

## Luke 24.13-35

Level 2

For guidance on how to use these readings, [see here](#); for conventions, abbreviations and definitions, check [here](#). Answers to the Questions are at the end of these pages. The purpose of the Questions is not to test you, but to call your attention to significant features of the passage and so help you to improve your reading skills. If you can't answer some, don't worry: look at the answers and you'll learn! Boldface in the text indicates a direct quotation from the Old Testament. Proper names that you can easily guess by transliterating have not been glossed.

This account is one of just two resurrection appearances recorded in the Gospel of Luke (unless one also counts the mention of an appearance to Simon) and it is both the first and significantly longer than the other. Luke is the only Evangelist who recounts it. (There is a brief reference in the longer ending of Mark to Jesus' appearing to two unspecified persons as they were walking in the country.) Traditionally, it has been understood as alluding to the Eucharist: the two disciples recognise Jesus in the moment he breaks the bread and they specifically mention this point when they recount their experience to the assemblage of disciples.

While Luke is the hardest of the Gospels to read in Greek, the reward for making the effort in this case is that you can't read this moving story anywhere else in the NT.

### Practice Passage 1

Καὶ ἰδοὺ

δύο ἐξ αὐτῶν

ἐν αὐτῇ τῇ ἡμέρᾳ

ἦσαν πορευόμενοι

εἰς κώμην

ἀπέχουσιν

σταδίους ἐξήκοντα

ἀπὸ Ἱερουσαλήμ,

ἣ ὄνομα Ἐμμαοῦς,

Helps 1

Helps 2

Helps 3

κώμη: village

ἀπέχουσιν > ἀπέχω: be distant

60 stades (ca 12 km)

Helps 4

καὶ αὐτοὶ ὠμίλου

πρὸς ἀλλήλους

περὶ πάντων τῶν συμβεβηκότων τούτων.

Helps 5

ὠμίλου > ὀμιλέω: talk, converse

συμβεβηκότων > συμβαίνω: happen

καὶ ἐγένετο

ἐν τῷ ὀμιλεῖν αὐτοὺς καὶ συζητεῖν,

καὶ αὐτὸς Ἰησοῦς

ἐγγίσας

συνεπορεύετο αὐτοῖς·

συζητεῖν > συζητέω: discuss

συνεπορεύετο = συν + πορεύομαι

οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο

τοῦ μὴ ἐπιγῶναι αὐτόν.

ἐκρατοῦντο > κρατέω: here, prevent

τοῦ μὴ + infinitive = so as not to X

### Helps

1. ἐξ αὐτῶν: the referent here is in v 9, τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς (ἕνδεκα = ἐν + δεκα).
2. ἐν αὐτῇ τῇ ἡμέρᾳ: this is a structure found mostly in Luke. Here, αὐτῇ means 'same', even though usually, we expect αὐτῇ to come *between* the article and noun when it means 'same'. Its position may suggest emphasis: on that *very* day.
3. ἦσαν πορευόμενοι: this is a periphrastic construction, a way of expressing the imperfect as we do in English, with an auxiliary verb + participle (so, 'were going').
4. ἡ ὄνομα Ἐμμανουῆς: dative + ὄνομα + [name] is found only in Luke in the GNT, But is common in the LXX. The dative can indicate possession, but in the GNT, it is normally found with a copula verb.
5. αὐτοὶ ὠμίλουν: Luke often uses αὐτοὶ as the subject of a verb without apparently intending any special emphasis.

### Questions 1

1. περὶ πάντων τῶν συμβεβηκότων τούτων: some translations render this by a clause and some by a noun phrase (which allows τούτων to be translated). Write a translation each way, one with a clause, one with a noun phrase. Do you think it is important to translate in such a way as to make sure τούτων gets translated?
2. How would you render ἐν τῷ ὀμιλεῖν αὐτοῦς? Think about the possible meaning of the preposition and the meaning of the accusative + infinitive construction.
3. αὐτὸς Ἰησοῦς: does this seem like an example of the redundant αὐτὸς, as earlier in the passage, or is αὐτὸς serving to provide emphasis?
4. ἐγγίσας συνεπορεύετο: which of these is the finite verb? What tense is it? What tense and mood is the non-finite verb and how would you translate it?
5. ἐκρατοῦντο: what tense, voice, person and number is this? How would you translate it?
6. τοῦ μὴ ἐπιγνῶναι αὐτόν: is αὐτόν here the subject or object of the infinitive?

