

CHAPTER 10

Overview of Luke 10

Chapter 10 resumes Jesus' journey to Jerusalem. However, during this journey, Jesus sends out another group of disciples to proclaim the gospel and to heal diseases. They will return excited about their ministry and all the things they have accomplished. Jesus Himself will praise God for allowing "infants" to do the mighty works of God. As they travel along the road to Jerusalem, Jesus will be confronted by a scribe who wants to get some things very clear about Jesus' new teaching. In doing so, he will attempt to entrap Jesus into making statements that are contrary to traditional teaching, similar to what Satan attempted to do in the wilderness. That encounter will include the parable of the good Samaritan. Lastly, Jesus will teach His friend Martha a hard lesson about priorities.

What to look for in Luke 10

1. As you read each paragraph ask, "How is God speaking to me personally through His word?"
2. Look for the specific strategy Jesus uses to prepare people to receive Him and His message when He comes to their town.
3. Look for the words, "Woe to you..." (NASB), to whom they are uttered, and why.
4. Look for the response of the seventy disciples when they return from their mission, and Jesus' response to them.
5. Locate the "foremost" commandment and its associated "second" commandment.
6. Observe carefully the details of the parable of the good Samaritan.
7. What's going on in the story about Martha and Mary?

1 Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore, beseech the Lord of the harvest to send out laborers into His harvest.

3 Go; behold, I send you out as lambs in the midst of wolves.

4 "Carry no money belt, no bag, no shoes; and greet no one on the way.

5 "Whatever house you enter, first say, 'Peace be to this house.'

6 "If a man of peace is there, your peace will rest on him, but if not, it will return to you.

7 "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

10:1-12 This section foreshadows the spread of the gospel and the beginning of the church. Note here that God's love manifests itself by giving hearers an opportunity to receive Jesus before they are judged for rejecting Him. To reject Jesus' messengers is to reject Jesus.

10:1 "Now after this..." refers back to 9:51 and Jesus' initial encounters on His way to Jerusalem (9:57-62). Whereas in chapter 9, Jesus sent the twelve out, on this occasion He is sending out seventy other disciples. This indicates there were a number of disciples following Jesus who were not a part of the twelve disciples. Note, too, that there's a strategy involved. God's love is often expressed through a clear plan of approach.

10:2 "The harvest is plentiful..." There are many people waiting to hear about God's love and who will respond to Jesus' message of love. They have already been prepared by the Holy Spirit to recognize true love when they see and hear it. Therefore, the prayer here is not that people will be open to the gospel, but that God will raise up many who are willing and able to deliver the love message to those waiting to receive it.

10:3-9 Wolves are representative of those who are under the influence of Satan. Satan will do everything he can to disrupt God's plan. The seventy are to avoid

8 “Whatever city you enter and they receive you, eat what is set before you;

9 and heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you.’

10 “But whatever city you enter and they do not receive you, go out into its streets and say,

11 ‘Even the dust of your city which clings to our feet we wipe off *in protest* against you; yet be sure of this, that the kingdom of God has come near.’

12 “I say to you, it will be more tolerable in that day for Sodom than for that city.

13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes.

14 “But it will be more tolerable for Tyre and Sidon in the judgment than for you.

15 “And you, Capernaum, will not be exalted to heaven will you? You will be brought down to Hades!

wolves by finding those who love peace. It is those who love peace who will be receptive to the love message, as one cannot have peace unless there is neighborly love underlying it. Once the household of peace is found, the disciples are to stay there and minister by healing and by preaching that the kingdom of God is near. The lesson here is clear: those who are ready to receive the love message can often be recognized by their desire for peace among men. They will recognize that it is God’s love that brings perfect peace.

10:10-12 “...they do not receive you...” meaning they do not receive the salutation, “Peace be to this house.” Those who reject the salutation will most likely reject God’s message of love. “...dust...wipe off...” is a Jewish idiom symbolizing taking away no part of them with you and taking no responsibility for their failure to respond to your peace. Sodom, of course, came under God’s judgment, not just for their sin of sodomy, but for their sin of rejecting those who bring peace.

