

THE ONE NEEDFUL THING

Luke 10:38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Luke 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

RECEIVED (STRONG'S GREEK DICTIONARY) = # 5264 hupodechomai from 5259 and 1209; **to admit under one's roof, i.e. entertain hospitably:** KJV-- receive.

RECEIVED (THAYER'S GREEK LEXICON) = # 5264 hupodechomai- to receive as a guest

RECEIVE (VINE'S EXPOSITORY DICTIONARY) = hupodechomai #5264 denotes "to receive under one's roof" (hupo, "under"), "**receive as a guest, entertain hospitably,**"

RECEIVED (ADAM CLARK'S COMMENTARY) = Kindly received, hupedexato (Grk 5264), she received him in a friendly manner, under her roof; and entertained him hospitably.

GUEST (INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA) = Oriental customs growing out of a nomadic life demand a greater abandon and freedom with respect to the relation of host and guest than are permitted by the conventionalities of western life. A householder is expected to entertain a traveler, and in turn the traveler may accept with perfect ease the hospitality shown without any obligation to pay. The significance of the word is that of one who is called or invited. A certain sacredness, unknown to modern western society, was attached to the guest, so that a special apartment was set aside for the guests.

Luke 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

SAT (STRONG'S GREEK DICTIONARY) = # 5737 parakathesomai from 3844 and 2516; found only in Luke 10:39: **to seat oneself, to sit (beside).**

#5737 IS DERIVED FROM TWO #2844 AND #2516:

(STRONG'S GREEK DICTIONARY) = # 3844 para (par-ah'); a primary preposition; properly, **near**; i.e. (with genitive case) from **beside** (literally or figuratively), (with dative case) **at (or in) the vicinity of** (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: KJV-- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side ... by, in the sight of, than, [therefore-], with. In compounds it retains the same variety of application.

(THAYER'S GREEK LEXICON) = # 3844 para- from, of at, by, besides, near

AND:

(STRONG'S GREEK DICTIONARY) = # 2516 kathesomai (kath-ed'-zom-ahee); from 2596 and the base of 1476; to sit down: KJV-- sit.

#2516 IS DERIVED FROM TWO #2596 AND THE BASE OF #1476:

(STRONG'S GREEK DICTIONARY) = # 2596 kata (kat-ah'); a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case [genitive case, dative case or accusative case] with which it is joined):

AND:

(STRONG'S GREEK DICTIONARY) = # 1476 hedraios (hed-rah'-yos); from a derivative of hezomai (to sit); sedentary, i.e. (by implication) immovable:
KJV-- settled, steadfast.

SAT (ROBERTSON'S WORD PICTURES) = [hee (grk 3588) kai (grk 2532) parakathestheisa (grk 5737)]. First aorist passive participle of [parakathezomai] (grk 5737), an old verb, but only here in the New Testament It means to sit beside [para (grk 3844)] and [pros] (grk 4314) **means right in front of the feet of Jesus.... Imperfect active. She took her seat by the feet of Jesus and went on listening to his talk.**

SAT (JAMIESON, FAUSSET, and BROWN COMMENTARY) = [or `seated herself' parakathestheisa (grk 5737)] at Jesus' feet.] **From the custom of sitting beneath an instructor, the phrase `sitting at one's feet' came to mean being his disciple <Acts 22:3>.**

Luke 10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

[**And Jesus answered and said unto her, MARTHA, MARTHA**]-- (JAMIESON, FAUSSET, and BROWN COMMENTARY) = emphatically redoubling upon the name.

CUMBERED (STRONG'S GREEK DICTIONARY) = # 4049 perispao (per-ee-spah'-o); from 4012 and 4685; **to drag all around, i.e. (figuratively) to distract (with care):** KJV-- cumber.

CUMBER (THAYER'S GREEK LEXICON) = # 4049 perispao-

1) **to draw around, to draw away, to distract**

2) metaphorically,

a) **to be driven about mentally, to be distracted**

b) **to be over-occupied, too busy, about a thing**

CUMBER (VINE'S EXPOSITORY DICTIONARY) = perispao #4049, lit., **"to draw around" (peri), "draw away, distract," is used in the passive voice in the sense of being overoccupied about a thing, to be "cumbered,"**

CUMBERED (VINCENT'S WORD STUDIES) = [Was cumbered] [periespato (grk 4049)]. Only here in the New Testament. The English Revised Version (1885) might better have inserted in the text the marginal rendering, "was distracted." The verb means, literally, "to draw from around" [peri (grk 4012)]. **Martha's attention, instead of centring round Jesus, was drawn hither and thither.** The [peri] (grk 4012), "around," in composition with the verb, is followed immediately by another [peri] (grk 4012), "about much serving."