After you've checked your answers, go back and read Lk 24.13-16 in your GNT, trying to get the sense of it without looking back at the glosses and Helps.

### Practice Passage 2

εἶπεν δὲ πρὸς αὐτούς

Τίνες οἱ λόγοι οὗτοι

οὓς ἀντιβάλλετε

πρὸς ἀλλήλους

περιπατοῦντες;

ἀντιβάλλετε > ἀντιβάλλω: discuss

καὶ ἐστάθησαν σκυθρωποί.

ἐστάθησαν > ἴστημι. σκυθρωποί: gloomy, downcast

ἀποκριθεὶς δὲ εἶς

ὄνοματι Κλεοπᾶς

εἶπεν

πρὸς αὐτόν

Σὺ μόνος παροικεῖς Ἱερουσαλήμ  
καὶ οὐκ ἔγνωσ τὰ γενόμενα  
ἐν αὐτῇ  
ἐν ταῖς ἡμέραις ταύταις;

παροικεῖς > παροικέω: visit, stay in  
καὶ: Helps 1 ἔγνωσ > γινώσκω, aorist

### Questions 2

1. What does Τίνες mean here?
2. How would you render περιπατοῦντες?
3. What morphological clues can you see in ἐστάθησαν that gives you an indication of its meaning?
4. What is the implied subject of ἀποκριθεὶς?
5. How would you translate ὀνόματι Κλεοπάς? How is the dative being used here?
6. What tense, person and number is παροικεῖς? What does μόνος indicate here?
7. How would you translate τὰ γενόμενα?
8. What is the referent of αὐτῇ?

Now go back and read verses 17 and 18 for yourself in your GNT.

### Practice Passage 3

καὶ εἶπεν αὐτοῖς

Ποῖα;

Ποῖα: what [things]?

οἱ δὲ εἶπαν αὐτῷ

Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ,

ὃς ἐγένετο ἀνὴρ προφήτης

δυνατὸς ἐν ἔργῳ καὶ λόγῳ

ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ, ἐναντίον: in the presence of, before

ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν ὅπως: how

εἰς κρίμα θανάτου

κρίμα: generally 'judgement' but here 'sentence'

καὶ ἐσταύρωσαν αὐτόν.

### Questions 3

1. What is the subject of εἶπεν?
2. What is the referent of οἱ?
3. How would you translate Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ?
4. What is the referent of ὃς?
5. What does τε mean?
6. What are the subject and object of παρέδωκαν?
7. What is the subject of the ἐσταύρωσαν?
8. Find an instance of a noun standing in apposition to another. How would you translate this phrase?

Now read verses 19 and 20 in your GNT.

### Practice Passage 4

ἡμεῖς δὲ ἠλπίζομεν

ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ·  
ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις  
τρίτην ταύτην ἡμέραν ἄγει  
ἀφ' οὗ ταῦτα ἐγένετο.

Helps 1

Helps 2-3

Helps 4

ἀφ' οὗ: since

ἀλλὰ καὶ γυναῖκες τινες

ἐξ ἡμῶν

ἐξέστησαν ἡμᾶς,

γενόμεναι ὀρθριναὶ

ἐπὶ τὸ μνημεῖον,

καὶ

μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ

ἦλθον λέγουσαι

καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι,

ἐξέστησαν > ἐξίστημι: astonish, amaze

Helps 5

Helps 6

ὀπτασία: vision, appearance

ἑωρακέναι > ὄραω

οἱ λέγουσιν αὐτὸν ζῆν.

ζῆν: Helps 7

### Helps

1. λυτροῦσθαι > λυτρόω: free, redeem, ransom. This is the present middle infinitive, not the passive.
2. ἀλλὰ γε καὶ: indeed. This phrase has an emphatic flavour.
3. σὺν πᾶσιν τούτοις: besides all this/in addition to all this
4. τρίτην ταύτην ἡμέραν ἄγει = this is now the third day. You could contort yourself trying to explain what the subject of the verb is or how its lexical meaning fits here, but I'd suggest while you're trying to acquire more fluent reading, you leave such arcana to scholars and just regard this as an idiomatic expression.
5. γενόμεναι ὀρθριναὶ: the endings indicate both words are agreeing with γυναῖκες, but γενόμεναι is a participle ('having been') and ὀρθριναὶ is here functioning as an adverb ('early'), though it's really an adjective ('pertaining to the early morning').
6. μνημεῖον: tomb. Although this noun does not occur frequently in the GNT, it occurs in important contexts and would be worth making the effort to learn.
7. Although the lexical form is ζάω, this is not an alpha contract. Its real lexical form is ζῶ, which is a rare eta-contract verb. You don't need to learn the rules of eta contractions, because you'll rarely encounter them. Right now, when you just want to read Greek rather than write the next masterpiece on Koine morphology, just accept that ζῆν is the present infinitive of ζάω.

