

## Notes on the Greek New Testament Week 14 – Luke 10:17-11:8

### Day 66: Luke 10:17-24

#### Verse 17

Ἐπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

ὑποστρεφω return, turn back  
 ἑβδομήκοντα see 10:1 (including note)  
 χαρα see 2:10  
 δαιμονιον, ου n demon, evil spirit, god  
 ὑποτασσω subordinate, put in subjection;  
 pass. be subject, submit to  
 ὄνομα, τος n name

#### Verse 18

εἶπεν δὲ αὐτοῖς, Ἐθεωροῦν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

θεωρεω see, watch, observe, notice

Σατανᾶν is a Hebrew word meaning Adversary, it is sometimes represented by the Greek διαβολος, an accuser. The devil is the age long opponent of God and accuser of his people.

ἀστραπη, ης f lightning, ray  
 πεσόντα Verb, aor act ptc, m acc s πιπτω  
 fall, fall down, fall to one's ruin

"The saying is related to a Jewish tradition. In Rev 12:7-10, 13 Michael fights and overcomes the dragon (Satan) in heaven, so that he is cast down to the earth where he pursues the woman who bore the male child. Behind the picture lies the myth of the fall of Lucifer from heaven (Is. 14:12; cf. the allusion to this myth in Lk 10:15). In Jn 12:31 the ruler of this world is cast out. He is to be overcome (Rom 16:20), bound and cast into the abyss, so that he is no more (Rev 20:1-3...). This evidence suggests that the mythological idea of the fall and defeat of Satan is here being utilised by Jesus to express symbolically the significance of the exorcism of the demons. The exorcisms are a sign of the defeat of Satan (cf. Mk 3:27). Thus the eschatological defeat of Satan is seen to take place in the ministry of Jesus and his disciples (cf. 11:20)." Marshall

#### Verse 19

ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πάσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση.

δέδωκα Verb, perf act indic, 1 s διδωμι  
 ἐξουσια, ας f authority, right, power

Cf. 9:1.

πατεω trample  
 ἐπάνω on, upon  
 ὄφρις, εως m snake, serpent  
 σκορπιος, ου m scorpion

These words reflect the promise in Genesis 3:15 which points to the work of Christ himself (though the language is also reminiscent of Ps 90:13). The disciples' power is his power given to them (cf. Rom 16:20).

ἐχθρος, α, ον enemy, one hated  
 οὐδεις, οὐδεμια, οὐδεν no one, nothing  
 ἀδικεω wrong, treat unjustly, harm

Cf. Mk 16:18.

#### Verse 20

πλὴν ἐν τούτῳ μὴ χαίrete ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίrete δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

πλην but, yet, nevertheless, however  
 χαιρω rejoice, be glad

"Should probably be interpreted in terms of Semitic idiom to mean 'Do not rejoice primarily that ..., but rather that ...' (cf. 10:21; 12:4f.; 14:12f.; 23:28; Jer 7:22; Hos 6:6; 1 Cor 1:17; Mt 10:20; Mk 9:37; Jn 7:16; 12:44...)." Marshall

ὑποτασσω see v.17  
 ὄνομα see v.17  
 ἐγγραφω write, record

The passive indicates divine action. "The reference is to the book of life, containing the registers of God's people (Ex 32:32f.; Ps 68:29; Dan 12:1... Phil 4:3; Hab 12:23; Rev 3:5; 13:8; 17:8; 20:12,15; 21:27)." Marshall. Note the force of the perfect ἐγγεγραπται – something done once but with continuing effect. The Christian's only source of unshakable joy is his/her salvation. It is better to rejoice in grace than in gifts, for gifts may fail.

**Verses 21-22**

Some have argued that this is a Johannine fragment. Cf. Jn 6:44-45.

**Verse 21**

Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

"The background of the sayings has been increasingly recognised in recent years as lying in Jewish thinking about wisdom. Divine wisdom is entrusted with the secrets of God and reveals them to men; she is rejected by the mass of men, especially the wise, but is accepted by the poor and unlearned." Marshall

ὥρα, ας f hour, moment

ἐν αὐτῇ τῇ ὥρᾳ makes the connection between the return of the 70 and the words of Jesus 'close and express' (Plummer).