10:13-15 The term “woe” is a pronouncement of judgment, as well as a cry of painful grieving. This pronouncement by Jesus does not indicate an absence of love on God’s part; in fact, the term carries with it an implication of great emotional pain on *God’s* part; He knows the future, and therefore knows the consequences for failing to respond to Jesus. Judgment is coming, not because God is rejecting them; it is they who are rejecting God. Jesus performed many miracles in Bethsaida, Capernaum and Chorazin (a city northwest of Capernaum), yet the people did not respond to Jesus or His message. In other words, they may have been awed by the miracles, but *they did not repent*. Therefore, they remain under judgment, a condition that they have brought upon themselves. To emphasize the gravity of their rejection, these Jewish towns are compared to the Gentile coastal towns of Tyre and Sidon. In the Old Testament, Tyre and Sidon represented the epitome of pagan worship and idolatry. The famous wicked Old Testament queen Jezebel was a Sidonian priestess, and these towns represented the exact opposite of worshipping the One True God and experiencing or expressing His love. Jesus is saying that they, like Nineveh in Jonah’s day, would have repented, and therefore been open to Jesus and His word. Capernaum, perhaps, is under greater judgment because they did not repent even after seeing demons cast out.

The most important point to remember here is that without repentance, God’s message of truth and love can be neither experienced nor expressed. Relying on one’s religion as protection against judgment does not excuse one from the need to repent.

16 “The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.”

17 The seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.”

18 And He said to them, “I was watching Satan fall from heaven like lightning.

19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.

20 “Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”

21 At that time, He rejoiced greatly in the Holy Spirit, and said, “I praise You, Father, Lord of heaven and earth, that You have

10:16 For the most part, this lesson in logic is as true today as it was then. However, the reader should remember that the message of Jesus’ disciples also came with the power of healing and casting out demons. Yet what these verses clearly point out is that even miracles of healing and casting out demons *may not be enough* to cause someone to repent and receive Jesus. Therefore, miracles in themselves are *not necessary* to share the love of God through Jesus Christ. If someone is going to reject God’s love, they will reject His love whether miracles are performed or not. Therefore, miracles, healing and the casting out of demons should never be relied upon, or even sought after, in order to share the gospel.

10:17-20 The excitement expressed by the seventy disciples upon seeing that demons are subject even to them is perhaps an expression of immaturity on their part. Rather than being excited that demons were subject to them, they should have been more excited about *the people who were set free* from the demons; that their lives had been restored to wholeness. It is not unusual that new converts are more excited about the process than about the person for whom the process brings new life. However, out of love for His disciples, Jesus shares their enthusiasm. Serpents and scorpions, of course, are symbolic of demons. “...And nothing will injure you” does not mean “You will never be injured.” It means that when doing the Lord’s work, demons themselves cannot result in eternal injury. (Attack yes, but not permanent separation from God.) Also, there are risks involved in rejoicing that demons are subject to you, and that risk is pride. Therefore, the disciples should rejoice more that they were specifically chosen by God to participate in bringing the kingdom of God to a lost world.

The phrase “that your names are recorded in heaven” refers specifically to citizenship. The names of citizens of a town were “recorded” (Gk. *eggrapho*) in a town register. The purpose of this practice was to keep track of who was descended from whom, and who owned what piece of land. Jesus is informing the disciples that their true rejoicing should be based on the fact that they are citizens of heaven. This phrase is not dissimilar to Revelation 21:27: “...only those whose names are written in the Lamb’s book of life” (shall be in heaven).

10:21-22 Notice that *Jesus* rejoices with the disciples. This is a sign of love; that is, that one can rejoice because of another’s joy. The immediate response to rejoicing in seeing God’s hand at work is to praise Him.

Jesus’ words “from the wise and intelligent” cannot be well understood outside the context. The

hidden these things from *the* wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.

22 “All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal *Him*.”

23 Turning to His disciples, He said privately, “Blessed *are* the eyes which see the things you see,

24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see *them*, and to hear the things which you hear, and did not hear *them*.”

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?”

context is “these things.” These things are spiritual in nature and not earthly, empirical or scientific. Wise and intelligent people—by the world’s standard—are wise and intelligent concerning the things of the world. But receiving, understanding and appreciating spiritual things can only be the result of revelation, received by faith and manifested through love. It is not the wise and intelligent according to the world that will hear and receive God’s love revelation, but those who are like infants in the eyes of the world; that is, those who live by faith and not by sight, an attribute shunned and ridiculed by the world. Therefore, spiritual truths remain hidden from the eyes of the wise and intelligent of this world. Why? Because the wise and intelligent of this world will scoff at faith and deny the need for a God of love. The wise and intelligent of this world presume they have no need for faith or love. Those of the world cannot grasp the principles of the kingdom of God because they are blinded by the god of this world, Satan, and by their own pride in the flesh. This is why the apostle John writes, “Do not love the world nor the things of the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world” (1 John 2:15-16). And the apostle Paul writes, “...We speak God’s wisdom in a mystery...the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory....” (1 Cor. 2:7-8).

Note, too, that the word “reveal” is used twice in these two verses. God proactively hides spiritual truth from those who refused to repent, and proactively reveals spiritual truth to those who do.