### Questions 4

1. What is the force of ἡμεῖς δὲ?
2. What tense is ἠλπίζομεν? What morphological clues tell you this?.

3. αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι: what is the force of αὐτός?
4. ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ: what is the complement of ἐστιν?
5. ἀφ' οὗ ταῦτα ἐγένετο: why is ἐγένετο singular?
6. εὐροῦσαι . . . λέγουσαι: these forms look like infinitives. They aren't. What mood and tense are they? How would you translate each one?
7. ἐωρακέναι: what tense and mood is this?

Now read verses 21 to 23 in your GNT.

### Practice Passage 5

καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν  
ἐπὶ τὸ μνημεῖον,  
καὶ εὐρον οὕτως  
καθὼς καὶ αἱ γυναῖκες εἶπον,

αὐτὸν δὲ οὐκ εἶδον.

καὶ αὐτὸς εἶπεν

Helps 1

πρὸς αὐτούς

Ὡ ἀνόητοι καὶ βραδεῖς

ἀνόητος: foolish; βραδύς: slow

τῇ καρδίᾳ τοῦ πιστεύειν

Helps 2

ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφηταί·

οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν  
καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

παθεῖν > πάσχω

### Helps

1. καὶ αὐτὸς εἶπεν: this is usually taken as another example of Luke using a form of αὐτὸς without special emphasis. Here, however, it may serve a rhetorical purpose other than emphasis. (See Questions.)
2. τῇ καρδίᾳ: this is a dative of reference, meaning 'with respect to your hearts'.

### Questions 5

1. ἀπῆλθόν τινες τῶν σὺν ἡμῖν: divide this clause into a finite verb, a subject and a modifier of the subject. What do you get? Who are ἡμῖν? What case is ἡμῖν and why?
2. What tense is εὐρον and what is its lexical form?
3. αὐτὸν δὲ οὐκ εἶδον: what is significant about the structure of this clause?
4. καὶ αὐτὸς εἶπεν: given the note in Helps 1, do you think there might be a rhetorical significance to the use of αὐτὸς here?
5. What does Ὡ mean here (hint: try transliterating it)? How do you think it is functioning grammatically?
6. ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφηταί: how would you translate ἐπὶ here? how would you explain the case of οἷς?
7. οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν: what is the subject of ἔδει? What case is Χριστὸν and why?

8. καὶ εἰσελθεῖν: what is the implied subject of the verb?

Now read verses 24 to 26 in your GNT.

### Practice Passage 6

καὶ ἀρξάμενος ἀπὸ Μωϋσέως  
καὶ ἀπὸ πάντων τῶν προφητῶν  
διερμήνευσεν αὐτοῖς > διερμηνεύω: interpret  
ἐν πάσαις ταῖς γραφαῖς  
τὰ περὶ ἑαυτοῦ.

Καὶ ἤγγισαν εἰς τὴν κώμην κώμην: village  
οὗ ἐπορεύοντο, Helps 1  
καὶ αὐτὸς προσεποιήσατο Helps 2  
πορρώτερον πορεύεσθαι. πορρώτερον: farther

### Helps

1. οὗ: you might take this for a relative pronoun, but it's an adverb meaning 'where'.
2. προσεποιήσατο: acted as if/gave the impression that.

### Questions 6

1. καὶ . . . ἑαυτοῦ. : what finite verb(s) is/are found in this section? What tense and mood are they? Are there any non-finite verbs? If so, of what tense and mood?
2. Μωϋσέως: what case is this and why?
3. τὰ περὶ ἑαυτοῦ: what is the structure of this phrase? What case is ἑαυτοῦ and why?
4. ἐπορεύοντο: what tense is this and why?
5. πορεύεσθαι: what mood is this and why?

Now read verses 27 to 28 in your GNT.