ἠγαλλιάσατο Verb, aor midd dep indic, 3 s  
ἀγαλλιαω be extremely joyful or glad

"The meaning is that Jesus was inspired with joy by the Spirit (Acts 13:52...). Marshall There are a number of variant readings here:

- i) ἐν τῷ πνεύματι τῷ ἁγίῳ (8 D al it);
- ii) τῷ πνεύματι τῷ ἁγίῳ (p<sup>75</sup> B al; NEB, *Synopsis*);
- iii) ἐν τῷ πνεύματι (p<sup>45</sup> Cl; *Diglot*);
- iv) ἐν πνεύματι (A W f13 pm f q; TR).

"The strongest external evidence favours variants 1 and 2, but it is not easy to decide whether ἐν should be included or not."

Marshall

ἐξομολογεω agree; midd confess, praise  
πατήρ, πατρός m father

"While this form is found in Greek prayers (3 Macc 6:3, 8), its use in a Palestinian context appears to be found uniquely in the prayers of Jesus and in the way in which he taught his disciples to pray. The Greek form reflects an Aramaic word used by small children as well as by adults, and expresses an intimate filial relationship with God, such as is developed in v.22; it is a small step from addressing God as Father in this way to knowing oneself to be the Son of this Father." Marshall

γῆ, γῆς f earth

Cf. Gn 14:19,22.

ἀποκρυπτω hide, keep secret

The meaning is probably 'I give thanks ... that although you have hidden ... you have nevertheless revealed...' "The thought is the secrecy of God's plans and purposes which he reveals at his own appointed time to his chosen people... The reference was probably originally to the gospel of the kingdom, attested by the preaching and mighty works of Jesus... What was happening remained obscure in its significance to one group of people, but to the disciples it constituted a revelation of God's saving action." Marshall

σοφός, η, ον wise, experienced

συνετός, η, ον intelligent, possessing understanding

ἀποκαλυπτω reveal, disclose

νηπίος, α, ον baby, infant, child

ναί yes, yes indeed, certainly

οὕτως thus, in this way

εὐδοκία, ας f good will, pleasure, desire

Emphasises the sovereign disposal and pleasure of God.

ἐμπροσθεν before, in front of

On this verse, compare 1 Corinthians 1:18-31.

**Verse 22**

Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

Several MSS insert at the beginning of the verse και στραφεις προς τους μαθητας ειπεν (A C\* W Θ al it sy<sup>p</sup> bo<sup>pl</sup>; TR; NEB).

παραδοθη aor. pass. παραδιδωμι hand or give over, deliver up

The 'all things' in context probably refers to revelation, 'My Father has given me a full revelation', though some think it refers to authority and that what is hidden from men is not the knowledge of the Son but the fact of his authority.

"The second and third clauses refer to the mutual knowledge of father and son. The formulation is determined by the fact that the Semitic languages lack a reciprocal pronoun... Hence the meaning of the saying is to be found in the two clauses taken together, and it is misleading to expound them separately. (Failure to realise this point is the ultimate reason for the textual confusion.) The meaning is, then, 'Only a father and a son know each other'; and from this follows the conclusion: 'Therefore, only the son can reveal the father.'" Marshall

ἐάν if, even if, though; often equivalent to  
 ἂν  
 βουλομαι want, desire, wish, intend, plan  
 ἀποκαλυψαι aor. infin. ἀποκαλυπτω

It is in Christ alone that we can have true and saving knowledge of God. "We see in this verse that Jesus, as is shown more fully in John, did indeed bear unambiguous testimony to His unity with the Father. The Father has given everything over to Him; He alone knows the Father (in an absolute sense); and only through Him can anyone come to know the Father, but He is also able to reveal Him to others, so that it follows that He is absolutely one with the Father." Geldenhuys.

### Verse 23

Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.

στραφεῖς Verb, aor pass ptc, m nom s  
 στρεφω turn, turn around  
 μαθητης, ου m disciple, pupil, follower  
 κατ' ἰδιαν privately  
 μακαριος, α, ον blessed, fortunate,  
 happy  
 βλέπω see, look, be able to see

"The accent lies both on the act of seeing (Mt., diff. Lk) and on what is seen. What the disciples see are the signs of the era of salvation, the mighty works done by Jesus, the indications that the era of fulfilment has come (which men of the past were unable to see). Hence implicit in the saying is the need for true perception of the significance of what is happening – a nuance more clearly expressed by the saying in its Matthean context." Marshall

### Verse 24

λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφητῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

Cf. 1 Peter 1:10-12.

