

## Notes on the Greek New Testament Day 94 – April 4<sup>th</sup> – Luke 10:38-11:13

### Works frequently referenced in these notes on Luke

Geldenhuys, Norval	<i>Commentary on the Gospel of Luke</i> , Marshall Morgan and Scott, London, 1950
Marshall, I Howard	<i>The Gospel of Luke</i> , The New International Greek Testament Commentary, Paternoster, Exeter, 1978
Morris, Leon	<i>Luke</i> (Tyndale NT Commentaries), IVP, London 1974

#### Luke 10:38-42

"The story [of Mary and Martha] is not meant to exalt the contemplative life above the life of action, but to indicate the proper way to serve Jesus; one serves him by listening to his word rather than providing excessively for his needs (cf. Jn 6:27)... For a Jewish audience it would be of great significance that a place was given to women by Jesus not simply to do domestic duties in the church but to listen and to learn." Marshall

#### Verse 38

Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσηλθὲν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν.

πορευομαι go, proceed, travel  
εἰσερχομαι enter, go in, come in  
κωμη, ης f village, small town

The village was Bethany (Jn 11:1; 12:1; Lk 19:29).

γυνη, αικος f woman, wife  
ὄνομα, τος n name, title, person, authority, reputation

ὑπεδέξατο Verb, aor midd dep indic, 3 s  
ὑποδεχομαι receive, welcome

The shorter reading above, ending in αὐτον is supported by p<sup>45</sup> p<sup>75</sup> B sa. There are two textual variants:

- i) αὐτον εἰς την οἰκίαν (p<sup>3</sup> κ C\* L Ξ 33);
- ii) αὐτον εἰς τον οἶκον αὐτης (A D W Γ Δ Θ fl f13 pl lat).

"Metzger... supports the short text on the grounds that no reason for the deletion of the phrase 'into her house' is discernible; the variant forms of the phrase suggest that it is an addition." Marshall

#### Verse 39

καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ.

τῆδε Pronoun, f dat s ὅδε, ἡδε, τοδε this;  
he, she, it

The use of this word had become rare in Hellenistic Greek – in NT only here and in Jas 4:13 and in the stereotyped ταδε λεγει in Acts 21:11 and 7 times in Revelation.

ἀδελφη, ης f sister, female believer

ἡ is omitted by p<sup>45</sup> p<sup>75</sup> κ L pc

παρακαθεσθεῖσα Verb, aor midd dep ptc, f  
non s παρακαθεζομαι sit (beside)

Here alone in the NT

πόδας Noun, acc pl πους, ποδος m foot

The position is typical of a pupil (Acts 22:3). "Mary's position expresses a zeal to learn ... and it is significant that Jesus encourages a woman to learn from him, since Jewish teachers were generally opposed to this." Marshall

#### Verse 40

ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλειπεν διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

περισπασμαι be distracted, be worried

Here alone in the NT. The passive means 'to be pulled, dragged away', hence 'to become distracted, busy, overburdened'. Cf.

ἀπερισπαστως 1 Cor 7:35.

"The implication is that Martha wished to hear Jesus but was prevented from doing so by the pressure of providing hospitality." Marshall

διακονια, ας f ministry, service

ἐπιστᾶσα Verb, aor act ptc, f nom s ἐφιστημι  
come up to, approach

μέλει impersonal verb it is of concern, it matters

μονος, η, ον adj only, alone

κατέλειπεν Verb, aor act indic, 3 s καταλειπω  
leave, neglect

συναντιλάβηται Verb, aor midd dep subj, 3 s  
συναντιλαμβανομαι help, come to help

Only here and Rom 8:26.

**Verse 41**

ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα  
Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλὰ,  
μεριμναῶ be anxious, worry  
θορυβαζῶ trouble, bother, distract

Here alone in the NT.

περὶ πολλὰ "Clearly refers to the excessive preparation for a meal, but does not necessarily indicate a number of dishes or courses."

Marshall

**Verse 42**

ὀλίγων δὲ ἐστὶν χρεῖα ἢ ἑνός· Μαριάμ γὰρ τὴν  
ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ  
ἀφαιρεθήσεται αὐτῆς.

There are a number of textual variants relating to the first part of Jesus' reply. Shorter readings are supported by a few MSS but there are three variants of the longer text:

- i) ἑνός ἐστὶν χρεῖα (p<sup>45</sup> p<sup>75</sup> C W Θ pc vg sy<sup>c</sup> P Basil)
- ii) ὀλίγων δε ἐστὶν χρεῖα (38 al sy<sup>pal</sup> arm geo)
- iii) ὀλίγων δε ἐστὶν χρεῖα ἢ ἑνός (p<sup>3</sup> x B L f1 ss sy<sup>h mg</sup> bo)

"The question is then whether an original 'one thing', meant spiritually, was understood to refer to 'one dish' and then softened to 'few'..., or 'few things', meant to refer to food, was altered to refer to one spiritual goal... Although the latter reading has poor external support, it is indirectly attested in the good MSS which have the conflate reading, and is therefore not to be dismissed out of hand. Moreover, the change from 'few' to 'one' is comprehensible; scribes were perhaps more likely to think that Jesus would give teaching not about practical hospitality but about the one spiritual goal... The transcriptional evidence, therefore, is in favour of variant [ii]... ('few'), but the intrinsic and external evidence for variant [i]... ('one') is strong, and a final decision is difficult."