### Practice Passage 7

καὶ παρεβιάσαντο αὐτὸν λέγοντες παραβιάζομαι: urge, press

Μεῖνον μεθ' ἡμῶν, Helps 1  
ὅτι πρὸς ἑσπέραν ἐστὶν ἐσπέραν: evening  
καὶ κέκλικεν ἤδη ἡ ἡμέρα. κλίνω: approach to an end

καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς.

### Helps

1. Μεῖνον may look like a strange form. It's the aorist imperative of μένω, a liquid verb, that is, one whose stem ends in λ, μ, ν or ρ. When these stems combine with the -σα- of the aorist endings, the tense formative drops out and the vowel before the liquid consonant lengthens, hence the -εῖ- of Μεῖνον.

## Questions 7

1. παρεβιάσαντο αὐτὸν λέγοντες: which is the finite verb and which is the participle? What tense(s) are they? How would you translate?
2. How would you translate Μεῖνον?
3. πρὸς ἐσπέραν ἐστίν: what is the subject of ἐστίν? How would you translate πρὸς?
4. κέκλικεν ἤδη ἡ ἡμέρα: what tense is κέκλικεν and what is its subject?
5. εἰσηλθεν τοῦ μείναι σὺν αὐτοῖς: what mood is the finite verb and what is its subject? What is the non-finite verb?

Now read verses 28 and 29 in your GNT.

## Practice Passage 8

καὶ ἐγένετο

ἐν τῷ κατακλιθῆναι αὐτὸν

μετ' αὐτῶν

λαβῶν τὸν ἄρτον

εὐλόγησεν καὶ

κλάσας

ἐπεδίδου αὐτοῖς·

Helps 1

> κλάω: break

ἐπεδίδου = ἐδίδου

αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοί,

καὶ ἐπέγνωσαν αὐτόν·

διηνοιχθησαν > διανοιγώ: open

> ἐπιγινώσκω: recognise

καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

Helps 2

## Helps

1. κατακλιθῆναι: in the active, this verb means 'cause to sit down'; in the passive, it means 'dine'. Notice that once again, Luke uses ἐν + inf to mean 'while'.
2. ἄφαντος: comprised of an alpha privative and φαντος (which does not appear in the NT). φαντος is a form of φαίνομαι, one of whose meanings is 'become visible'. If you remembered φαίνομαι and know how alpha privatives work, you might have been able to guess that ἄφαντος means 'invisible'. The reason it's good to try to figure out words like this, at least some of the time while you're reading, is that you will sometimes get them right, without stopping to consult a gloss or dictionary. Good readers do this all the time with their first language: few of us use the word 'antidisestablishmentarianism', but any reasonably adept reader could figure out its meaning, on first encountering it, by breaking it up into its component parts. Keep trying to do this with Greek. You may want to stop to check your guess, but make an effort to guess, at least sometimes. When you do make the effort, you'll be starting to read Greek the way you do English.

## Questions 8

1. In the first section (καὶ ἐγένετο . . . ἐπεδίδου αὐτοῖς), identify the finite verbs and then the non-finite verbs. What tenses and voices are the finite verbs? What moods, tenses and voices are the non-finite verbs?

2. ἐν τῷ κατακλιθῆναι αὐτόν: what do you take ἐν τῷ to mean? Who is doing the dining?
3. εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς: what two words is καὶ joining?
4. αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ: to what is αὐτῶν connected? διηνοίχθησαν: what tense, number and voice is this and what is its subject?

Now read verses 30 to 31 in your GNT.

### Practice Passage 9

καὶ εἶπαν

πρὸς ἀλλήλους

Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν

καιομένη > καίω: burn/ Helps 1

ἐν ἡμῖν,

ὡς ἐλάλει ἡμῖν

ἐν τῇ ὁδῷ,

ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

διήνοιγεν > διανοιῶ: open

### Helps

1. καιομένη ἦν: a periphrastic imperfect, that is, an imperfect that works the way English imperfections do: 'she was going' is formed of a finite verb +non-finite verb. In English, the finite verb shows tense and the non-finite verb shows aspect. Together, 'was going' indicates continuous action in the past. Here, the non-finite form precedes the finite.

### Questions 9

1. εἶπαν: subject?
2. καιομένη ἦν: what is the tense, mood and voice of καιομένη? And of ἦν?
3. ἐλάλει: what tense is this?
4. διήνοιγεν: mood, tense, voice?
5. διήνοιγεν ἡμῖν: what case is ἡμῖν and how would you translate it?

Now read verse 32 in you GNT.

