**The Gospel of Luke**

**Witness to the Gentiles - #29**

***Jesus teaching women: Martha and Mary***

**Luke 10:38-42**

***The Lord’s Prayer***

**Luke 11:1-4**

***End of class dinner Dec. 2 –*** *This evening is the final class of this semester, and in two weeks, Wednesday, Dec. 2, we will gather for our “End of Class” carry-in dinner. We’ll eat at 6:30 p.m. in the Friendship Room down near The Hall. Food sign-up sheets are in class or contact Bob at 317-694-4141 / rlwcom@aol.com. Whether you have been a class regular or are an old friend, feel free to join us. See you there! Class resumes Wednesday, Jan. 6, 2016*

**Luke 10:38-42 – Jesus teaching women: Martha and Mary**

[***38***](http://biblehub.com/luke/10-38.htm)*Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.* [***39***](http://biblehub.com/luke/10-39.htm) *She had a sister called Mary, who also sat down at the Lord's feet, and heard his word.* [***40***](http://biblehub.com/luke/10-40.htm)*But Martha was burdened about much serving; and she came up to him, and said, “Lord, do you not care that my sister did leave me to serve alone? Tell her therefore that she help me.”*

[***41***](http://biblehub.com/luke/10-41.htm) *But the Lord answered and said unto her, “Martha, Martha, you are anxious and troubled about many things:* [***42***](http://biblehub.com/luke/10-42.htm) *but one thing is needful: for Mary has chosen the good portion, which shall not be taken away from her.*

**Notes and Studies**

1. This “portion” is not about giving hospitality but is about women at the feet of Jesus learning, which was unusual in Judaism.
2. But it also seems to show us who are those who have chosen eternal life, *“Mary has chosen the good portion, which shall not be taken away from her”*
3. Jesus speaks to Martha in a subtle way: *“Martha, you are anxious and troubled about many things.*” There is only need for one dish or a simple meal.
4. This very “portion” has also been misunderstood as Jesus calling us to “contemplative” life that does not include work.
5. From John 11:1 and 12:1-3, we learn that this village is Bethany.
6. Martha means “lady” while the sister Mary must not identified with Mary Magdalene. The meaning of the name Mary is disputed between “sea of bitterness” or “the child who is desired”.

**“Sat down at the feet”**

1. It is a position of a zealous person who wanted to hear and learn” his word,” that is, his teaching. Verse 39 seems to indicate that Mary did that before this visit otherwise how should we understand, “*who also sat down at the Lord's feet*.” Such a description would be have been written differently if it was the first time.
2. *“The feet of the Lord”* is the right translation because the context of the narrative give us two indications:

a. Mary seeking the good portion that can’t be taken away from her and this is eternal life.

b. She has chosen to take this good portion above all other, including helping in the kitchen.

**Luke 11:1-4 – The Lord’s Prayer**

[***1***](http://biblehub.com/luke/11-1.htm) *And it came to pass, that, as he was praying in a certain place, when he finished, one of his disciples said to him,” Lord, teach us to pray, as John also taught his disciples.”*

***2*** *And he said to them,”When you pray, say:*

 *‘Father,*

*May your name be sanctified*

*May your kingdom come.*

[***3***](http://biblehub.com/luke/11-3.htm) *Give us each day our sufficient bread*

***4*** *And forgive us our sins;*

*for we also forgive everyone that is indebted to us.*

 *And bring us not into temptation.’”*

**Two Lord’s Prayers in Mathew and Luke**

1. The long text is that of Matthew 6:9-13, the short one is the one that Luke has noted down for us. Let us not worry, for the main themes are the same in spite of the different words.
2. These themes are: the fatherhood of God, the sanctification of his name, the coming of the kingdom, the petition for the bread and for forgiveness and salvation in time of temptation.
3. What is not in Luke is the petition for the deliverance from the evil one, nor the familiar, concluding doxology: “*for yours is the kingdom, and the power and the glory forever*” which has been missing from some MSS.