CUMBER; CUMBERED (INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA) = (kum'-ber), (**katargeo, "to make idle," perispaomai, "to be drawn about," in mind "to be distracted"**): Spoken of the barren fig tree in the parable: "Cut it down; why doth it also cumber (block up, make unproductive) the ground?" <Lk 13:7>. **Cumbered means to be over-occupied with cares or business, distracted:** "But Martha was cumbered about much serving" <Lk 10:40>. The word cumbrance occurs only in <Deut 1:12>: "How can I myself alone bear your cumbrance?" (Torach, "an encumbrance," "a burden"). Compare <Isa 1:14>, where the Revised Version, margin has "cumbrance," the Revised Version (British and American) "trouble."

SERVING (STRONG'S GREEK DICTIONARY) = # 1248 diakonia (dee-ak-on-ee'-ah); from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): KJV-- (ad-) minister (-ing, -tration, -try), office, relief, service (-ing).

SERVING (THAYER'S GREEK LEXICON) = # 1248 diakonia-

- 1) **service, ministering**, especially of those who execute the commands of others
- 2) used of those who by the command of God proclaim and promote religion among men
 - a) used of the office of Moses
 - b) used of the office of the apostles and its administration
 - c) used of the office of prophets, evangelists, elders, etc.
- 3) **the ministration of those who render to others the offices of Christian affection, especially those who help meet need by either collecting or distributing of charities**
- 4) the office of the deacon in the church
- 5) the service of those who prepare and present food

COME (STRONG'S GREEK DICTIONARY) = # 2186 ephistemi (ef-is'-tay-mee); from 1909 and 2476; **to stand upon, i.e. be present** (in various applications, friendly or otherwise, usually literal);

KJV-- **assault**, come (in, to, unto, upon), be at hand (instant), present, stand (before, by, over).

COME (THAYER'S GREEK LEXICON) = # 2186 ephistemi-
to place at, to place upon, to place over

a) to stand by, to be present

b) **to stand over one, to place oneself above**

1) **used especially of persons coming upon one suddenly**

a) an angel, used of the advent of angels

b) used of dreams

2) used of evils coming upon one

c) to be at hand, to be ready,

d) used of time: to come upon, used of rain

COME (VINCENT'S WORD STUDIES) = [Came to him] [epistasa (grk 2186)]. Came "up" to him, as the English Revised Version (1885), **suddenly stopping in her hurry.**

COME (ROBERTSON'S WORD PICTURES) = [She came up to him] [epistasa (grk 2186)]. Second aorist active participle of [episteemi] (grk 2186), an old verb to place upon, but in the New Testament only in the middle voice or the intransitive tenses of the active (perfect and second aorist as here). **It is the ingressive aorist here and really means stepping up to or bursting in or upon Jesus. It is an explosive act as is the speech of Martha.**

SAID (STRONG'S GREEK DICTIONARY) = # 2036 epo (ep'-o); a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); to speak or say (by word or writing):

KJV-- answer, bid, bring word, call, command, grant, say (on), speak, tell.

SAID (COMMAND) (VINE'S EXPOSITORY DICTIONARY) = epo #2036 denotes "to speak" (connected with eipon, "to say"); hence, among various renderings, **"to bid, command,"**

CARE (STRONG'S GREEK DICTIONARY) = # 3199 melo (mel'-o); a primary verb; **to be of interest to, i.e. to concern** (only third person singular present indicative used impersonally, it matters):
KJV-- (take) care.