### Practice Passage 10

Καὶ ἀναστάντες

αὐτῇ τῇ ὥρᾳ

ὑπέστρεψαν εἰς Ἱερουσαλήμ,

καὶ εὖρον

ἠθροισμένους

ἠθροισμένους > ἀθροίζω: assemble

τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,

λέγοντας

ὅτι ὄντως ἠγέρθη ὁ Κύριος

ὄντως: really / ἠγέρθη > ἐγείρω

καὶ ὤφθη Σίμωνι.

ὤφθη > ὀράω

καὶ αὐτοὶ ἐξηγοῦντο  
τὰ ἐν τῇ ὁδῷ  
καὶ ὡς ἐγνώσθη αὐτοῖς  
ἐν τῇ κλάσει τοῦ ἄρτου.

ἐξηγοῦντο > ἐξηγέομαι: relate  
ἐγνώσθη > γινώσκω  
κλάσει > κλάσις: breaking

### Questions 10

1. ἀναστάντες: what mood, voice and tense?
2. αὐτῇ τῇ ὥρᾳ: what does αὐτῇ mean here?
3. εὖρον ἠθροισμένους . . . ὄφθη Σίμωνι: how many finite verbs are there in this section? How many non-finite? What is the tense, mood and voice of each verb?
4. τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς: how many people were assembled? Were they male or female?
5. λέγοντας: who was saying?

Now read verses 33 to 35 in your GNT.

If, up till this point, your Greek Reading has been confined to a verse or so or has been drawn entirely from the other gospels, this passage might have seemed challenging to you, but if you were able to read each set of verses in your GNT without too much trouble, congratulations! You've done well! If you had some trouble, then congratulations for persevering: if you keep striving, you *will* learn to read Greek.

Now try the whole passage through, verses 13-35. You might want to read through all the Practice Passages one after the other first (without stopping to answer the Questions again), to refresh your memory of the glosses and so that you have the benefit of the chunking and lining. But whether or not you do that, do make sure to read the whole passage through without those aids. Don't worry if there are still details you haven't retained. The important thing is that you try to read fluently, even if you have to do so slowly. If there is a verse or phrase that particularly appeals to you, consider committing it to memory!

### Answers 1

1. Clause: talking about all these things that had happened. Noun phrase: talking about all these events. If you don't think *τούτων* is so important you could just translate *πάντων* as 'everything', as many translations do.
2. ἐν τῷ ὁμιλεῖν: as they were talking. Technically, ἐν is a preposition and so could not begin a clause (a unit which contains a subject + finite verb). In the GNT, though, you often see ἐν used for 'while', with no finite verb.
3. Here αὐτὸς probably is serving for emphasis. Given Ἰησοῦς, it cannot simply be expressing the subject of the verb, because the name already does that. Moreover, the sense of the passage as a whole suggests that Luke wants to draw out a contrast: as the two are talking about the crucifixion and resurrection, the very subject of the whole story approaches them, even though they don't recognise him at first.

4. The finite verb is συνεπορεύετο, which is an imperfect middle/passive. ἐγγίσας is an aorist participle. Most translations render it as another finite verb: 'Jesus himself drew near/ came up to them and walked with them'. Translating it as a clause ('and Jesus, when he had come near') seems unnecessarily complicated and doesn't improve the sense.
5. ἐκράτοῦντο: imperfect m/p, 3rd pl. Translate: [they]
6. One principle is that in an accusative + infinitive construction, the accusative normally expresses the subject of the infinitive. Another is that the subject of an infinitive is normally the same as that of the finite verb. If the latter principle is your guide, it is their (the disciples') eyes that are prevented from recognising and ἐπιγνῶναι feels incomplete without an object. So in this case, take αὐτόν as the object of the infinitive. Another consideration is that Jesus could scarcely fail to recognise the two he had been talking to and if he had, the object of the verb would have been plural. However it's not always wise to rely on what you think the sense *should* be. Always take the syntax into consideration as well.

