religion, and enmity, refusing to limit who receives our mercy (vv. 29–37)
- The exposure of the self-justifying heart that seeks to define and limit its obligation (v. 29)
- That no one is justified before God by self-justifying works; salvation is by grace through an obedient faith in Christ (Ephesians 2:8–9; Galatians 2:16; Titus 3:5; Acts 2:38; Galatians 3:26–27)
- Genuine saving faith as inseparable from real mercy; love of neighbor as the fruit and proof of love for God (1 John 4:20–21; James 2:14–17)
- Grace that saves apart from works yet creates us in Christ for good works (Ephesians 2:10)

Discussion Prompts

- Why does the lawyer ask “who is my neighbor?”, and how does Jesus refuse to let him shrink the circle?
- How do we hold together “do this and you will live” with the truth that we cannot earn eternal life by our works?
- Who is the person, or kind of person, you are most tempted to pass by, and what would “go and do likewise” look like toward them this week?

Question 10

Student Question:

Look back across the whole chapter: the King who sends, the joy of names written in heaven, the mercy of the Samaritan, and Mary seated at Jesus' feet while Martha is anxious about many things (vv. 38–42). Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 10:1–42 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the threads of the whole chapter rather than to introduce new content. Luke has set before us a King who sends His servants into a plentiful harvest, who defeats Satan and writes the names of His own in heaven, who alone reveals the Father, who defines a neighbor-love that crosses every barrier, and who tells an anxious woman that one thing is necessary.

Draw out the closing scene at Bethany, for it grounds the whole lesson. Martha welcomes Jesus and is “distracted with much serving,” “anxious and troubled about many things,” while Mary “sat at the Lord's feet and listened to his teaching” (vv. 39–41). Jesus does not condemn service; He gently names misplaced priority. “One thing is necessary. Mary has chosen the good portion, which will not be taken away from her” (v. 42). Before all our doing, we are first called to sit at

His feet and hear His word. This is not in tension with the Good Samaritan; it is its source. Mercy that lasts flows from a heart that first listens to the Lord.

Resist the urge to add new material. The aim now is integration and response. Give students space to name what God has actually stirred: fresh confidence in who Christ is, conviction about a neighbor they have passed by, a joy that needs relocating to their salvation, or a Martha-like busyness that has crowded out sitting at His feet.

Press gently toward specificity, and close by lifting eyes to Christ. A vague intention to do better rarely changes a life. Ask each person to name one concrete truth and one concrete response to carry into the week, and let the final word be the King who is worth both our listening and our love.

Doctrinal / Christian Living Issues

- The priority of sitting at Christ's feet to hear His word above anxious busyness (vv. 38–42)
- Listening to the Lord as the source from which lasting service and mercy flow
- Integration of the chapter's themes: the kingdom that has come near, joy grounded in salvation, the Father known through the Son, and neighbor-love that crosses barriers
- The transforming purpose of God's word, which aims at changed lives and not merely informed minds (James 1:22)
- Worship of Christ the King as the fitting climax of the passage

Discussion Prompts

- Where are you more like Martha than Mary right now, and what "one thing" are you crowding out?
- What single truth from Luke 10 do you most need to carry into this week?
- What is one concrete way you will respond to what Jesus has shown you in this chapter?