CARE (VINE'S EXPOSITORY DICTIONARY) = melei #3199, the third person sing. of melo, used impersonally, **signifies that "something is an object of care," especially the care of forethought and interest, rather than anxiety,**

CARE (ROBERTSON'S WORD PICTURES) = [Dost thou not care] [ou (grk 3756) melei (grk 3199) soi (grk 4671)]. **This was a reproach to Jesus for monopolizing Mary to Martha's hurt.**

CARE (ADAM CLARK'S COMMENTARY) = [Martha was cumbered] Periespato (grk 4049), perplexed, from peri (grk 4012), about, and spaoo (grk 4685), I draw. She was harassed with different cares and employments at the same time; one drawing one way, and another, another: a proper description of a worldly mind. But in Martha's favour it may be justly said, that all her anxiety was to provide suitable and timely entertainment for our Lord and his disciples; for this is the sense in which the word diakonian (grk 1248), serving, should be taken. And we should not, on the merest supposition, attribute earthly-mindedness to a woman whose character stands unimpeachable in the Gospel; and who, by entertaining Christ and his disciples, and providing liberally for them, gave the highest proof that she was influenced by liberality and benevolence, and not by parsimony or covetousness.

LEFT (STRONG'S GREEK DICTIONARY) = # 2641 kataleipo (kat-al-i'-po); from 2596 and 3007; **to leave down, i.e. behind; by implication, to abandon,** have remaining:
KJV-- forsake, leave, reserve.

LEFT (THAYER'S GREEK LEXICON) = # 2641 kataleipo- to leave behind

a) to depart from, to leave, to be left

b) to bid (one) to remain

c) **to forsake, to leave to oneself a person or a thing by ceasing to care for it, to abandon, to leave in the lurch, to be abandoned, to be forsaken**

d) to cause to be left over, to reserve, to leave remaining

e) like our "leave behind", it is used of one who on being called away cannot take another with him; especially of the dying (to leave behind)

f) **like our "leave", leave alone, disregard; of those who sail past a place without stopping**

LEFT (FORSAKE) (VINE'S EXPOSITORY DICTIONARY) = kataleipo #2641, a strengthened form of leipo, "to leave," signifies (a) "to leave, to leave behind," e. g., <Matt. 4:13>; (b) "to leave remaining, reserve," e. g., <Luke 10:40>; (c) **"to forsake," in the sense of abandoning,...**

LEFT (ROBERTSON'S WORD PICTURES) = [Did leave me] [me (grk 3165) kateleipen (grk 2641)]. Imperfect active, **she kept on leaving me.**

LEFT (VINCENT'S WORD STUDIES) = [Hath left] [katelipen (grk 2641)]. The aorist, as the English Revised Version (1885): **"did leave," indicating that she had been assisting before she was drawn off by Jesus' presence.** Some read [kateleipen] (grk 2641), the imperfect, "was leaving."

TO SERVE (STRONG'S GREEK DICTIONARY) = # 247 diakoneo (dee-ak-on-eh'-o); from 1249; **to be an attendant, i.e. wait upon (mentally or as a host, friend, or [figuratively] teacher);** techn. to act as a Christian deacon: KJV-- (ad-) minister (unto), serve, use the office of a deacon.

TO SERVE (THAYER'S GREEK LEXICON) = # 1247 diakoneo-
to be a servant, an attendant, a domestic, to serve, wait upon

- a) to minister to one, to render ministering offices to to be served, ministered unto
- b) to wait at a table and to offer food and to drink to the guests; used of women preparing food
- c) to minister, that is, supply food and necessities of life
 - 1) to relieve one's necessities (for example, by collecting alms), to provide take care of, to distribute the things necessary to sustain life
 - 2) to take care of the poor and the sick, who administer the office of a deacon
 - 3) in Christian churches to serve as deacons
- d) to minister
 - 1) to attend to anything, that may serve another's interests
 - 2) to minister a thing to one, to serve one or by supplying anything

ALONE (STRONG'S GREEK DICTIONARY) = # 3441 monos (mon'-os); probably from 3306; **remaining, i.e. sole or single;** by implication mere: KJV-- alone, only, by themselves.

ALONE (THAYER'S GREEK LEXICON) = # 3441 monos-
alone (without a companion), forsaken, destitute of help, alone, only, merely

BID (STRONG'S GREEK DICTIONARY) = # 2036 epo (ep'-o); a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); to speak or say (by word or writing):

KJV-- answer, bid, bring word, call, command, grant, say (on), speak, tell. Compare 3004.