Marshall

ἑνός gen. of εἷς

"The reference is undoubtedly spiritual with reference to the 'good portion' chosen by Mary. The implications are that Mary should not be deprived of it by helping Martha, and that Martha should so curtail her domestic cares that she too will be able to have the one thing that matters." Marshall

χρεῖα, ας f need, want  
ἀγαθος, η, ον good, useful, fitting  
μερίς, ἰδος f part, portion, share

"Here the good thing is to be understood as the teaching of Jesus, or perhaps the blessings of the kingdom to which it testified (cf. Ps 16:5)." Marshall

ἐξελέξατο Verb, aor midd dep indic, 3 s  
ἐκλεγομαι choose, select  
ὅστις, ἣτις, ὁ τι who, which  
ἀφαιρεθήσεται Verb, fut pass indic ἀφαιρεῶ  
take away

**Luke 11:1-4 The Lord's Prayer**

"The prayer sums up the teaching of Jesus in brief fashion, expressing the longing which the disciples should feel for the action of God in setting up his kingdom, their dependence upon him as Father for their daily needs, their new relationship of reconciliation with him and their fellow men, and their need of his power to preserve them from yielding to temptation." Marshall

**Verse 1**

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ  
προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν  
μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον  
ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης  
ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ.

εἶναι Verb, pres infin εἶμι

τοπος, ου m place

προσευχομαι pray

ἐπαύσατο Verb, aor midd indic, 3 s παύω  
midd stop, cease

μαθητης, ου m disciple, pupil, follower

δίδαξον Verb, aor act imperat, 2 s διδάσκω  
teach

**Verse 2**

εἶπεν δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε·  
Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ  
βασιλεία σου·

ὅταν when, whenever

Πατερ represents the Aramaic *abba*. The simple form is used by Jesus in his own prayers and this is the basis for the form of address used in prayer in the early church (Rom 8:15; Gal 4:6). "Matthew has the fuller form 'Our Father in heaven' which corresponds to ordinary Jewish usage." Marshall

ἁγιασθήτω Verb, aor pass imperat, 3 s

ἁγιαζω sanctify, make holy

ὄνομα, τος n name, title, person

I.e. his representation among men. Marshall says that "the passive form of the verb may be a circumlocution for naming God himself as the subject... God is petitioned to bring about a situation in which men will reverence and worship him instead of blaspheming against him." Marshall. Hence it is closely linked with the following petition.

ἐλθέτω Verb, aor act imperat, 3 s ἐρχομαι

"The phrase is used with particular reference to the blessings that come to men when God is acknowledged as king and his beneficent rule is allowed full sway. God's rule means the end of Satan's rule. The petition is, then, for God to act by setting up his rule." Marshall

### Verse 3

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

ἄρτος, ου m bread, a loaf, food

Here used for food in general.

ἐπιουσιος, ον (of doubtful meaning) for today, for the coming day, necessary for existence

Only here and Mt 6:11

δίδου Verb, pres act imperat, 2 s δίδωμι

The thought of daily provision of manna in the wilderness is probably in the background here. "The food which God provides is food for body and soul; he gives men what they need and he gives them a foretaste of the rich provision available in the kingdom of God – and he does so each day in answer to their prayers." Marshall

### Verse 4

καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.

ἄφες pres. imperat. ἀφημι cancel, forgive

ἀμαρτια, ας f sin

αὐτος here as emphasising pronoun, 'we ourselves'.

Despite being the 3rd person pronoun, when used as the emphasising pronoun αὐτος serves for 1st, 2nd and 3rd persons.

Note the continuous present ἀφιομεν

ὀφειλω owe, be bound or obligated

J. Carmignac observes that the condition is attached to our *asking* God to forgive and not to his act in forgiving which is dependent purely on his grace.

εἰσενέγκης Verb, aor act subj, 2 s εἰσφέρω bring in, carry in, lead in  
πειρασμος, ου m testing, trial, temptation

"Following a suggestion by J Heller, J Carmignac... has shown that 'to enter temptation' means not 'to be tempted' but 'to yield to temptation'..., that the verb reflects a Hebrew causative, and that the negative qualifies the idea of entry, so that the thought is not 'do not cause us to succumb to temptation', but rather 'cause us not to succumb to temptation'. This sense fits in admirably with the additional clause in Mt.: in the midst of temptation and tribulation God will deliver his people from the power of evil." Marshall

### Verse 5

Καὶ εἶπεν πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύεται πρὸς αὐτὸν μεσονυκτίου καὶ εἶπη αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ἔξει Verb, fut act indic, 3 s ἔχω φίλος, ου m and φιλη, ης f friend, friendly πορευομαι go, proceed, travel μεσονυκτιον, ου n midnight

Journeys were often undertaken at night to avoid the heat of the day.

