

Greek Readings
Series C, Sixth Sunday After Pentecost
Luke 10:38-42

• **Verse 38**

- What is the textual variant that begins this verse? _____
What manuscripts support the text as it is? _____ Why did editors choose the text over its variants (internal or external evidence)? _____
- Parse πορεύεσθαι _____ . What is the best way to translate it? (Voelz 103) _____ .
- Parse ὄνοματι _____ . Why is it in the dative case?
- Parse ὑπεδέξατο _____ . This word only appears in three other places (cf. Lk 19:6; Acts 17:7; Jas 2:25) What light do these other instances shine on this word? _____ According to Just, what significance does this word carry? (Just, p.456)
_____ .
- What is the textual variant at the end of the verse? _____
Do the ESV, NASB, or NIV include it? _____ Why might the editors of the Nestle-Aland chosen to leave it out and why did the editors of so many English translations choose to include it? _____

• **Verse 39**

- Parse τῇδε. _____ Why is it in the dative case? _____
This word appears 10 times in the New Testament. Seven of those are in the letters to the churches in Revelation (2:1,8,12,18, 3:1,7,14.) The other two occurrences are in Acts 21:11 and Jas 4:13. What is the best way to translate it in the instance? (BDAG p.689)
_____ .
- What is the textual variant for Μαριάμ? _____ Why would you expect the variant over the chosen word? _____ Why might the editors have chosen the text over the variant? _____ .
- Parse καλουμένη _____ . What position is it in? (Voelz 40)
_____ .
- Parse παρακαθεσθεῖσα _____ This word only appears here, what is it's meaning? (BDAG 764) _____ Who else has sat at Jesus feet? (cf. Lk 7:38, 8:35) _____ What is significant of being in that position? (Just, p.456)
_____ .
- Parse ἥκουεν. _____ What is the best way to translate this? (Voelz 60) _____ What difference is there between the text and the textual

variant? _____ What is the significance of this tense of the text? (Just p.456-57) _____

• **Verse 40**

- Parse *περιεσπάτο* _____. This word only occurs here. What does this word mean? (BDAG p.804) _____. What does this word show about the what Martha was experiencing? (Just p.457) _____
- Parse *διακονεῖν* _____. What is the significance of the present tense? (Just p.457) _____.
- Parse *συναντιλάβηται*. _____ What type of clause is *ἴνα μοι συναντιλάβηται*. (Voelz 180-1) _____. What precise nuance does *συναντιλάβηται* have? (BDAG p.965; cf. Rom. 8:26) _____

• **Verse 41**

- Parse *μεριμνᾶς* _____. How does its use elsewhere in Luke shed light on this text? (Lk 12:11, 22, 25, 26) _____.
- Parse *θορυβάζῃ* _____. This word only appears four other places in the New Testament (Mt 9:23; Mk 5:39; Acts 17:5, 20:10.) What light do these instances shine on the translation of this word? _____. What is *θόρυβος*? (cf. Mt. 26:5, 27:24; Mk. 14:2; Acts 20:1)
_____.

• **Verses 41/42**

- Note the lengthy textual variant for these two verses. Why is the chosen text better? (Just p.457) _____.

• **Verse 42**

- Parse *ἐνός* _____. Why is it in the Genitive Case? (Voelz 238)
_____.
- Parse *μερίδα* _____. What play on words in Jesus making? (Just p. 457) _____.
- Parse *ἐξελέξατο* _____. Why is this best translated in the middle voice?
_____.
- Parse *ἀφαιρεθήσεται* _____. What significance is there when compared to Lk 8:12? (Just p.457) _____.
- What type of genitive is *αὐτῆς*? (Voelz 238) _____.

Integration of Meaning:

Come up a catchy title, a theme, and three supporting points.