

Notes on the Greek New Testament Week 30 – Luke 23:39-24:16

Day 146: Luke 23:39-43

Verse 39

Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.

Cf. Mk 15:32b.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
κρεμασθέντων Verb, aor pass ptc, gen pl
κρεμαννυμι hang

Used of crucifixion in Acts 5:30; 10:39; Gal 3:13.

κακουργος, ου m criminal
βλασφημειω speak against, slander, insult
οὐχι (emphatic form of οὐ) not, no; used
in questions expecting an affirmative
answer.

Verse 40

ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη, Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

ἕτερος, α, ον other, another, different
ἐπιτιμαω command, rebuke
ἔφη Verb, imperf act ind, 3s φημι say
φοβεομαι trans fear, be afraid of

Οὐδὲ φοβῆ σὺ τὸν θεόν 'Don't you even fear God?' Nolland comments, "Not only has this criminal despised the laws of society and its machinery of justice; now on the brink of death he shows no fear of God (contrast ?12:4-5?)."

αὐτος used here (αὐτος with definite art) to mean 'same'
κριμα, τος n judgement, verdict,
condemnation, punishment

Verse 41

καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξεν.

δικαίως adv (from δικαιοσ) righteously,
justly

ἄξιος, α, ον worthy, deserving, fitting
ἐπράξαμεν Verb, aor act indic, 1 pl
πρασσω practice, do
ἀπολαμβάνω receive back, get back

ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν literally, 'we receive back things worthy of what we did' i.e. 'we are getting what our deeds deserve'. "The attitude expressed is one that reconciles a man to God: to accept one's punishment as justified is an expression of penitence." Marshall.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἄτοπος, ον improper, wrong, evil,
harmful

Nolland comments, "It is better to think of the second criminal as sensing in the present context Jesus' categorical difference from himself and his fellow criminal, rather than to attribute to him any extensive prior knowledge about Jesus."

Verse 42

καὶ ἔλεγεν, Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

μνήσθητί Verb, aor pass dep imperat, 2 s
μιμησκομαι remember, call to mind
ὅταν when, whenever, as often as
ἔλθῃς Verb, aor act subj, 2 s ἐρχομαι

Θ A C R W Ψ f^{1,13} etc. read ἐν rather than εἰς. Nolland, rejecting this reading, says that "The reference would then be to the Parousia" which he thinks does not so well fit the context. Rather, Nolland argues, "In the framework of Lukan thought, Jesus will 'come into his kingdom' by means of his passage through death to exaltation at the right hand of God (cf. at ?9:51?; ?19:12?; ?24:26?)."

Marshall however, despite preferring εἰς argues that "The reference is to the parousia of Jesus as the Son of man as a future event associated with the raising of the dead. The criminal thus regards Jesus as more than a martyr; he implicitly confesses his faith that Jesus is the Messiah or Son of man." Nolland adds, "The first criminal had mocked Jesus' royal pretensions. The second criminal also addresses himself to the royal status of Jesus (with God), but he does so deferentially, appealing for clemency from Jesus when he has assumed his royal role."

Verse 43

καὶ εἶπεν αὐτῷ, Ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

σήμερον today
ἔσῃ Verb, fut indic, 2 s εἶμι

σημερον has to be taken with the words that follow it rather than with σοι λεγω otherwise it loses its force. The emphasis is on the fact that what the thief looks for as a distant prospect, Jesus promises he will possess with him *today*.

Nolland comments, "It is tempting to find expressed here the view that Jesus came 'into this kingdom' on the day of his death. But it is probably better to correlate the use of 'today' here with earlier instances in the Gospel and see, instead, a statement that still in the hour of his own death Jesus brings salvation (in the context of the present mocking of his pretensions about saving others, he extends salvation to yet another person). This criminal has no need to wait for Jesus to come into his kingdom; though not yet come to his kingdom, Jesus is already granting royal clemency." But it is not clear how this does justice to μετ• εμοῦ.