**How should we understand this?**

1. If we understand he message of Jesus, we can without any difficulty notice that Jesus did not bring a new Law or extended the old Law of the first Covenant. So to teach us how to pray is not a teaching that can be defined by texts.
2. In Matthew 6:9, Jesus said, *“You pray in this way*” and in fact offered to us themes rather than words. Origen of Alexandria (3rd century) had noticed this.

**Notes and Studies**

1. Jesus taught us to pray to the Father but we pray also through Christ and ask in his name.
2. As children of the Father we must not babble, (Matt 6:1). “You babble when we do not scrutinize ourselves and the words in which we offer our prayer, but speak of perishable words or thoughts, which are base and perishable and foreign to the heavenly Lord Jesus” (Matthew 6:1)

**Notes from Cyril of Alexandria – The Lord’s Prayer**

1. God the Father bestows upon us His own glory: He raises slaves to the dignity of freedom: He crowns man's estate with such honor as surpasses the power of nature. He brings that to pass which was spoken of old by the voice of the Psalmist: "*I said, You are gods: and all of you children of the Most High*" (82:6). He rescues us from the measure of slavery, bestowing upon us by His grace that which by nature we possessed not: and permits us to call God our Father, as being admitted to the rank of children. Of Him have we received this, together with all our other privileges: and the wise John the Evangelist witnesses thereto, thus writing of Him: "He came to His own, and His own received Him not: but to all who received Him He gave power to become the children of God, even to those who believe in His Name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, *“For we have been fashioned to the sonship by that birth which is spiritually wrought in us, "not by corruptible seed, but rather by the living and abiding Word of God,”* as Scripture says. *“By willing it He fathered us by the Word of truth, that we might be a kind of first-fruits of His creatures.”*

And Christ Himself, clearly explained the manner of this birth by declaring; “*truly I say to you, that unless a man be born of water and Spirit, he cannot enter the kingdom of God.”* Or rather – for to you it is right to speak even of those things that are mysterious – He Himself became both the way and the door, and the cause of a grace being bestowed upon us thus glorious and worthy of our gaining by having taken upon Him our likeness. For although in that He is perceived to be, and is God, He is free, yet He took the form of a slave, that He might bestow upon us those things which are His, and enrich the slave with His own excellences. For He alone is by nature free, because He alone is Son of the Father, even of Him Who is supreme above all, and rules over all, and Who is by nature and truly free. For whatsoever has been brought into existence bows the neck of slavery to Him Who created it. He transferred to Himself what was ours; He has given us what was His. Paul thus writing: “*That when He was rich, He made Himself poor, that we by His poverty might be rich.”* For our things, by which is meant the condition of human nature is poverty to God the Word: while it is wealth to human nature to receive what things are His. And of these one is the dignity of freedom, a gift peculiarly befitting those who have been called to be children. And this, as I mentioned, is also His gift: for He said to us, “*And call no man your Father on earth: for One is your Father, Who is in heaven: and you all are brethren.”* And again, He Himself too, from His infinite love to mankind, is not ashamed to call us brethren, thus saying; *“I will preach your name to my brethren.”* For because He became like to us, we thereby have gained brotherhood with Him.

1. He commands us therefore to take boldness, and say in our prayers, "*Our Father*." We children of earth and slaves, and subject by the law of nature to Him Who created us, call Him Who is in heaven Father. And most fittingly He makes those who pray understand this also: that if we call God Father, and have been counted worthy of so distinguished an honor, must we not necessarily lead holy and thoroughly blameless lives, and so conduct yourself to please to our Father, and neither think nor say anything unworthy or unfit for the freedom that has been bestowed upon us? And so one of the holy apostles spoke: “*If you call Him Father, Who without respect of persons judges according to every man's work, let your conversation during the time of your sojourning be in fear.”*

***May your name be sanctified*** …

1. Do we then pray that additional holiness may accrue to the all-holy God? And how would not this be absolutely absurd? For if indeed there be anything wanting to God over all, in order to his being perfect, and in need of nothing, He may need additional holiness: but if He be full, as He says, and in every respect perfect in and by Himself, and the Giver of holiness to the creation out of His own fullness; what addition can He receive? For all things are His, and He has reached the highest perfection in every good: for this is also an attribute of His by nature. And besides it is a foolish and ridiculous thing for those who pray to imagine that they offer their supplications not on their own behalf but on His.