### Answers 2

1. Τίνες here means 'what?', but if you translate the rest of the question literally ('What are these words?'), it will sound rather odd in English. It might be better to render simply as 'What are you discussing?'
2. περιπατοῦντες: in English, you need to supply a conjunction, 'as you are walking along'.
3. ἐστάθησαν: the -θησ- is a sign of a future aorist passive or a 3rd pl aorist passive. Here the augment, connecting vowel and personal ending signal this is the aorist.
4. ἀποκριθεῖς: the implied subject is Κλεοπάς. (Participles technically don't have subjects, but someone or something is generally implicitly involved in the action of the verb.)
5. ὀνόματι Κλεοπάς: you could translate either with a participle ('named Cleopas') or a relative clause ('whose name was Cleopas'). This is a dative indicating possession: it's *his* name.
6. παροικεῖς: 2nd person present. μόνος is modifying the verb, rather than the pronoun: 'Are you only a visitor here?', rather than 'Are you visiting here alone?'
7. τὰ γενόμενα: render either with a relative clause ('the things that have happened') or by converting into a noun ('the events').
8. The referent of αὐτῇ is Ἰερουσαλήμ.

### Answers 3

1. The subject of εἶπεν is Jesus. There is no grammatical way of knowing this and the subject of the previous εἶπεν was 'Cleopas', but in this case the pattern of the dialogue makes it clear enough.
2. The referent of οἱ is the two disciples, who now seem to be speaking together, or perhaps one gives one bit of information and the other adds.
3. Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ: you could translate literally ('the things about Jesus of Nazareth', but some translations just shorten and say 'about Jesus').
4. The referent of ὅς is Ἰησοῦ τοῦ Ναζαρηνοῦ.

5. τε is a connective particle which means 'and' but has less force than και. Often, it need not be translated at all.
6. παρέδωκαν: the subject is οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν. There isn't a direct object, but εἰς κρίμα θανάτου completes the idea of the verb: they handed *him* over to be sentenced to death.
7. The subject of ἐσταύρωσαν on the basis of grammatical principle is the high priests and rulers. However the Romans didn't allow their colonial subjects to carry out capital punishment (as the Gospels make clear) and this sentence indicates that 'the high priests and our rulers handed Jesus over for judgement, so 'they' in this case is best understood as vague.
8. A noun in apposition: ἀνὴρ προφήτης (προφήτης is in apposition to ἀνὴρ). It's unnecessary to translate both nouns (if you did, it would be 'prophet man', which sounds like something out of a pop song). Just 'prophet' conveys the full sense.

#### Answers 4

1. ἡμεῖς δὲ: but we (emphasising 'we').
2. ἠλπίζομεν: imperfect. The augment, present stem, connecting vowel and personal ending tell you this. This is a case that proves the wisdom of asking yourself the basic question, when faced with any verb, 'Is this the present stem or something else?' If it's a present stem with an augment, it can only be imperfect.
3. αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι: the force of αὐτός is emphatic, 'we were hoping that *he* was going to be the one to free/redeem Israel'.
4. The complement of ἐστιν is ὁ μέλλων λυτροῦσθαι, a participle and infinitive turned into a noun by prefixing a definite article.
5. ἀφ' οὗ ταῦτα ἐγένετο: the verb is singular because ταῦτα is a neuter plural and such nouns take a singular verb, for reasons that only Greeks know.
6. εὐροῦσαι . . . λέγουσαι: these are participles, the first one aorist and the second one present. The -αι endings, which make them look like infinitives, are showing their agreement with their implied subjects: γυναῖκες τινες. You can tell their tenses from their stems: the present stem of εὐρίσκω would have a kappa, so εὐροῦσ- can't be present. The sigma signals an aorist, even though there is no augment—remember that non-finite forms cannot take augments. The aorist corresponding to λέγω does not have a stem in λέγ-, so λέγουσαι must be present. The potential trap with λέγουσαι is that the preceding ἦλθον seems to have the potential to have an infinitive complement: 'they came to say'. This can't be what the Greek says, however, because no infinitive could be comprised of a present stem and an aorist infinitive ending. I'd translate each one differently: μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ as 'and not having found his body'. ἦλθον λέγουσαι: 'they came, saying' or in more idiomatic English which is a step away from mirroring the Greek, 'they came and said'.
7. ἔωρακέναι: perfect infinitive. This is tricky, because the two preceding participles might lull you into believing this is yet another. However ἔωρακ- is the perfect stem and the ending is not that of a perfect active participle, but is what perfect infinitives use. Tricky, because you don't encounter a lot of perfect participles and it's easy to forget their endings. If you didn't figure this out for yourself, don't despair: you've now had a reminder that while most Greek verbs are fairly straightforward to

recognise, with a little practice, the less common forms can still trip you up now and then—but the more of the GNT you read, the more you'll recognise such forms. Onward with courage, Pilgrim!