βασιλευς, εως m king  
 ἠθέλησαν Verb, aor act indic, 3 pl θελω  
 wish, will  
 ἰδεῖν Verb, aor act infin ὄραω see,  
 observe  
 εἶδαν Verb, aor act indic, 3 pl ὄραω

Jesus points to himself as the long awaited Messiah and highlights our inestimable privilege of living in the era of fulfilment.

## Day 67: Luke 10:25-30

### 10:25-11:13

Marshall entitles 10:25-11:13 'The Characteristics of Discipleship'  
 On 10:25-28, the Lawyer's Question, Marshall suggests that Luke was following a version of the story independent of that in Mark (Mk 12:28-34) but known also to Matthew (Mt 22:34-40).

### Verse 25

Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

νομικος, η, ον pertaining to the law; ὁ ν.  
 lawyer

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι  
 2 aor rise, stand up

ἐκπειραζω put to the test, tempt

Usually has an unfavourable meaning, Mt 4:7; Lk 4:12; 1 Cor 10:9.

διδασκαλος, ου m teacher

ζωη, ης f life

κληρονομεω gain possession of, inherit

Cf. 18:18 where the same question is asked. It expresses a rabbinic theme.

### Verse 26

ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινωσκεις;

νομος law

γέγραπται Verb, perf pass indic, 3 s γραφω  
 πως how?

ἀναγινωσκω read, read in public worship

Marshall, following Jeremias, says that the meaning is 'How do you recite?', i.e. what is the law recited by the lawyer as part of regular worship.

### Verse 27

ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

The response is from Dt 6:5 (the Shema) and Lv 19:18. The emphasis on the unity of the two commands seems to be particularly significant to Jesus and for this reason Manson suggests that the lawyer is quoting Jesus' own words.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
 ἀποκρινομαι answer, reply

ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαω  
 love, show love for

There are a number of textual variants. ἐξ ὅλης is followed by three uses of ἐν (p<sup>75</sup> x B Ξ pc; Synopsis; UBS) or ἐν throughout (A C W Θ f13 pl; TR; *Diglot*). The LXX has ἐξ throughout, as does Mk, while Mt has ἐν. Marshall says that "the former is the harder reading and transcriptionally more probable."

ὅλος, η, ον whole, all, complete, entire

Marshall says that "The inclusion of της before καρδιας is doubtful (om. p<sup>75</sup> B Ξ 0124 pc; (UBS)); cf. 5:5."

ψυχη, ης f self, inmost being, 'soul'  
 ισχυς, υος f strength  
 διανοια mind, understanding

"Most curious of all is the divergence of all three Gospels from the LXX list of phrases." In particular the inclusion of a fourth phrase with διανοια "Which appears to be an alternative to καρδια, included by oversight." Marshall

Of Dt 6:5 he says, "The command was rightly regarded as forming the heart of the Jewish religion. It puts at the centre of religion a love for God, i.e. an undivided loyalty to him. The concept is central in the Deuteronomic theology and may reflect diplomatic terminology in which it refers to the sincere loyalty of covenant partners to each other; it thus includes notes of faithfulness and obedience... The prepositional phrases together indicate the totality of mind and will that must be brought to the worship of God."

πλησιον neighbour

Used in the LXX to translate *re'a*, a person with whom one has something to do. "The Jews interpreted this in terms of members of the same people and religious community, fellow-Jews (cf. Mt 5:43-48). There was a tendency on the part of the Pharisees to exclude the ordinary people from the definition... In Lv 19:34 (Cf. Dt 10:19) the same obligation of love is extended to the *ger*, the resident alien, but Jewish usage excluded Samaritans and foreigners from this category." Marshall

σεαυτου, ης reflexive pronoun yourself

### Verse 28

εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ.

ὀρθως rightly, correctly, properly

τοῦτο ποιεῖ the present imperative implies 'do so continually' – Jesus' stress is not on an action but upon a way of life.

ζωα live, be alive

This alone is life – life as it was meant to be lived.

### Verse 29

ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον;

θελω wish, will

δικαιω justify, acquit

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

I.e. to justify his former question. "He looks rather foolish having asked a question to which he himself has been forced to give the answer." Marshall

His second question is asking where the limits should be set – it implies there is a non-neighbour. (Derrett).

"He is looking for an excuse for not treating all people alike with love. So he asks who his neighbour is, hoping to be able to prove that not all people (especially the kind he does not like) are his neighbours, and that the law, therefore, does not demand love towards all men. In this manner he tries to suppress and hide his feelings of guilt." Geldenhuys.