What, therefore is the meaning of "*May you name be sanctified?*"

We say then, that men do not supplicate for any addition of holiness to accrue to God over all: for who is greater than He, and able to give Him any increase? *“For without all doubt the less is blessed of the greater.”* But they supplicate rather that this may be granted to them and all mankind. For when it is our settled conviction and belief, that He Who by nature is God over all, is Holy of the Holies, then we confess His glory and supreme majesty: then we receive His fear into our mind, and lead upright and blameless lives, that by thus becoming ourselves holy, we may be able to be near to the holy God. For it is written; “*Become you holy: for I am holy.*” And He once also said to the Moses, “*I will be sanctified in them that draw nigh to Me.*”

The prayer therefore is, “May Your Name be kept holy in us, in our minds and wills,” for this is the signification of the word “sanctified.” For just as one who suffers under a disease in his bodily sight, and is able to see but little, and with difficulty; and prays, saying, “O Lord of all, grant that the light of the sun's radiance may illuminate me also,” does not, we affirm, make his supplications on the son's behalf, but, on the contrary, upon his own: so also if a man say, "Our Father, May your name be sanctified" he is not requesting any addition to be made to God's holiness, but rather asks, that he may himself possess such a mind and faith, as to feel that His Name is honorable and holy. The act therefore is the source of life, and the cause of every blessing, for to be thus affected towards God, how must it not be a thing worthy of the highest estimation, and useful for the salvation of the soul?

2. But that the phrase, that God is sanctified by us, is a confession of our regarding Him as Holy of Holies, and does not bestow on Him any additional holiness, you may understand hence. The holy prophets said, “*Sanctify the Lord, and fear Him: and if you trust in Him, He shall be holiness unto you.*” Do we then make God holy? Is it the act of human nature to bestow ought (*something owed*) on God? Does the thing made benefit the Maker? Does any man imagine that He, Who of his fullness richly distributes to the creature His gifts, will Himself receive ought of us, whose place it is to listen to the words of the Paul; “*What have you that you have not received?*”

When, therefore, the prophet said, “*Sanctify the Lord, and He shall be your fear, and holiness to you,*” we affirm that what he teaches is, “*Believe that He is holy, for then you will fear Him; and so He will thus be to you the means of holiness.”* And it is written again of Christ the Savior of us all; “*Him, Who despised Himself.”* For He did despise Himself, by deeming His life of no account, and laying it down for our sakes. But let Him be sanctified, it says, by you: that is, let Him be acknowledged as holy. For such He is by nature, as being true God, and the Son of God. For to be essentially holy suits not any one whatsoever of those things, which from nonexistence have been brought into being: but only that supreme nature which transcends all. By believing therefore that He is by nature holy – for this is the meaning of our hallowing Him – we further acknowledge Him to be true God.

 ***May your kingdom come …***

Our Savior says, “*What will a man profit, if he gain the whole world, but lose himself?*” What we are seeking when we pray, “*May your kingdom come*”?

Jesus reigns over all with God the Father, and nor can any addition be made to His kingly glory. He is being God by nature and truly, that He must be omnipotent, and that this glorious attribute is, so to speak, His without a beginning, and without end. For one of the holy prophets also said to Him, “*The Lord shall reign forever and ever,*” and yet the divine Psalmist too says, “*Your kingdom is an everlasting kingdom.”* And again; “*God is our king before the worlds.*” Since, therefore, God ever reigns, and is omnipotent, with what view do those who call God Father offer up to Him their supplications, and say, *“may your kingdom come”*?