παραδεισος, ου m **paradise**

The word 'Paradise' comes from a Persian word for a garden or park. The word recalls the Garden of Eden (LXX Gen 2:8; 13:10; Ezek 31:8) and points to the bliss that was enjoyed before the Fall. It became a type of the future bliss of God's people (Is 57:3). In the New Testament it is used of the place of the believer at death, i.e. with Christ in glory (Revelation 2:7, 2 Cor 12:2,4). The fulness of Eden restored awaits the resurrection. Nolland comment, "In Jewish thought of Jesus' day, the imagery of 'paradise' was developed, using an old Persian term, out of reflection about the garden of Eden. In connection with a developing understanding of Hades (see at 16:19–31?), paradise came to be understood as the pleasant resting place of some of the privileged dead prior to the great day of resurrection. After death, Jesus would certainly have been expected to be one of those who would go on to paradise. What is striking here is that the criminal who sues for mercy will be there with him!"

Day 147: Luke 23:44-49

Verse 44

Καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ σκοτός ἐγένετο ἐφ• ὄλην τὴν γῆν ἕως ὥρας ἐνάτης
 ἦδη adv now, already
 ὥσει like, as, about, approximately
 ἕκτος, η, ον sixth
 σκοτος, ους n darkness, evil
 ἐγένετο Verb, aor midd dep indic, 3 s
 γινομαι

ὅλος, η, ον whole, all, complete, entire
 γη, γης f earth

Need not refer to more than the locality.

ἐνατος, η, ον ninth

Cf. Jer 15:9; 8:9; Mk 13:24.

Verse 45

τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

ἡλιος, ου m the sun

ἐκλιπόντος Verb, aor pass ptc, m/n gen s

ἐκλειπω fail, give out, cease, end

Many MSS read καὶ ἐσκοτισθῆ ὁ ἡλιος rather than τοῦ ἡλίου ἐκλιποντος

The meaning is simply that the sun failed to give its light (cf. Job 31:26; Is 60:20). Marshall quotes Driver who says that it is a "phenomenon which could have been caused locally by a *hamsin* or sirocco wind."

ἐσχίσθη Verb, aor pass indic, 3 s σχιζω
 split, tear, separate

καταπετασμα, τος n curtain

ναος, ου m temple, sanctuary, inner part
 of Jewish Temple

μεσος, η, ον middle; σχιζω μεσον tear
 in two

Driver suggests that the same sirocco wind which caused the darkness could have split the outer curtain of the holy place. Marshall says "the event is a forewarning of the destruction of the temple."

Verse 46

καὶ φωνήσας φωνῇ μεγάλη ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθειαι τὸ πνεῦμά μου· τοῦτο δὲ εἰπων ἐξέπνευσεν.

A loud cry is unusual from a man nearly dead by crucifixion.

χειρ, χειρος f hand, power

παρατίθειαι Verb, pres midd indic, 1 s

παρατιθημι midd. commit, entrust

Cf. Ps 30:6 LXX. See also Acts 7:59; 1 Peter 4:19.

ἐξέπνευσεν Verb, aor act indic, 3 s ἐκπνεω
 die, expire

The swift and sudden death is also unusual. It indicates that even here, Jesus remains in control of what is happening.

Verse 47

Ἴδων δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων, Ὀντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

ἰδων Verb, aor act ptc, m nom s ὄραω trans
see, observe

ἑκατονταρχης, ου and ἑκατονταρχος, ου
m centurion

γενόμενον Verb, aor ptc, m acc & n nom &
acc s γινομαι

δοξάζω praise, honour, glorify, exalt

ὄντως really, certainly, indeed

δίκαιος, α, ον righteous, just

I.e. Innocent of the charge against him.

Verse 48

καὶ πάντες οἱ συμπαραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.

συμπαραγεγόμενοι Verb, aor midd dep ptc,
m nom pl συμπαραγινομαι assemble
together, come together

Here alone in the NT.

θεωρια, ας f sight, spectacle

Here alone in the NT.

θεωρεω see, watch, observe

γενόμενα Verb, aor midd dep ptc, n nom/acc
pl γινομαι

τυπτω beat, strike

στηθος, ους n chest, breast

ὑποστρεφω return, turn back

The imperfect signifies that they beat their breasts as they turned to depart.