### Verse 30

ὑπολαβων ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχὺ καὶ λησταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀρέντες ἡμιθανή.

Jesus does not answer the man's question directly but, in describing what it means to *act* as a neighbour shows that his question in v.29 is a false one. "In fact the parable expounds the meaning of 'love' rather than of 'neighbour', and this has close links to Lv 19:18." Marshall

ὑπολαμβανω suppose, imagine, answer

Bears the sense 'answer' here alone in the NT.

καταβαινω come or go down, descend

Along a road which descends 3,300 feet in the course of 17 miles. It passes through rocky country, well known for robbers.

ληστης, ου m robber, insurrectionist

περιπεσεν aor. περιπιτω encounter

(trials); fall into the hands of (robbers)

ἐκδύω strip, take off

πληγη, ης f beating, wound

ἐπιθεντες aor. ptc. ἐπιτιθημι place on

Cf. Acts 16:23

ἀπῆλθον Verb, aor act ind, 1s & 3pl

ἀπερχομαι

ἀφεντες aor. ptc. ἀφιημι leave, forsake

ἡμιθανης, ες half dead

Here alone in the NT.

**Day 68: Luke 10:31-37****Verse 31**

κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν  
ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν  
ἀντιπαρήλθεν·

συγκυρια, ας f chance, coincidence

Here alone in the NT

ἱερευς, εως m priest

"He would be returning from a period of duty in the temple to his home in the country (cf. 1:23), for Jericho was one of the principal country residences for priests." Marshall

ὁδος, ου f way, path, road, journey

ἐκεινος, η, ο that, those

ἰδων Verb, aor act ptc, m nom s ὄραω see, observe

ἀντιπαρερχομαι pass by on the other side of the road

Only here in the NT.

It is unclear whether the priest passed by simply out of fear of robbers or that the man might be dead and that touching him would lead to ritual defilement. Marshall concludes, "the essential point is the attack on a failure to show love, whatever the pretext."

**Verse 32**

ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ  
τὸν τόπον ἔλθων καὶ ἰδὼν ἀντιπαρήλθεν.

ὁμοίως likewise, in the same way

Λευιτης Levite

"In NT times the Levites were an order of cultic officials, inferior to the priests but nevertheless a privileged group in Jewish society. They were responsible for the liturgy in the temple and for policing it." Marshall

γενόμενος Verb, aor ptc, m nom s γινομαι

Marshall favours the longer reading which pictures the Levite reaching the spot, then actually going up close to the man to see him, but not stopping to help.

τοπος, ου m place

Derrett suggests that a Levite might have felt less bound by ritual requirements than a priest.

**Verse 33**

Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατὰ  
αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,

Σαμαριτης, ου m Samaritan

Placed in emphatic position at the beginning of the sentence.

ὁδεύω travel, be on a journey

ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s  
σπλαγχνίζομαι be moved with pity or compassion

Here the motive is to the fore.

**Verse 34**

καὶ προσελθὼν κατέδησεν τὰ τραύματα  
αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον,  
ἐπιβίβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος  
ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ  
ἐπεμελήθη αὐτοῦ.

Cf. 2 Chr 28:15

προσερχομαι come or go to

καταδεω bandage, bind up

Here alone in the NT

τραυμα, τος n wound

Here alone in the NT

ἐπιχέω pour on

Here alone in the NT

ἔλαιον, ου n olive oil, oil

οἶνος, ου m wine

Oil and wine were commonly used as an aid to healing in the Greek and Jewish world.

ἐπιβιβάζω set or place upon

A Lucan word occurring only here and in 19:35; Acts 23:24 in the NT.

ἴδιος, α, ον one's own

κτῆνος, ους n animal, pack animal

ἤγαγεν Verb, aor act indic, 3 s ἄγω

πανδοχειον, ου n inn

Here alone in the NT

ἐπεμελήθη Verb, aor pass dep indic

ἐπιμελεομαι take care of, look after

Cf. 10:35; 1 Tim 3:5.

**Verse 35**

καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο  
δηνάρια τῷ πανδοχεῖ καὶ εἶπεν,  
Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν  
προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί  
με ἀποδώσω σοι.

αὔριον Adverb αὔριον tomorrow, the next day

ἐκβάλλω throw out

Used here in the weak sense 'take out'

δηναριον, ου n denarius

A day's board cost a twelfth of a denarius.