### Answers 5

1. ἀπῆλθόν τινες τῶν σὺν ἡμῖν: the finite verb is ἀπῆλθόν. The head noun of the subject is τινες, whose modifying phrase is τῶν σὺν ἡμῖν. τῶν here means 'of those' (rather than 'of the'). ἡμῖν denotes the followers of Jesus. It's dative, because of its connection to σὺν.
2. εὔρον is the aorist of εὐρίσκω.
3. αὐτὸν δὲ οὐκ εἶδον: αὐτὸν has been brought forward so it precedes the verb, to emphasise that they didn't find him (though they clearly found the tomb itself).
4. καὶ αὐτὸς εἶπεν: even though Luke often uses αὐτὸς without any apparent intent of special emphasis, here it follows closely after αὐτὸν δὲ οὐκ εἶδον and the similarity of the two phrases could be taken as pointing to a contrast: the disciples at the tomb didn't find him and *he* is speaking to Cleopas and his companion, yet these two do not recognise him.
5. Ὡ here means the same as what it transliterates as, 'O'. It is functioning grammatically to make clear that the two following adjectives are forms of address: the ignorant and slow are the two to whom Jesus is speaking.
6. ἐπὶ πᾶσιν οἷς: ἐπὶ here has to be translated as 'in', because it completes πιστεύειν. οἷς: this relative clause marker is the object of the following verb and so should by rights be accusative. This is an instance of attraction, whereby the relative pronoun takes its case from something before it, rather than in accordance with its function within the clause it heads.
7. οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν: ἔδει is an impersonal verb whose subject is always formal 'it': 'it is necessary'. In this case, you might have been lured into thinking ταῦτα was the subject, given neuter plurals take a singular verb. τὸν Χριστὸν is accusative because it is the implied subject of παθεῖν (so this is an accusative + infinitive construction).
8. The implied subject of εἰσελθεῖν is also τὸν Χριστὸν: this is an accusative + two infinitives.

### Answers 6

1. Finite verb: διερμήνευσεν, aorist indicative. Non-finite verb: ἀρξάμενος, aorist participle.
2. Μωϋσέως: genitive, because it is linked to ἀπὸ. The cases of proper names can be tricky to discern. What should have tipped you off here is that ἀπὸ always takes the genitive and the following phrase, (πάντων τῶν προφητῶν), also linked to ἀπὸ, is entirely genitive.
3. τὰ περὶ ἑαυτοῦ: this is a noun phrase. The article (τὰ) makes the following words (a preposition and a reflexive pronoun) function as if the whole phrase were a noun, in this instance, the direct object (of the verb, διερμήνευσεν). ἑαυτοῦ is genitive, because of its link to περὶ, which takes the genitive.

4. ἐπορεύοντο: imperfect. The use of the imperfect here signals an action that has not been completed (they're not quite at the village yet). If you enjoy technicalities, this kind of imperfect can be termed 'conative' or 'tendential'.
5. πορεύεσθαι: infinitive (perfect middle/passive). It's an infinitive because it completes the sense of προσεποιήσατο: he acted as if to go on

### Answers 7

1. The finite verb is παρεβιάσαντο. It is an aorist indicative middle. The non-finite verb is λέγοντες, a present participle. You might render as 'They urged him, saying' or 'They urged him and said'.
2. Μείνον: translate (with the help of Helps, if you needed it) as 'Stay'.
3. πρὸς ἑσπέραν ἔστιν: the subject of ἔστιν is formal 'it': so, 'it is'. πρὸς here is best rendered as 'near' or 'nearly', so the whole phrase would be: 'it is near(ly) evening'.
4. κέκλικεν ἤδη ἡ ἡμέρα: the reduplication and the kappa before the personal ending tell you this is a perfect. Its subject is ἡ ἡμέρα. Perfects have some of the sense of the past and some of the present: they often suggest something begun in the past which is not yet complete or which continues to affect the present. So: 'the day is approaching its end', or, more elegantly, 'the day is almost over' or 'the day is fading'.
5. εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς: the finite verb is εἰσῆλθεν. This is an aorist form of εἰσέρχομαι, so the ending tells us it's a third person singular, whose subject is Jesus, last named in verse 19, when only as the subject of talk. In English, this phrase could be rendered 'he went in, to stay with them'. 'He' hasn't been named in a fairly long stretch of narrative, and this is significant: 'he' is still veiled from the sight of the two walkers, who are grieving his absence. He is there, but unknown to them, as yet, and if you probe your verbs, you might notice this in the Greek, if you missed it in the English. The non-finite verb is μείναι, an infinitive preceded by τοῦ. The effect of τοῦ + infinitive is causal: 'so as to'.