BID (COMMAND) (VINE'S EXPOSITORY DICTIONARY) = epo #2036 denotes "to speak" (connected with eipon, "to say"); hence, among various renderings, **"to bid, command,"**

HELP (STRONG'S GREEK DICTIONARY) = # 4878 sunantilambanomai, from 4862 and 482; **to take hold of opposite together**, i.e. co-operate (assist):

KJV-- help.

HELP (THAYER'S GREEK LEXICON) = # 4878 sunantilambanomai-

1) **to lay hold along with, to strive to obtain with others, help in obtaining**

2) **to take hold with another**

HELP (VINE'S EXPOSITORY DICTIONARY) = sunantizambano #4878 signifies **"to lake hold with at the side for assistance"**; hence, **"to take a share in, help in bearing, to help in general."** It is used, in the middle voice in Martha's request to the Lord to bid her sister help her, <Luke 10:40>; and of the ministry of the Holy Spirit in helping our infirmities, <Rom. 8:26>.

HELP (ADAM CLARK'S COMMENTARY) = [Help me.] Sunantilabeetai (grk 4878), from sun (grk 4862), together, and antilambanomai (grk 482), to support. The idea is taken from two pillars meeting together at the top, exactly over the center of the distance between their bases, and thus mutually supporting each other. Order her to unite her skill and strength with mine, that the present business may be done with that speed and in that order which the necessity and importance of the case demand.

ABOUT MANY THINGS (JAMIESON, FAUSSET, and BROWN COMMENTARY) = "much serving" <Luke 10:40>; too elaborate preparation, which so engrossed her attention that she missed her Lord's teaching.

Luke 10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

ANSWERED (STRONG'S GREEK DICTIONARY) = # 611 apokrinomai, from 575 and krino; **to conclude for oneself, i.e. (by implication) to respond**; by Hebraism [compare 6030] to begin to speak (where an address is expected):
KJV-- answer.

ANSWERED (THAYER'S GREEK LEXICON) = # 611 apokrinomai-
1) to give an answer to a question proposed, to answer
2) **to begin to speak, but always where something has preceded (either said or done) to which the remarks refer**

SAID (STRONG'S GREEK DICTIONARY) = # 2036 epo (ep'-o); a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); to speak or say (by word or writing):
KJV-- answer, bid, bring word, call, command, grant, say (on), speak, tell.

SAID (COMMAND) (VINE'S EXPOSITORY DICTIONARY) = epo #2036 denotes "to speak" (connected with eipon, "to say"); hence, among various renderings, "**to bid, command,**"

CAREFUL (STRONG'S GREEK DICTIONARY) = # 3309 merimnao (mer-im-nah'-o); from 3308; **to be anxious about**:
KJV-- (be, have) care (-ful), take thought.

CAREFUL (THAYER'S GREEK LEXICON) = # 3309 merimnao-
1) **to be anxious, to be troubled with cares**
2) **to care for, to look out for (a thing)**
a) **to seek to promote one's interests**
b) caring or providing for

CAREFUL (VINE'S EXPOSITORY DICTIONARY) = merimnao #3309, akin to A No. 1, signifies "**to be anxious about, to have a distracting care,**"...

#3309 IS DERIVED FROM #3308:

(STRONG'S GREEK DICTIONARY) = # 3308 merimna (mer'-im-nah); from 3307 (**through the idea of distraction**); **solicitude**:
KJV-- care.

#3308 IS DERIVED FROM #3307:

(STRONG'S GREEK DICTIONARY) = # 3307 merizo (mer-id'-zo); from 3313; **to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ:**

KJV-- deal, be difference between, distribute, divide, give part

(THAYER'S GREEK LEXICON) = # 3307 merizo- **to divide:**

a) **to separate into parts, to cut into pieces; to divide into parties, that is, to be split into factions**

b) to distribute

1) a thing among people

2) to bestow, to impart

CAREFUL (ROBERTSON'S WORD PICTURES) = [Art anxious] [merimnas (grk 3309)]. An old verb for worry and anxiety from [merizoo] (grk 3307) [meris (grk 3310), part) to be divided, distracted. Jesus had warned against this in the Sermon on the Mount (<Matt. 6:25,28,31,34>).