 ***Your will be done; as in heaven, so on earth …***

We ask that the good will of God may prevail on earth. What else is it but to ask that all mankind may lead praiseworthy and elect lives, and practice and know all virtue? By so doing, the holy angels, we affirm, dwell in glory in heaven. For it is written; “*Bless the Lord all you His powers; His ministers who do His will.*” For by adhering to the will of their Lord, and fulfilling that righteousness which transcends human things, they preserve their high estate, whereas those who acted otherwise fell therefrom.

***Give us every day our sufficient (needful) bread …***

The Savior and Lord of all, feasts us not with bodily enjoyments; for this is profitless, and injurious even to the body itself: rather He banquets with spiritual feasts the hearts of those who would live virtuously, bestowing on them the saving doctrine of the gospel, by means of which a man becomes full of all good, and an heir of eternal life. Thus we pray, “*Give us every day the bread of our necessity.*”

But some, perchance, may think and even say, that it is unsuitable and not fitting for the saints to ask of God these corporeal things; and may therefore divert what is said to a spiritual sense; and affirm that they ask not earthly bread, nor that for the body, but rather that Which came down from above, from heaven, and gave life to the world. We must, however, also understand, that though they ask simple bread, and this is what the Savior bids us do, and address to God our needs is nevertheless free from all blame, and suitable for our lives.

For examine what is the sense concealed in these words, and with what doctrines it is pregnant. For in that He commanded to ask for the bread, that is, for the food of a day, it is evident, that He does not permit them to possess anything, but requires them rather to practice a saint-like poverty, for to ask is not the part of those who have, but of those rather who are in need of what the body indispensably requires, and cannot do without. Should then anyone who is in want of nothing, say to the omniscient God, “*Give us the bread of a day,”* he would of course seem to wish to receive in derision, or perchance even to ridicule the meaning of the command, and to imagine as some do, “*That the Lord does not see, neither does the God of Jacob understand.*”

By this very command therefore, inasmuch as they ask what they have not, we may perceive, that He does not wish His disciples to set their desire upon wealth. And this He is found elsewhere clearly enjoining: “*Be not anxious for yourselves, what you shall eat, or what you shall drink; neither for your body what you shall put on: for all these things the Gentiles seek after. But seek you chiefly the kingdom of God and His righteousness: and all these things shall be added to you. For your heavenly Father knows that all these things are needed by you.*”

The Greek word **ἐπιούσις**, or ***epiousion***, “daily,” used here to describe the bread, some explain as meaning that which is coming, and about to be given in the future world, understanding it again spiritually; while others give the word a different sense. But if it be true, that the bread men make mention of when they pray, is that which is to be given them in the world to come, why do they add, “Give it to us every day”? For by this we may see that what they request is their daily provision, asking not as loving wealth, but as free from all earthly anxiety. We must explain therefore ***ἐπιούσιος*** as meaning that which is necessary and sufficient. Paul has somewhere applied this phrase to Christ the Savior of us all, with a slight alteration; for he said that *“He has prepared for Himself a people* ***περιούσιος***,” using ***περιούσιος*** instead of ***ἐπιούσιος***, and meaning a people sufficient, and not falling short of perfection. When therefore they ask food for the day, understand, that they offer the request as men free from the desire of riches, and who count it their boast to be entirely destitute of earthly things.

 ***And forgive us our sins: for we also forgive every one that is indebted to us.***

We remember also Christ, Who says to those who love Him; *“Truly I say to you, that unless your righteousness be more than that of the Scribes and Pharisees, you shall not enter the kingdom of God.*” And I say that it is the duty of those who have been called by faith to the acknowledgment of the glory of our universal Savior Christ, and have Him for their head, to delight in imitating His actions, and be in earnest in letting their light shine by holy conduct, such as was unknown to them of old time. “*For all things are become new in Christ*.” He requires therefore His disciples to be gentle, and slow to anger, that so they may be able to say blamelessly in their prayers, “*Forgive us our sins: for we also forgive every one that is indebted to us.*”

He first commands us to ask forgiveness of the sins we commit, and then to confess that they also entirely forgive others: and if I may so say, they ask God to imitate the long suffering which they practice; and that same gentleness which they show to their fellow servants, they pray that they may receive in equal measure from God, Who gives justly, and knows how to show mercy to every man.”