10:23-24 Here, Jesus puts the disciples’ recent experiences in perspective to the past. For this, the disciples should be extremely grateful and feel especially blessed. These verses provide great hope for those who long for the return of Christ on earth. Those things we long to see with Christ’s return (e.g., swords turned into plowshares) will be seen and experienced by others whom the Father chooses, and we rejoice with their future joy.

10:25-37 Regarding the revelation of God’s love, verses 25-37 comprise one of the most important teachings in Scripture: the question raised by the scribe (lawyer), followed by the parable of the good Samaritan. Let’s first address the inquiry by the scribe concerning the great commandment.

10:25-29 What kind of a test the scribe was putting to Jesus is not clearly stated, but it is possible that the test is related to the second part of his answer, as we will

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?”

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.

see. Jesus answers the scribe’s question by asking one of His own in order to find out what the scribe is *really* asking. The scribe responds by quoting from Deuteronomy 6:5: “You shall love the Lord your God....” (When Deut. 6:4 is added, it is called the *shema*, which means “hear.”) However, Deut. 6:5 ends with “all your mind.” The second part—“You shall love your neighbor as yourself”—comes from Lev. 19:18, a somewhat obscure instruction tucked in among a series of sundry laws directed at how the Israelites are to treat one another, including foreigners. Adding Lev. 19:18 to the *shema* was not the common teaching among rabbis. The famous rabbi Hillel was the closest to paraphrasing this teaching, but his teaching involved an interpretation of Scripture, not Scripture itself. Therefore, it is quite possible that it was Jesus Himself who initiated tacking on loving one’s neighbor as oneself to the dogmatically accepted *shema*, and the scribe, as did the rich young ruler in Matthew 19, is simply quoting back to Jesus what he had heard from Him. Therefore, it is this last part—loving one’s neighbor as oneself—about which the scribe is testing Jesus. In other words, the scribe is actually questioning Jesus for including Leviticus 19:18: “You shall love your neighbor as yourself.” If that verse is to be added to the *shema* and included as a part of inheriting eternal life, how exactly does one do that? Loving God with all your heart is simple to figure out—obey the Ten Commandments, obey laws concerning sacrifice, the Sabbath, rituals, dietary restrictions and keeping away from those things deemed unclean. But loving your neighbor as yourself? That’s wide open to interpretation.

So, now that the scribe has confirmed Jesus has included loving one’s neighbor as a part of the formula, he tests Him by raising a very difficult question, one that certainly began raising debate among the rabbis: who, exactly, is my neighbor? In other words, “Get Jesus Himself to tell who we should consider is our neighbor.”

(After the scribe’s answer, Jesus adds, “Do this and you will live,” a quote from Lev. 18:5.)

What follows is not what the rabbis and scribes wanted to hear. It is the parable of the good Samaritan.

10:30-37 The parable of the good Samaritan is a familiar story that many Christians can recount. However, the key question—“Which one of these three proved to be a neighbor...”—is often answered incorrectly. Many people believe the parable is teaching that the *victim* is the neighbor, and therefore the parable is about showing mercy to those who fall victim to misfortune. However, that conclusion is not only incorrect, but it misses the point of the original question, “Who is my neighbor?”

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.”

38 Now as they were traveling along, He entered a village, and a woman named Martha welcomed Him into her home.

39 She had a sister called Mary, who was seated at the Lord’s feet, listening to His word.

40 But Martha was distracted with all her preparations; and she came up *to Him* and said, “Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.”

41 But the Lord answered and said to her, “Martha, Martha, you are worried and bothered about so many things;

The neighbor is “The one who showed mercy....”

This answer changes *everything*. In the parable, the Samaritan, despised by Jews, is the neighbor, and the clear teaching is that the scribe is to love even a Samaritan if he shows mercy. So, the requisite for loving one’s neighbor as oneself is not based on race or religion, but upon the person’s willingness to demonstrate mercy to others. The parable does not teach that Christians are to love *everyone as themselves*—although love itself is to be shown to all people. The issue is one of intensity. Love everyone—as the Samaritan did—but love the one who shows mercy as intensely as one loves oneself.

“Go and do the same” continues the scriptural instruction, “Do this and you will live.” Getting the answer right about the parable of the good Samaritan is not enough. Now one must live out the answer with action and good works. The scribe may have realized suddenly that loving one’s neighbor as oneself is much more difficult than simply following a set of laws and rules, especially if the neighbor is someone you’ve always been taught to hate.