TROUBLED (STRONG'S GREEK DICTIONARY) = # 5706 thorubazo (thor-oo-bad'-zo); causative of 2350; found only in Luke 10:41: **to bother, to distract, to trouble.**

TROUBLED (ROBERTSON'S WORD PICTURES) [kai (grk 2532) thorubazee (grk 5706)]. From [thorubazomai], a verb found nowhere else so far. Many MSS. here have the usual form [turbazee] (grk 5182), from [turbazoo] (grk 5182). Apparently from [thorubos] (grk 2351), **a common enough word for "tumult." Martha had both inward anxiety and outward agitation.**

TROUBLED (VINCENT'S WORD STUDIES) = [thorubazee (grk 5706)]. From [thorubos] (grk 2351), "tumult." **"Anxious" denotes the inward uneasiness: "troubled, the outward confusion and bustle."**

THOU ART CAREFUL AND TROUBLED (ADAM CLARK'S COMMENTARY) = Thou art distracted, merimnas (grk 3308), **thy mind is divided;** in consequence of which, turbazee (grk 5182), **thou art disturbed, thy spirit is thrown into a tumult.**

MANY THINGS (ADAM CLARK'S COMMENTARY) = Getting a variety of things ready for this entertainment, much more than are necessary on such an occasion.

Luke 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

ONE (STRONG'S GREEK DICTIONARY) = # 1520 heis (hice); (including the neuter [etc.] hen); **a primary numeral; one:**

NEEDFUL (STRONG'S GREEK DICTIONARY) = # 5532 chreia (khri'-ah); from the base of 5530 or 5534; **employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution:**

KJV-- business, lack, necessary (-ity), need (-ful), use, want.

NEEDFUL (THAYER'S GREEK LEXICON) = # 5532 chreia-

1) **necessity, need**

2) **duty, business**

#5532 IS DERIVED FROM #5534:

(STRONG'S GREEK DICTIONARY) = # 5534 chre (khray); third person singular of the same as 5530 or 5531 used impersonally; **it needs (must or should) be:**
KJV-- ought.

(THAYER'S GREEK LEXICON) = # 5534 chre-

1) **it is necessary**

2) it behooves

BUT ONE THING IS NEEDFUL (JAMIESON, FAUSSET, and BROWN COMMENTARY) = The idea of 'Short work and little of it sufficeth for Me' is not so much the lower sense of these weighty words, as implied in them as the basis of something far loftier than any present on economy. **Underneath that idea is couched another, as to the littleness both of elaborate preparation for the present life and of that life itself compared with another.**

CHOSEN (STRONG'S GREEK DICTIONARY) = # 1586 eklegomai (ek-leg'-om-ah-ee); middle voice from 1537 and 3004 **(in its primary sense); to select:**
KJV-- make choice, choose (out), chosen.

CHOSEN (THAYER'S GREEK LEXICON) = # 1586 eklegomai-

to pick out, to choose, to pick or to choose out for oneself

a) choosing one out of many, that is, Jesus selecting his disciples

b) choosing one for an office

c) **used of God choosing whom He judged fit to receive His favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight, that is, the Israelites**

d) used of God the Father choosing Christians, as those whom he set apart from the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: (James 2:5), so that the ground of the choice lies in Christ and his merits only.

CHOICE (VINE'S EXPOSITORY DICTIONARY) = eklego #1586, "to pick out, select," means, in the middle voice, **"to choose for oneself," not necessarily implying the rejection of what is not chosen, but "choosing" with the subsidiary ideas of kindness or favor or love,...**

GOOD (THAYER'S GREEK LEXICON) = # 18 agathos-

1) of good constitution or nature

2) useful, salutary

3) good, pleasant, agreeable, joyful, happy

4) excellent, distinguished

5) upright, honorable

PART (STRONG'S GREEK DICTIONARY) = # 3310 meris (mer-ece'); feminine of 3313; **a portion, i.e. province, share or (abstractly) participation:**
KJV-- part (X -akers).