 *– Cyril of Alexandria, Homily 77 on the Gospel of Luke (abridged)*

**Holy Audacity of Believers**

“As to those who would achieve goodness, God is proposed for imitation according to the words of the Apostle, “*Be ye followers of me, as I also am of Christ”* (1 Cor. 4:16, 11:1) so conversely God wants your disposition to be a good example to God! The order is somehow reversed; just as in us the good is accomplished by imitating the Divine goodness, so we dare to hope that God will also imitate us when we accomplish anything good – so that you, too, may say to God: Do Thou the same as I have done. Imitate Thy servant, O Lord, though he be only a poor beggar and thou art the King of the universe.” *– Gregory of Nyssa on the Lord’s Prayer, sermon 5*

**Notes from Cyril, continued**

***And bring us not into temptation.***

To God over all we say, *“Show me Your ways, O Lord, and teach me Your paths.”* For all wisdom and understanding is from Him; and the knowledge of all good comes to us from above from the supreme throne, as from a fountain; and no man can accomplish anything praiseworthy, unless he receive the ability from Him. And this He teaches us Himself, saying, “*Without Me you can do nothing.*” He therefore who gives to every man all things whatsoever wherein they can justly glory, now leads us on to another of those things which are necessary to salvation. For He commands us when we are instant in prayer to say, “*Lead us not into temptation*.”

With these words Luke concludes the prayer; but Matthew is found to add, “*but deliver us from evil.*” And there is a certain close connection in the clauses: for plainly it follows from men not being led into temptation, that they are also delivered from evil; or perchance, were any one to say, that the not being led into it is the same as the being delivered from it, he would not err from the truth. But let us consider this: Does the Savior and Lord of all wish His friends to be cowardly? Are they to be lazy and abject, and earnest rather in avoiding the contest than in winning renown?

And yet the Spirit said in the book of Psalms, “*Be strong, and let your heart be firm, all you who trust in the Lord.*” And the Savior Himself somewhere says, “*Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*” If then He crown with such splendid honors him who is persecuted, and to be persecuted is undeniably a temptation, in what sense does He command them to avoid temptation? For certainly, it is not inactivity, or an unprofitable slowness, or a thankless sloth which render those trained for gymnastic contests successful and worthy of honor, and the clapping of hands; but, on the contrary, severe toil.

Moreover, it is not in time of peace that one sees the man who is well-acquainted with the tactics of war, bold and tried in battle, but he must have shown himself a hardy combatant against the enemy. And why then does Christ, so to speak, even constrain those who love Him, by making them say, “*Lead us not into temptation.*”

He does not wish His followers to be abject, nor yet lethargic in any other way; that He even incites them to courageousness in all things praiseworthy, saying, *“Enter in at the strait door: for narrow is the door, and constricted the way, that leads to life, and few are they who find it.”* There must therefore be in us an unchangeable and manly spirit of enthusiasm: and a mind patient in endurance, such as was that of the blessed Paul, who said, “*Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or the sword?*”

But even though we be thus minded, and attain to these measures of manliness, yet we must think humbly of ourselves, being "poor in spirit," according to the Savior’s word, and not imagine that always and necessarily we shall conquer all temptations. For sometimes an unendurable alarm falling upon the mind of a man terrifies it into abject fear; as also does Satan, who hates whatever is good; and the severity of the temptation unbends sometimes even the most courageous mind. So do the violent and unendurable blows of the waves dash to pieces a firmly built and well-manned ship: and so does a dense mass of darts shot from the hands of the enemy put to flight the most steadfast soldier. No one therefore ought to be over-confident, or rash in encountering temptations, even though he be brave in mind: but rather let us reflect upon the infirmity of our mind, and fear with soberness, lest perchance we prove a cause of ridicule to our tempters, by not being able to bear the brunt of the battle.

