

Handout for: Martha and Mary in the Context of Luke's Unfolding Travel Narrative.

**Some Lukan TN Thematic clusters:**

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| I.   | <u>Prayer</u>                            |  |
| a.   | 11:1-4    Mt 6/Q                         | Lord's prayer  |
| b.   | 11:5-8 ("L")                             | Friend at midnight,                                    |
| c.   | 11:9-13    Mt 7/Q                        | Encouragement to pray                                  |
| II.  | <u>Teaching on Greed and Possessions</u> |  |
| a.   | 12:13-15 ("L")                           | Warning against Avarice                                |
| b.   | 12:16-21 ("L")                           | Parable of Rich Fool                                   |
| c.   | 12:22-32    Mt 6:25-34/Q                 | Anxiety on Things                                      |
| d.   | 12:33-34    Mt 6:19-21/Q                 | Treasures in heaven                                    |
| III. | <u>Lost Parables</u>                     |  |
| a.   | 15:1-7    Mt 18:2-4                      | Parable of the Lost Sheep                              |
| b.   | 15: 8-10 ("L")                           | Parable of the Lost Coin                               |
| c.   | 15: 11-32 ("L")                          | Parable of the Lost son (the Prodigal)                 |
| IV.  | <u>Meal Teaching (chapter 14)</u>        |  |
| a.   | 14: 1-6 ("L")                            | Meal Setting, healing of man with dropsy               |
| b.   | 14:7-11 ("L")                            | Guests' seeking status at dinner                       |
| c.   | 14:12-14 ("L")                           | Hosts inviting guests for status/reciprocity at dinner |
| d.   | 14:15-24    Mt 22:1-14/Q                 | Parable of the Great Supper                            |

Luke 10:38-42

<sup>38</sup>Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσηλθὼν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν. <sup>39</sup>καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἣ<sup>1</sup> καὶ παρακαθασθεῖσα πρὸς τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ. <sup>40</sup>ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλήν διακονίαν· ἐπιστᾶσα δὲ εἶπεν· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. <sup>41</sup>ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, <sup>42</sup>ὀλίγων δὲ ἐστὶν χρεία ἢ ἐνός.<sup>3</sup> Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

When they continued along, he entered a certain village. And a certain woman by the name of Martha received/welcome him. She had a sister called Mary, who *also* while sitting at the feet of Jesus, was listening to his word. But Martha was distracted concerning much ministry/service. Ceasing, she said, "Lord, do you not care that my sister has left me alone to serve? Speak to her that she might help me." Answering, the Lord said to her, "Martha, Martha, you are anxious and troubled concerning many things. But there is a need for few things – or indeed one. Mary has chosen a good portion, which will not be taken away from her. (My translation)

<sup>1</sup> Per NA 28 in square brackets, and SBLGNT with no brackets. Included in  $\aleph^1$ , A, B\*, C<sup>2</sup>, D, W,  $\Theta$ ,  $\Psi$ ,  $f^{1.13}$ , 33,  $\mathfrak{M}$ , sy<sup>h</sup>. Absent in  $\mathfrak{P}^{45.75}$ ,  $\aleph^*$ , B<sup>2</sup>, L,  $\Xi$ , 579 pc

<sup>2</sup> Reading Ἰησοῦ instead of κυρίου. In  $\mathfrak{P}^{45.75}$ , A, B\*, C<sup>2</sup>, W,  $\Theta$ ,  $\Psi$ ,  $f^{1.13}$ , 33,  $\mathfrak{M}$ , vg<sup>ms</sup>, sy<sup>s,h</sup>, sa<sup>mss</sup>, bo<sup>mss</sup>, κυρίου in  $\mathfrak{P}^3$ , B, D, L,  $\Xi$ , 579892, pc, lat, sy<sup>c,p,hmg</sup>, sa<sup>ms</sup>, bo.

<sup>3</sup> Longer text per SBLGNT, WH, Fee. Longer text in  $\mathfrak{P}^3$ ,  $\aleph$ , B, C<sup>2</sup>, L, 070<sup>vid</sup>,  $f^1$ , 33, pc, sy<sup>s,p,h</sup>, bo; shorter text in  $\mathfrak{P}^{45.75}$ , C\*, W,  $\Theta^*$ , pc, (w/τορβυζη A,  $\theta^c$ ,  $\Psi$ ,  $f^3$ ,  $\mathfrak{M}$ ), lat, sy<sup>c</sup>, b,h, sa, bo<sup>ms</sup>

### The Opening Sequence in the TN:

9:51	Jesus sets his fact to Jerusalem.
9:52-56	Attempt to enter Samaritan Village / Rejection.
9:57-62	Dedication is needed in following Jesus.
10:1-16	The sending of the 70 (and blessings on welcoming / woes on rejection)
10:17-20	The return of the 70; rejoice not in power but rather in inclusion in KOG
10:21-24	Celebration over Jesus' followers having been open to "hidden things."
10:25-28	Lawyer's question about Law; "who is my neighbor"
10:29-37	Parable of Good Samaritan
10:38-42	Martha and Mary as examples of followers of Jesus (with an emphasis on dedication to his word)

The opening units of the Travel Narrative all deal with "attributes of discipleship:" e.g., acceptance/welcome, doing ministry, and listening to Jesus.

- (a) A major thrust here is about acceptance and rejection of Jesus' message. Hospitality (acceptance) is celebrated, while those who reject or question Jesus' message are condemned to woe (e.g. Sodom, Bethsaida and Chorazin). Those who were sent out (e.g. the 70) are celebrated not just for their ministry/service in carrying Jesus' message, but even more for hearing and seeing the 'hidden things' of God. The question of 'who is my neighbor' expands the issue of acceptance/rejection to involve even those who are outside the normal sphere of acceptance.
- (b) But acceptance and rejection are on the receiving end of Jesus' ministry. He also calls some to "go" and "do". So we see another parallel theme to receiving is on those who act on the message they have heard. Would be disciples must leave their homes and follow, proclaim the word, and not look back. The 70 are sent. And the example of the Good Samaritan is on his "doing" love. So also Martha is one who does by serving/ministering.
- (c) Finally, intertwined in this is a strong emphasis on the need to "listen to" Jesus. At the conclusion of the sending of 70, Jesus equates welcoming Jesus with listening, and rejecting Jesus with not listening. When the 70 return, Jesus celebrates by noting that the disciples have heard things no one else has. And finally, Mary is validated for her listening.

The concluding story of Martha and Mary is a fitting conclusion to this thematic unit since it incorporates all of these themes: Both Martha and Mary exemplify acceptance – Martha for her hospitality and her ministry/service (as with the 70), and Mary is celebrated for her openness to the "hidden things" of Jesus' teaching. Moreover, Martha's work of ministry – her "doing ministry" (διακονέω) exemplifies the kind of focus on "doing mercy" that is the point of the Good Samaritan parable. Finally, just as listening to Jesus is emphasized throughout this series of pericope, so Mary is praised for this particular devotion to "hearing" Jesus.