The ultimate lesson here goes even beyond two separate commandments. At first glance, one could conclude that Christians are (1) to love God, and (2) to love your neighbor. But Jesus’ teaching here opens up a whole new dimension concerning loving God. The principle should not be “Love God *and* love your neighbor,” but “Love God *by* loving your neighbor.” This new teaching on loving God will not become evident until the writings of Paul and James, the Lord’s brother; specifically, Rom. 13:8-10; Gal. 5:13-14; James 2:8.

10:38-42 We know from the Gospel of John that the village is Bethany, the home of Lazarus, just outside Jerusalem. The contrast between Martha and Mary, and Jesus’ words to Martha, is a lesson on busy-ness, as well as a lesson about priorities. The lesson for Christians in the church is clear: do not let activity interrupt one’s time with Jesus. Whether in the activities of the church itself or in the privacy of one’s home, busy-ness is an enemy to spending intimate time with Jesus and His word, which should be every believer’s top priority. Quite simply, Martha’s busy-ness, though well intentioned, was keeping her from the greatest opportunity one could have—sitting at the feet of Jesus and listening to His words.

Jesus’ answer to Martha addresses her fretting and disapproval of Mary. This scenario is often witnessed in the classic firstborn vs. second-born sibling rivalry. When Jesus tells Mary, “...only one thing is necessary,” He is actually letter her off the hook in regards to fixing a sumptuous, time-consuming seven-course banquet. He is essentially telling Martha that a bowl of fruit or a slice of bread is all that is needed.

42 but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.”

Instead of spending hours laboring in the kitchen trying to impress your guests or fretting over whether they will have a satisfactory dinner, He is saying, “Sit and listen to My words. *My* words are the bread of life. One enjoys a meal for only a little while, but My words will bring pleasure and joy for a lifetime.”

Questions for Your Personal or Group Reflection

1. In this chapter, how has God spoken to you through His word? Of the many principles presented in chapter 10, what principle stands out most to you? Once you identify the principle, what do you intend to do about it in the form of action?
2. Identify the strategy that Jesus used to prepare the people ahead of His journey to Jerusalem. Are you able to come up with a specific plan of action? It may be a short plan, or it may be a prolonged plan that charts out your future intentions of how to serve Jesus, such as going into ministry, becoming a missionary, or raising godly children, or being a witness in the workplace. What is your plan? (Perhaps you might want to pray about this.)
3. Concerning the villages that had witnessed Jesus' miracles, reconcile Jesus' judgments with His love. Are God's love and God's judgments incompatible? How would you explain that to a friend who says, "How can a loving God also be a God of judgment and wrath? And here is an even more important question: is God able to love you and discipline you at the same time? (You might want to refer to Hebrews 12.)
4. Read verse 20 again. Is *your* name recorded in heaven? On what basis do you say "Yes"?
5. Recount the incident when the scribe approaches Jesus with the question of how to inherit eternal life. If someone came up to you and asked you, "How can I inherit (receive, find, get) eternal life, how would you answer? Would you hand that individual a tract? Would you attempt to have them recite a "Believer's Prayer," or something of that nature? What is the *real* answer to that question, according to Jesus' teaching in this Scripture? (The answer may surprise you and not what you've always been taught.)
6. Recount the parable of the good Samaritan. Have you identified the neighbor? How is this answer going to affect your behavior, and how is this answer going to affect those to whom you show love? Is there a difference of intensity towards those to whom you will show love? (Tough question.)
7. Is "busy-ness" interfering with your time with Jesus? If it is, what do you plan on doing about it?

The Disciplex's Commentary
Fill-in Outline for the Disciple
Luke 10

10:1-12 – Jesus sends out seventy disciples; their message will consist of good news or _____

10:13-16 – Jesus, in His love even for those who are rejecting Him and His message, offers _____

10:17-20 – The seventy return with good news and with great joy; Jesus warns them about _____

10:21-24 – Jesus instructs the disciples why they should _____

10:25-37 – The parable of the _____

10:38-42 – Dinner at Lazarus's house; the squabble between _____

The Discipler's Commentary

Answer Outline for the Discipler

Luke 10

10:1-12 – Jesus sends out seventy disciples; their message will consist of good news or judgment

- *The discipler will want to explore the disciple's understanding of this event. Ensure that the disciple understands how the seventy are to distinguish between those who are ready to receive the good news, and those who are not.*
- *Ask the disciple if he or she can remember how Jesus tells His disciples to pray. Once the disciple has remembered what the seventy are to pray for, teach the disciple how to pray for that very thing, and then lead the disciple in prayer.*
- *Ask the disciple why Jesus instructs the seventy to "Carry no money belt, no bag, no shoes, and greet no one on the way." (Hint: to learn complete dependency on God for meeting all their needs.)*
- *Have the disciple describe what "the harvest" is, and how that applies to the present day. How is the disciple to determine who is ready to receive God's message of love, and who is most likely to reject it?*