PART (THAYER'S GREEK LEXICON) = # 3310 meris-

1) **a part as distinct from the whole**

2) **an assigned part, a portion, a share**

AND MARY HATH CHOSEN THAT (OR `THE') GOOD PART (JAMIESON, FAUSSET, and BROWN COMMENTARY) = not in the general sense of Moses' choice <Heb. 11:25> and Joshua's <Josh. 24:15>, and David's <Ps. 119:30>; that is, of good in opposition to bad; **but, of two good ways of serving and pleasing the Lord, choosing the better.** Wherein, then, was Mary's better than Martha's? What follows supplies the answer:

[Mary hath chosen that good part] (ADAM CLARK'S COMMENTARY) = That is, of hearing my word, of which she shall not be deprived; it being at present of infinitely greater importance to attend to my teaching than to attend to any domestic concerns. While thou art busily employed in providing that portion of perishing food for perishing bodies, Mary has chosen that spiritual portion which endures forever, and which shall not be taken away from her; therefore I cannot command her to leave her present employment, and go and help thee to bring forward a variety of matters, which are by no means necessary at this time. Our Lord both preached and practiced the doctrine of self-denial; he and his disciples were contented with a little, and sumptuous entertainments are condemned by the spirit and design of his Gospel. Multos morbos, multa fercula fecerunt. SENECA. "Many dishes, many diseases."

TAKEN AWAY (STRONG'S GREEK DICTIONARY) = # 851 aphaireo (af-ahee-reh'-o); from 575 and 138; **to remove** (literally or figuratively): KJV-- cut (smite) off, take away.

TAKEN AWAY (THAYER'S GREEK LEXICON) = # 851 aphaireo-
1) **to take from, to take away, to remove, to carry off**
2) to cut off

#851 IS DERIVED FROM TWO #575 AND #138:

(STRONG'S GREEK DICTIONARY) = # 575 apo (apo'); a primary particle; **"off," i.e. away (from something near)**, in various senses (of place, time, or relation; literal or figurative): KJV-- In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

(THAYER'S GREEK LEXICON) = # 575 apo-

1) used of separation

- a) used of local separation, after verbs of motion from a place; that is, of departing, of fleeing
- b) used of separation of a part from the whole; where of a whole some part is taken

- c) used of any kind of separation of one thing from another by; which the union or fellowship of the two is destroyed
 - d) used of a state of separation, that is, of distance:
 - e) physical: used of distance of place temporal: used of distance of time
- 2) used of origin
- a) used of the place whence anything is, comes, befalls, is taken
 - b) used of origin of a cause

AND:

(STRONG'S GREEK DICTIONARY) = # 138 haireomai (hahee-reh'-om-ahee); probably akin to 142; **to take for oneself, i.e. to prefer:**
 KJV-- choose. Some of the forms are borrowed from a cognate hellomai (hel'-lom-ahee); which is otherwise obsolete.

(THAYER'S GREEK LEXICON) = # 138 haireomai-

- 1) **to take for oneself, to prefer, to choose**
- 2) to choose by vote, to elect to office

FROM (HER) (THAYER'S GREEK LEXICON) = # 575 apo-

- 1) used of separation
 - a) used of local separation, after verbs of motion from a place; that is, of departing, of fleeing
 - b) used of separation of a part from the whole; where of a whole some part is taken
 - c) used of any kind of separation of one thing from another by; which the union or fellowship of the two is destroyed
 - d) used of a state of separation, that is, of distance:
 - e) physical: used of distance of place temporal: used of distance of time
- 2) used of origin
 - a) used of the place whence anything is, comes, befalls, is taken
 - b) used of origin of a cause

[WHICH SHALL NOT BE TAKEN AWAY FROM HER.] (JAMIESON, FAUSSET, and BROWN COMMENTARY) = Martha's choice would be taken from her, for her services would die with her; Mary's never, being spiritual and eternal. Both were true-hearted disciples, but the one was absorbed in the higher, the other in the lower of two ways of honouring their common Lord. Yet neither would deliberately despise, or willingly neglect, the other's occupation. The one represents the contemplative, the other the active style of the Christian character.

IMPORTANT NOTE: (JAMIESON, FAUSSET, and BROWN COMMENTARY) =

This rebuke of Martha was but for the excess of a valuable quality, which on another occasion appears without that excess. See the note at <Mark 14:3>, and Remark 1 at the close of that section. The quality which was commended in Mary has its excesses too. It is true that a predominance of the impulsive activity of the one sister is unfavourable to depth of thought and elevation of feeling; but a predominance of the passive docility of the other sister is apt to generate an unhealthy tone, and lead rather to dreamy speculation or sentiment than to sound knowledge and wisdom. A Church full of Mary's would perhaps be as great an evil as a Church full of Martha's. Both are needed, each to be the complement of the other.