"Their act has been understood as a sign of repentance for their part in sentencing Jesus to death... It is more likely that the action is a simple expression of grief at the death of a victim of execution, perhaps grief at his undeserved death; to read repentance into it is unjustified. The action may be seen as the fulfilment of Zc. 12:10-14, but there is no linguistic evidence that Luke recognised it." Marshall

Verse 49

εἰσθήκισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

εἰσθήκισαν Verb, pluperfect act indic, 3 pl
ἴστημι pluperf stand, stop, stand firm
γνωστος, η, ον known, acquaintance,
friend

μακροθεν adv far off, at a distance, from
a distance

Cf. Ps 37:12 LXX

συνακολουθεω follow, accompany
ὁρῶσαι Verb, pres act ptc, f nom pl ὄραω
see, observe

Day 148: Luke 23:50-56**Verse 50**

Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος

ὄνομα, τος n name

βουλευτης, ου m council member (of the
Sanhedrin)

Only here and Mk 15:43.

ὑπαρχω be (equivalent to εἶμι)

ἀγαθος, η, ον good, useful, fitting

δίκαιος, α, ον righteous, just

Verse 51

– οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν – ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,

συγκατατεθειμένος Verb, perf midd/pass
dep ptc, m nom s συγκατατιθεμαι
agree with, consent to

Literally 'to put down the same vote as'

βουλη, ης f purpose, plan, decision
πραξις, εως f what one does, deed,
action

προσδεχομαι wait for, expect

"A phrase which joins him with the pious israelites described in the birth narratives and suggests that he was a disciple of Jesus (Jn. 19:38; Mt 27:57)." Marshall

Verse 52

οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

προσερχομαι come or go to, approach
ἠτήσατο aor midd αἰτεω midd ask for
oneself, request

σωμα, τος n body

Verse 53

καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐπὼ κείμενος.

καθελὼν Verb, aor act ptc, m nom s
καθαιρω take down

ἐντυλισσω wrap in, fold or roll up

σινδων, ονος f linen cloth (for clothing or
burial)

Cf. Mk 14:15f; 15:46; Mt 27:59.

ἔθηκεν Verb, aor act indic, 3 s τιθημι
place, set, appoint
μνημα, τος f tomb, grave
λαξευτος, η, ον cut out in the rock

Here alone in the NT.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
οὐπω not yet
κειμαι lie, be laid, store up, be stored up

Such a grave would normally have space for several bodies.

Verse 54

καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

παρασκευη, ης f day of preparation
(before a sacred day)

ἐπιφωσκω dawn, draw near, begin

I.e. towards the evening of the Friday.

Verse 55

Κατακολουθήσασαι δὲ αἱ γυναῖκες,
αἵτινες ἦσαν συνεληλυθῦναι ἐκ τῆς
Γαλιλαίας αὐτῶ, ἐθεάσαντο τὸ μνημεῖον
καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,

κατακολουθεω follow, accompany
ὅστις, ἥτις, ὅτι who, which, whoever,
whichever

συνεληλυθῦναι Verb, perf act ptc, f nom pl
συνερχομαι come together,
assemble, go with

ἐθεάσαντο Verb, aor midd dep indic, 3 pl
θεαομαι see, look at, observe

μνημεῖον, ου n grave, tomb, monument
ἐτέθη Verb, aor pass indic, 3 s τιθημι

Verse 56

ὑποστρέψασαι δὲ ἠτοίμασαν ἄρωματα καὶ
μύρα. Καὶ τὸ μὲν σάββατον ἠσύχασαν
κατὰ τὴν ἐντολήν,

ὑποστρέψασαι Verb, aor act ptc, f nom pl
ὑποστρεφω

ἐτοιμαζω prepare, make ready
ἄρωμα, ατος n aromatic spice or oil
μυρον, ου n ointment, perfume, oil

Most modern versions consider 56a to be the close of burial narrative and 56b the introduction to the resurrection appearances.