10:13-16 – Jesus, in His love even for those who are rejecting Him and His message, offers preventative warnings

- *The disciple may be unfamiliar with these towns, especially Tyre and Sidon. The discipler may have to give some background concerning their notorious histories. The story of Jezebel starts in 1 Kings 16:31 and doesn't conclude until 2 Kings 9:37. Tyre is also listed for destruction in Isaiah 23 and Ezekiel, chapters 26-29.*
- *Make sure that the disciple understands why God judges. Help the disciple understand that just because those who reject Jesus are destined for judgment, that does not mean God hasn't loved them.*

10:17-20 – The seventy return with good news and with great joy; Jesus warns them about pride

- *Explain to the disciple the meaning of "serpents and scorpions." Ask the disciple, "Why did Jesus say, 'I was watching Satan fall from heaven like lightning'?" (Hint: Jesus is informing His disciples that Satan himself was losing his grip on those who were being set free from his control.)*
- *The disciple may need some help in understanding Jesus' statement, "...and nothing will injure you." (Hint: it means those doing God's work will never experience eternal spiritual injury.)*
- *Ensure that the disciple understands the dangers of pride when doing God's work. The best way to emphasize this point is to inform the disciple why Satan fell from heaven—it was because of pride—and why Eve stumbled in the garden of Eden—it was pride to "become like God."*
- *Inquire of the disciple how a minister, missionary or lay worker can become a victim of pride. Then have the disciple describe what pride is, and whether or not he or she has ever exhibited it.*

10:21-24 – Jesus instructs the disciples why they should rejoice

- *Including verse 20, have the disciple find at least three things Jesus informs His disciples that they can rejoice about. (Hint: (1) their names are recorded in heaven [20]; (2) God has revealed to them amazing things through Jesus ["these things" in verse 21]; (3) they are more blessed than even the OT prophets because of what they have witnessed and experienced [24].)*
- *Have the disciple read verse 21 and ask if he or she thinks followers of Jesus are not "wise and intelligent." Ask, "What do you think Jesus meant by that statement?"*
- *See if the disciple can explain what Jesus means when He prays verses 21-22.*

10:25-37 – The parable of the good Samaritan

- *Much time may be spent discussing the parable of the good Samaritan. Make sure the disciple understands the context in which the scribe (lawyer) asks the question, “And who is my neighbor?”*
- *The discipler may want to have the disciple look up Deuteronomy 6:4-5 so that the term shema can be explained. (If the disciple wants to know why there is slightly different wording between the Old and New Testament in the first and foremost commandment, it is because there were slight differences in the Greek translation [Septuagint] of the Old Testament Hebrew.)*
- *Make sure the disciple understands how a good Jew would interpret the first and foremost commandment; that is, in how one would actually show love for God.*
- *Ask the disciple if he or she knows why Jesus added the second commandment, “Love your neighbor as yourself.”*
- *The discipler may need to explain what a Samaritan was and why Samaritans were so hated and discredited by the Jews, especially Jews living in Judea and Jerusalem.*
- *Getting into the parable itself, have the disciple retell the story. Then ask the question, “Who did the scribe realize was the neighbor?” (It was the Samaritan, not the victim on the road, as is often believed.) Given that answer, what tough issue did the scribe have to face? (That he was to love the Samaritan as himself.) Why would that be a difficult thing for the scribe to do?*
- *See if the disciple can come up with a similar story involving some modern-day issues. For example, make up a story (parable) in which the part of the Samaritan is played by a Muslim, or a man of another race, or someone with AIDS, or even a homosexual. How would the Christian have to respond if he or she were playing the role of the scribe?*
- *Notes the discipler may want to add to this lesson on the love commandments and the good Samaritan:*

10:38-42 – Dinner at Lazarus’s house; the squabble between Martha and Mary

- *The discipler may want to explain to the disciple who Martha and Mary were, especially in relation to Lazarus. This relationship will become extremely important during one of Jesus’ later parables in Luke, and in John’s gospel when he records Jesus raising Lazarus from the dead.*
- *Have the disciple explain the difference between what Martha was involved in and what Mary was involved in. Were either of the two women wrong in what they were doing? Ask the disciple if they know any family members who might fit into these two categories.*
- *What did Jesus mean when He told Martha, “...only one thing is necessary”? (Hint: just one dish is enough...a banquet is not required. In other words, a bowl of fruit would be great; a seven-course dinner isn’t necessary!)*