πανδοχευς, εως m inn-keeper

προσδαπαναω spend in addition

ἐπανέρχεσθαί Verb, pres midd/pass dep  
infin ἐπανερχομαι return

ἐν τῷ ἐπανερχεσθαί means 'on my return journey'.

ἀποδιδωμι give, give back, repay

### Verse 36

τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγενῆσθαι τοῦ ἐμπροσθέντος εἰς τοὺς ληστὰς;

τρεις, τρια gen τριων dat τρισιν three

The lawyer's original question has been deliberately altered. "One cannot define one's neighbour; one can only be a neighbour." Greeven

δοκεω think, suppose

γεγενῆσθαι Verb, perf act infin γινομαι

ἐμπιπτω fall into, fall among

### Verse 37

ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

ἔλεος, ους n mercy, compassion

The phrase 'to show mercy' is Semitic. Geldenhuys suggests that the lawyer used this periphrasis to avoid the hateful word 'Samaritan.'

πορευομαι go, proceed

ὁμοίως likewise, in the same way

"All that remains is that men should put this into effect. With authority Jesus commands the lawyers to go away and begin to follow the Samaritan's example; the command in v.28 cannot be evaded." Marshall

## Day 69: Luke 10:38-42

### 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 εἰσῆλθεν εἰς κωμὴν τινὰ· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν.

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

ονομα, τος n name, title, person,

authority, reputation

υπεδεξατο Verb, aor midd dep indic, 3 s

υποδεχομαι receive, welcome

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

- i) αὐτόν εἰς τὴν οἰκίαν (p<sup>3</sup> & C\* L Ξ 33);
- ii) αὐτόν εἰς τὸν οἶκον αὐτῆς (A D W Γ Δ Θ f1 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 Μαρίας, [ἣ] καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ.

τῆδε Pronoun, f dat s ὁδε, ἦδε, 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

ἣ is omitted by p<sup>45</sup> p<sup>75</sup> & 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· ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν διακονεῖν; εἶπε οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

περιοσπασμαι be distracted, be worried

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

ἀπεριοσπαστως 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  
 μελεῖ impersonal verb it is of concern, it matters  
 μονος, η, ον adj only, alone  
 κατέλιπεν 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,

μεριμνω be anxious, worry  
 θορυβαζω 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

ἐνὸς δὲ ἐστὶν χρεία· Μαριάμ γὰρ τὴν  
 ἀγαθὴν μερίδα ἐξελέξατο ἥτις 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) ἐνὸς ἐστὶν χρεία (p<sup>45</sup> p<sup>75</sup> C W Θ pc vg sy<sup>c</sup>  
 p Basil)
- ii) ὀλιγων δε ἐστὶν χρεία (38 al sy<sup>pal</sup> arm  
 geo)
- iii) ὀλιγων δε ἐστὶν χρεαι ἢ ἐνὸς (p<sup>3</sup> & B L  
 fl 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

ένος 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

χρεία, ας f need, want  
 ἀγαθος, η, ον good, useful, fitting  
 μερις, ιδος 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, ἥτις, ὅτι who, which  
 ἀφαιρεθήσεται Verb, fut pass indic  
 ἀφαιρω take away

### Day 70: Luke 11:1-8

#### Verses 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 ἐδίδαξεν τοὺς  
μαθητὰς αὐτοῦ.

εἶναι Verb, pres infin εἶμι

τοπος, ου m place

προσευχομαι pray

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

μαθητης, ου m disciple, pupil, follower

δίδαξον Verb, aor act imperat, 2 s διδασκω  
teach

**Verse 2**

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

ὄταν 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 ἁμαρτίας ἡμῶν, καὶ  
γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·  
καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.

ἄφες pres. imperat. ἀφιημι cancel,  
forgive

ἁμαρτια, 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 ἀφίομεν

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 πορεύσεται πρὸς αὐτόν  
μεσονυκτίου καὶ εἴπη αὐτῷ, Φίλε, χρῆσόν  
μοι τρεῖς ἄρτους,

ἔξει Verb, fut act indic, 3 s ἔχω

φιλος, 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.

χρήσόν Verb, aor act imperat, 2 s κιχρημι  
lend

Here alone in the NT

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

### Verse 6

ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ  
πρός με καὶ οὐκ ἔχω ὃ 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 χηῖται.

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

χηῖζω 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.