Let us therefore pray that we may not be tempted: for it is a thing difficult to escape from, and difficult to most men to endure to the end. But when the conjuncture *[a combination of events that lead to war – ed.]* summons us of necessity thereto, then indeed, exerting all our strength, we must enter the conflict, and struggle for our souls, fearing nothing, but, on the contrary, calling to mind what Christ the Savior of all said to us; “*Fear you not them who kill the body, but cannot kill the soul; but rather fear Him Who is able to destroy both soul and body in hell.*” As also that holy apostle who thus wrote, “*Blessed is the man that endures temptation: who, when he is proved, shall receive the crown of life, which God has promised to them that love Him.”*

**Different kinds of temptations**

There are however many kinds of temptation; of which two are of universal occurrence, and common and very general. And what these are, we must tell.

*[These are the temptations of lack of faith, and cowardice – ed.]*

1. There are in the world many heresies; false apostles, and false teachers, who gathering the tiring of frigid inventions, and glorying in the arts of worldly wisdom, adulterate the language of the sacred scriptures, and multiply blasphemous words against their own palates: and as the Psalmist says, “*they set up their horn on high, speaking iniquity against God:*" yes, and against God the Word the Maker of all, Who, they say, is to be reckoned among those things that were made by Him; and is a servant, and not a son; and a creature, and not the Lord. These, resisting the champions of the truth, persecute those whose choice it is to hold sound doctrine, and who defend the divine glory, and endeavor to crown the only-fathered Word of God with incomparable praises. When therefore any temptation arrive on this account, be not you found one who throws away his shield, nor a soldier who runs from the battle, nor an athlete destitute alike of skill and courage. Wish not an unseasonable peace, the cause of future ruin; but remember that Christ the Savior of all said, “*Think not that I am come to bring peace upon earth; I am not come to bring peace, but a sword.*” And if perchance it happen that the persecutors possess worldly power, fear not the harm they can do you, nor the danger even of blood, and the risk of life; but remember again the exhortation of the holy apostle, who says, “*Therefore let those also who suffer according to the will of God commend their souls to a faithful Creator.*” And again, for let no one of you suffer as a thief, or as an evil doer, or as one busy with other men's things; but if as a Christian, let him not be ashamed, but glorify God on this account.

These then are the conflicts ordained for all who fear God, to give the proof of him who knows how to endure patiently. For the blessed martyrs are crowned, as “*having fought a good fight, and finished their running, and kept the faith*.”

2. Furthermore, other kinds of temptations there are besides this, common, so to speak, to everyone, but which happen to each one differently. For as one of the holy apostles said, “*Let no man say when he is tempted, I am tempted of God; for God does not tempt with evils: neither does He tempt any one. But every one is tempted, when he is drawn away and enticed of his own lust. And afterward lust, having conceived, brings forth sin: and sin when it is consummated brings forth death.*”

A struggle therefore and great danger is laid upon everyone, lest he fall into sin, and be led away from that which is seemly, wandering into wrongful deeds.

3. Violent is the force of passions, and there wars against the mind of everyone a motley crowd and furious multitude of base pleasures.

For some humble men into fleshly lust and filthy desires; while others lead them to the desire of gain, making their victims lovers of sordid hoards, and drawing them on to every blameful crime. Well therefore does it become us who are exposed to such serious evils, even though as yet we have not fallen into them, to pray, saying, “Lea*d us not into temptation, but deliver us from evil*.” For it were good for a man to run his course apart from evil: but if temptation assail, then be brave and unconquerable; rebuke the flesh, put a bridle on the mind, ask aid of God, the safety vouchsafed by power from on high. Be established and confirmed, not feeble, not easy to be ensnared; rather be cautious, and a lover of God more than a lover of pleasure: for then He will aid you and grant you victory Who is Savior and Lord of all: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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