ἠσυχάζω be silent, cease, live a quiet life
ἐντολη, ης f command, order, instruction

I.e. Ex. 20:10; Dt. 5:14.

"Godet... claimed that this was the last Sabbath of the old order, scrupulously kept by the followers of Jesus before the new celebration of the first day of the week took its place; this thought may have been in Luke's mind, but hardly in the minds of the women." Marshall

Day 149: Luke 24:1-9

Verse 1

τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἅ ἠτοίμασαν ἄρωματα.

σαββατον, ου n Sabbath, week

τῇ μιᾷ των σαββατων, on the first day of the week. Cf. Mk 16:2; Mt 28:1; Jn 20:1 also Jn 20:19; Acts 20:7; 1 Cor 16:2.

ὄρθρος, ου m early morning

Here and Jn 8:2; Acts 5:21.

βαθως, εια, υ deep; ὄρθρου βαθεως at early dawn

μνημα, τος f tomb, grave

φερω bring, carry, bear, lead

ἐτοιμαζω prepare, make ready

ἄρωμα, ατος n aromatic spice or oil

Verse 2

εὑρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

εὑρον Verb, aor act indic, 1 s & 3 pl

εὔρισκω

λιθος, ου m stone

ἀποκεκυλισμένον Verb, perf pass ptc, m
acc & n nom/acc s ἀποκυλιω roll away
μνημεῖον, ου n see 23:55.

Verse 3

εἰσελθοῦσαι δὲ οὐχ εὑρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

εἰσελθοῦσαι Verb, aor act ptc, f nom pl
εἰσερχομαι enter, go in, come in

The phrase του κυριου Ἰησου "is omitted by D a b d e ff² l r¹ Eus^{1/2} and του Ἰησου is read by 579 pc sy bo^{pt}... This is one of a series of passages where words or phrases are absent from representatives of the western text (22:19b-20; 24:3, 6, 12, 36, 40, 51, 52; Mt 27:49). Earlier critical opinion rejected these phrases as early interpolations into the text ... Recent scholarship, recognising the origins of the early Alexandrian type of text, has come to the contrary opinion... Each case must be considered on its merits with attention to the theological tendencies of the Evangelists and the scribes. In the present case, the external evidence for omission is weak; the phrase is one used of the risen Jesus in Acts 1:21; 4:33; 8:16 (cf. Jn 20:2); and the omission may be due to assimilation to 24:23 (cf. Mt 27:58; Mk 15:43...). The phrase declares the new status of the risen Jesus; he is the Lord." Metzger

Verse 4

καὶ ἐγένετο ἐν τῷ ἀπορῆσθαι αὐτὰς περὶ
τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν
αὐταῖς ἐν ἐσθήτι ἀστραπούση.

ἀπορῆσθαι Verb, pres pass infin ἀπορεω
act & midd be at a loss, be disturbed

Cf. ἀπορία 21:25

"The doubling of the figure may be meant to
provide two witnesses to the important fact
about to be described." Marshall

ἐφίστημι come up to, approach, appear
ἐσθης, ἡτος f clothing
ἀστραπτω flash, dazzle

"Indicates the shining appearance of heavenly
garments (cf ἐξαστραπτω of the
transfiguration appearance (9:29) and
ἀστραπη with reference to the angel's face
(Mt 28:3))." Marshall

Verse 5

ἐμφόβων δὲ γενομένων αὐτῶν καὶ
κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν
πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ
τῶν νεκρῶν;

ἐμφοβος, ον full of fear

Cf. 24:37; Acts 10:4; 16:8; Mt 28:5.

κλινουσῶν Verb, pres act ptc, f gen pl

κλινω lay (down), bow

ζωω live, be alive

νεκρος, α, ον dead

Verse 6

οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς
ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,

ὧδε adv here, in this place

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

μνήσθητε Verb, aor pass imperat, 2 pl

μιμνησκομαι remember, call to mind

Cf. 24:8; 1:54.

ἔτι still, yet

Verse 7

λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ
παραδοθῆναι εἰς χεῖρας ἀνθρώπων
ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ
ἡμέρᾳ ἀναστῆναι.