### Answers 8

1. Finite verbs: ἐγένετο (imperfect active; even though the imperfect as a rule uses the present stem, with γίνομαι, the stem for all action that is completed is -γεν-). εὐλόγησεν: aorist active. ἐπεδίδου: imperfect active. Non-finite verbs: κατακλιθῆναι: aorist passive infinitive (as noted in the Helps, the form is passive, but with this verb, the meaning is active). λαβῶν: second aorist participle active (if you got fooled by the ending, remember that second aorist participles take the same endings as the present. They can only be distinguished from present participles by their stem. Remember the useful little question to ask yourself: is this the present stem or something else? λαβ- is not the present stem of λαμβάνω.) κλάσας: aorist participle active.
2. ἐν τῷ κατακλιθῆναι αὐτὸν: ἐν τῷ here means 'while'. This is yet another example of Luke's using ἐν + inf to indicate duration of time, 'while'. If you didn't know that, you might well have been able to guess it from the context. You shouldn't have to guess who is dining, though: this is an accusative + infinitive construction, which means the accusative functions as the doer of the action of the verb. αὐτὸν here clearly designates Jesus.

3. εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς: co-ordinating conjunctions join grammatical equals (as a rule). Since εὐλόγησεν is a finite verb, καὶ must be joining it to another finite verb, hence ἐπεδίδου. The participle, κλάσας, is a sort of parenthetical remark (a theologically significant one, according to some, but grammatically, essentially an aside).
4. αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί: αὐτῶν is connected to οἱ ὀφθαλμοί. Its removal, away from the noun it modifies, to the front of the clause is a signal that it is being emphasised, perhaps to contrast the Emmaus disciples with those to whom Jesus subsequently appears: the Emmaus pair are the first to whom Jesus appears in the Gospel of Luke, and when he next appears to the eleven, they take him to be a ghost. διηνοίχθησαν: this is a third person plural aorist passive (the big tip off is the -θησ-, which signals either a future passive or a 3rd pl aorist passive). Its subject is οἱ ὀφθαλμοί. So, the whole: 'however, because *their* eyes had been opened'.

### Answers 9

1. εἶπαν: 'they', Cleopas and his unnamed companion.
2. καιομένη: present participle middle/passive. ἦν: imperfect indicative active. This is called a periphrastic form, one using a finite verb and a participle which carries the lexical meaning. So: 'were burning'. Note that if the form is taken to be passive (as most do), it's an *intransitive* passive: that is, the passive isn't concealing unspecified agent ('X was burning them').
3. ἐλάλει: it has an augment on the present stem, so it has to be imperfect. Why, then, the ending, which looks like a present? Because it's an epsilon contract: λαλέω.
4. διήνοιγεν: imperfect indicative active. It has to be the imperfect, because of the augment on a present stem. (The aorist would be διήνοιξεν, same personal ending, but not the present stem. If you think xi is gate-crashing the party, check out the Square of Stops: xi had a legitimate invitation.)
5. διήνοιγεν ἡμῖν: ἡμῖν is dative, which is commonly translated as either 'to' or 'for'. Here, 'for' makes for (pun, pun) more natural English

### Answers 10

1. ἀναστάντες: aorist participle active.
2. αὐτῇ τῇ ὥρᾳ: = 'in that very hour'.
3. There are three finite verbs in this passage plus two non-finite. εὔρον: aorist indicative active. ἠθροισμένους: perfect participle passive. λέγοντας: present participle active. ἠγέροθη: aorist indicative passive. ὤφθη: aorist indicative passive.
4. τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς: the exact number of people is not clear, but it has to be at least eleven plus two more, since τοὺς is plural. The grammar here doesn't tell the reader whether those assembled were male or female. We know the eleven were all male, but that information is not coming from the gender of τοὺς here, since a masculine plural can represent either a group comprised solely of males or a group of males and females. τοὺς σὺν αὐτοῖς is ambiguous for the same reason.
5. λέγοντας is plural, but logically it cannot refer to Cleopas and his companion, given they don't know Jesus appeared to Simon. Syntactically, the previous participle

(ἠθροισμένους) designated the crowd gathered together, so we would expect the second participle to have the same implied subject.