χρῆσόν Verb, aor act imperat, 2 s κυχρημι lend

Here alone in the NT

τρεις, τρια gen τριων dat τρισιν three  
ἄρτος, ου m bread, a loaf, food

### Verse 6

ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὁ παραθήσω αὐτῷ·

ἐπειδὴ since, because, for παραγινομαι come, arrive, appear ὁδος, ου f way, road, journey

ἐξ ὁδοῦ 'after a journey'

παραθήσω Verb, fut act indic, 1 s παρατιθημι place before, put before

### Verse 7

κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη· Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

κάκεινος, η, ο contraction of και ἐκεινος and that one, and he

ἔσωθεν adv. within, inside, from within

κοπος labour, trouble

παρεχω act & midd cause, bring about, do

ἤδη adv now, already

θυρα, ας f door, gate

κέκλεισται Verb, perf pass indic, 3 s κλειω shut, lock

"There would be a wooden or iron bolt thrust through rings to keep it shut, and it might not be too easy to manipulate." Marshall

παιδιον, ου n child

κοιτη, ης f bed

"The house is a single roomed peasant's cottage (Mt 5:15) in which the whole family sleep together on a mat which serves as a bed (κοιτη)." Marshall

ἀνιστημι intrans (in 2 aor & all midd) rise  
δοῦναί Verb, aor act infin διδωμι

### Verse 8

λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χηρίζει.

γε enclitic particle adding emphasis to the word with which it is associated

Unclear who is here being referred to as the friend. It is best to regard it as expressing a mutual relationship.

ἀναίδεια, ας f persistence

Here alone in the NT.

The meaning is literally 'shamelessness', and may mean:

- i) The petitioners shameless demand and persistence;
- ii) "May refer to the man in the house who does not want to have the shame of being known as a refuser of neighbourly requests, i.e. 'so as not to lose face'." Marshall

Marshall is inclined to prefer the latter "on the grounds that the parable is centred on the attitude of the man in bed and that v.8 is offering a contrast to the attitude expressed in v.7."

ἐγειρω raise

ὅσος, η, ον correlative pronoun, as much as, how much

χηρίζω need, have need of

"The point of the parable is clearly not: Go on praying because God will eventually respond to importunity; rather it is: Go on praying because God responds graciously to the needs of his children. The point is confirmed by 11:9-13 where the point stressed is the certainty of God's answer to prayer and the assurance that he will give good gifts to those who ask him." Marshall. This is how God has dealt with us, he gives us *as much as we need* and does so readily.

### Verses 9-13

Cf. Mt 7:7-11

### Verse 9

Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·

κἀγω a compound word = καὶ ἐγω

αἰτεω ask, request, demand; midd ask for oneself, request

δοθήσεται Verb, fut pass indic, 3 s διδωμι

The passive means 'God will give'

ζητεω seek, search for, ask

"The thought here is moulded by the OT language of seeking after God and finding him (Dt 4:29; Is 55:6; 65:1; cf. Rom 10:20). The thought is of a calling to God by people who do not know whether he will listen to them, i.e. whether he is 'there' at all... The promise here is that God is waiting to be found by those who will seek after him (cf. Dt 4:29; Is 55:6; 65:1; Je 29:13; cf. Pr 8:17)." Marshall

εὐρήσετε Verb, fut act indic, 2 pl εὐρίσκω  
κρούω knock (at a door)

"In rabbinic usage the metaphor was used of prayer." Marshall

ἀνοιγω open

### Verse 10

πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

Expresses the certainty of God's willingness to respond.

### Verse 11

τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύον, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

πατηρ, πατρος m father

ἰχθυς, υος m fish

The Greek is rather awkward but the sense is 'Which father among you when his son asks for a fish will...'

Many MSS have a longer reading: instead of ἰχθυον reading ἄρτον μη λιθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθυον conforming the text to Mt 7:9. A majority of the UBS Committee preferred the shorter reading.

ἀντι prep with gen for, in place of

ὄφις, εως m snake, serpent

ἐπιδιδωμι give, hand, deliver, give up

### Verse 12

ἢ καὶ αἰτήσῃ ὄον, ἐπιδώσει αὐτῷ σκορπίον;

ἢ οἱ

ὄον, ου n egg

Many MSS read μη ἐπιδώσει

σκορπιος, ου m scorpion

Both Matthew and Luke have two pairs of objects. Matthew has bread/stone, fish/serpent and Luke fish/serpent, egg/scorpion. Dodd claims that different branches of oral tradition are responsible for the differences.

**Verse 13**

εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε  
δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,  
πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει  
πνεῦμα ἅγιον τοῖς αἰτουῦσιν αὐτόν.

πονηρος, α, ον evil, bad, wicked

Cf. 6:45; 3:19; Heb 12:7-10.

ὑπαρχω be (equivalent to εἰμι)

δομα, τος n gift

ἀγαθος, η, ον good, useful, fitting

τεκνον, ου n child

ποσος, η, ον how much(?)

μαλλον adv more, rather

Luke's πνευμα ἅγιον is parallel to Matthew's  
δοματα ἀγαθα. The meaning is thus the Spirit  
and all the blessings he bestows.