Cf. Mk 9:31; 14:41; 16:6.

δεῖ impersonal verb it is necessary, must

παραδοθῆναι Verb, aor pass infin

παραδιδωμι hand over, deliver up

χειρ, χειρος f hand, power

ἀμαρτωλος, ον sinful, sinner

σταυρωθῆναι Verb, aor pass infin

σταυρω crucify

τρίτος, η, ον third

ἀναστῆναι Verb, 2nd aor act infin

ἀνίστημι 2 aor rise, come back to life

Verse 8

καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl

μιμνησκομαι

ῥῆμα, ατος n word, thing, matter

Cf. Acts 11:16.

Verse 9

καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου
ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ
πᾶσιν τοῖς λοιποῖς.

ὑποστρέψασαι Verb, aor act ptc, f nom pl

ὑποστρεφω return

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγέλλω announce, proclaim

ἑνδεκα eleven

Cf. 24:33; Acts 1:26; 2:14; Mt 28:16; Mk
16:14.

λοιπος, η, ον rest, remaining, other

I.e. the rest of Jesus' companions cf. 24:22f.

Day 150: Luke 24:10-16**Verse 10**

ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα
καὶ Μαρία ἡ Ἰακωβου· καὶ αἱ λοιπαὶ σὺν
αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους
ταῦτα.

The awkward grammar of this verse has led to
a number of textual variants seeking to clarify
the text.

ἡ Ἰακωβου the genitive implies 'the wife of
James', or, more probably in context, 'the
mother of James' (Mk 15:47).

Verse 11

καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος
τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.

ἐφάνησαν Verb, aor pass indic, 3 pl φαινω

shine; midd. and pass. appear

ἐνώπιον prep with gen before, in front of

ὡσει like, as

ληρος, ου m nonsense, empty talk

ῥῆμα, ατος n word, thing, matter

ἀπιστεω fail or refuse to believe

Cf. 24:41; Mt 28:17; Mk 16:11,14; Jn
20:25,27.

Verse 12

Ο δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

Verse 12 is omitted in some manuscripts and versions. Many commentators argue that it is not original to Luke but is an interpolation based on Jn 19:34. However, the textual evidence for its inclusion is good and the style is Lucan.

ἀνίστημι trans (in fut and 1 aor act) raise;
intrans (in 2 aor & all midd) rise, stand up

ἔδραμεν Verb, aor act indic, 3 s τρεχω
run

παρακυπτω look into, stoop, bend over
βλεπω see, look

A historic present.

ὀθονιον, ου n linen cloth, wrapping

For ἀπῆλθεν πρὸς ἑαυτον cf. Jn 20:10.

θαυμαζω wonder, be amazed
γεγονός Verb, perf act ptc, n nom/acc s
γινομαι

Verse 13

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κωμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα Ἐμμαοῦς,

δυο gen & acc δυο dat δυοσιν two

One is Cleopas (v. 18), the other may have been his wife, Mary (cf. Jn. 19:25).

κωμη, ης f village, small town

ἀπεχω intrans. be distant

σταδιοι, ων m (pl) stades, furlongs
(about 200 metres)

ἑξήκοντα sixty

I.e. about 7 miles. The site of the village is uncertain.

Verse 14

καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

ὠμιλεω talk, converse

Here and v.15; Acts 20:11; 24:26. A Lucan word.

ἀλλήλων, οἱς, οὐς reciprocal pronoun one another

συμβεβηκότων Verb, perf act ptc, gen pl

συμβαίω happen, come about

Verse 15

καὶ ἐγένετο ἐν τῷ ὄμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,

συζητεω argue, discuss, question

ἐγγίσας Verb, aor act ptc, m nom s ἐγγιζω

approach, draw near

συμπορευομαι go along with, walk along with

Verse 16

οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

κρατεω hold, hold back

The passive suggests divine action.

ἐπιγινωσκω perceive, recognise

"The lack of recognition is more due to a spiritual blindness by the disciples than to something unusual about the appearance of Jesus (for the latter see Mk 16:12)." Marshall