

**Notes on the Greek New Testament**  
**Week 31 – Luke 24:17-53**

**Day 151: Luke 24:17-23****Verse 17**

εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὐκ ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.

ἀντιβάλλω exchange; ἀ. λογους discuss, converse

περιπατεω walk, walk about

ἐστάθησαν Verb, aor pass indic, 3 pl

ἵστημι and ἵστανω stand, stop

σκυθρωπος, η, ον sad, gloomy

Here and Mt 6:16.

**Verse 18**

ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπᾶς εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

Κλεοπᾶς is an abbreviated form of Κλεοπατρος and was probably equivalent to the Semitic form Κλωπᾶς (cf. Jn 19:25). The other traveller may have been his wife.

παροικεω live in, make a temporary home, live as a stranger

μονος παροικεῖς could be understood as, "are you the only visitor in Jerusalem who does not know ..." or "are you only a visitor to Jerusalem and do not know ...". Marshall suggests 'Are you alone so much of a stranger in Jerusalem that you do not know what everybody is talking about?'

ἔγνως Verb, aor act indic, 2 s γνωσκω

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

**Verse 19**

καὶ εἶπεν αὐτοῖς, Ποῖα; 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,

ποιος, α, ον interrog pro. what, which, of what kind

For τὰ περὶ cf. Acts 18:25; 28:31.

δυνατος, η, ον strong, powerful, able

ἔργον, ον n work, deed

ἐναντιον before, in the judgement of

**Verse 20**

ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.

ὅπως (or ὅπως ἄν) that, in order that

Used here to introduce an indirect question.

τε enclitic particle and, and so

ἀρχιερευς, εως m high priest, member of high priestly family

ἀρχων, οντος m ruler, official

κριμα, τος n judgement, verdict, condemnation

σταυρωω crucify

The grammar might suggest that the Jews themselves performed the crucifying but for the use of παρέδωκαν which suggests delivery over to another power.

**Verse 21**

ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἄφ' οὗ ταῦτα ἐγένετο.

ἐλπίζω hope, hope for

μελλω (before an infin) be going, be about, intend

λυτροομαι redeem, set free, liberate

I.e. setting them free from their enemies and inaugurating the kingdom of God (cf. 1:68; 2:38; 21:28). For λυτροομαι see Titus 2:14; 1 Peter 1:18.

γε enclitic particle adding emphasis to the word with which it is associated

ἀλλὰ γε και σὺν πασιν τούτοις "but along with all these things ...", i.e. "what's more ..."

τριτος, η, ον third

τριτην ταυτην ἡμεραν ἀγει 'this is the third day'.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

**Verse 22**

ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς· γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον

ἐξιστημι intrans be amazed, be surprised, be out of one's mind; trans amaze, astonish

γενόμεναι Verb, aor mid dep ptc, f nom pl γινομαι

ὀρθρινος, η, ον early in the morning

**Verse 23**

καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον  
λέγουσαι καὶ ὄπτασιαν ἀγγέλων  
ἔωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν.

εὐροῦσαι Verb, aor act ptc, f nom pl

εὐρίσκω

σῶμα, τος n body

ὄπτασια, ας f vision

ἔωρακέναι Verb, perf act infin ὄραω trans  
see, observe

ζῶ live, be alive

"The present tense is retained in the indirect speech, and implies the continuing validity of the message." Marshall

**Day 152: Luke 24:24-29****Verse 24**

καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ  
μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ  
γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

εὗρον Verb, aor act indic, 1 s & 3 pl

εὐρίσκω

οὕτως adv. formed from οὗτος thus, in this way

εἶπον Verb, aor act indic, 1s & 3pl λεγῶ

εἶδον Verb, aor act ind, 1s & 3pl ὄραω

see, observe

**Verse 25**

καὶ αὐτὸς εἶπεν πρὸς αὐτούς, ὧ ἀνόητοι  
καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ  
πάσιν οἷς ἐλάλησαν οἱ προφῆται·

ἀνοητος, ον foolish, ignorant

βραδύς, εια, υ slow

**Verse 26**

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

οὐχὶ (emphatic form of οὐ) not, no; used  
in questions expecting an affirmative  
answer.

ἔδει Verb, imperf indic, 3 s (impers) δεῖ  
impersonal verb it is necessary, must

παθεῖν Verb, aor act infin πασχω suffer,  
experience

"For πασχω in christological formulae cf. 9:22; 24:46; Acts 3:18; 17:3; 26:23. But it is not clear whether pre-Christian Judaism expected the Messiah (2:26 *et al.*; 24:46) to suffer... At best the expectation can hardly have been a widespread one, but the evidence is hard to assess since there is good reason to suppose that anti-Christian polemic has led to suppression of some of the evidence. But it is clear that here the stranger is taking up the earlier passion predictions by Jesus, and applying what was said then about the Son of man to the Messiah." Marshall

δοξά, ης f glory

The glory of the exalted Messiah/Son of man (cf. 9:26; 21:27; Phil 2:5-11; 1 Tim 3:16; 1 Peter 1:11, 18f., 21).

**Verse 27**

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

ἀρξάμενος Verb, aor midd ptc, m nom s

ἀρχω midd begin

διερμηνεῶ interpret, explain, translate

The best interpreter of Scripture. Jesus showed how all of Scripture finds its focus and fulfilment in him.

**Verse 28**

Καὶ ἤγγισαν εἰς τὴν κωμὴν οὗ  
ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο  
πορρωτερον πορεύεσθαι.

ἐγγίζω approach, draw near

κωμη, ης f village, small town

πορευομαι go, proceed, travel

προσποιοεμαι act as if, give the  
impression that

πορρωτερον adv further

Here only in the NT, but cf. the simpler form in 14:32.

**Verse 29**

καὶ παρεβιάσαντο αὐτὸν λέγοντες,  
Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν  
ἔστιν καὶ κέκλικεν ἡδη ἡ ἡμέρα. καὶ  
εἰσῆλθεν τοῦ μέναι σὺν αὐτοῖς.

παραβιάσαντο Verb, aor midd dep indic, 3  
pl παραβιαζομαι urge strongly,  
persuade

Here and Acts 16:15.

μείνον Verb, aor act imperat, 2 s μενω  
trans remain, stay

ἑσπερα, ας f evening

κλινω wear away, draw to a close

Cf. 9:12

ἤδη adv now, already

**Day 153: Luke 24:30-35****Verse 30**

καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς·

κατακλιθῆναι Verb, aor pass infin  
κατακλινω pass sit down, sit (lit. recline) at table, dine

"Bultmann ... comments that the early church associated the resurrection appearances with meals (24:41-43; ? Acts 1:4; 10:41; Jn 21:12f.; cf. Mk 16:14), since it expected Jesus to 'appear' at the Lord's Supper. The connection between the two types of event is rightly observed, but the wrong inference has been drawn; it was because Jesus had appeared at meal times that the church expected his presence at the Lord's Supper." Marshall

λαβὼν Verb, aor act ptc, m nom s λαμβανω  
ἄρτος, ου m bread, a loaf, food  
εὐλογεω speak well of, bless  
κλαω break (only of bread)  
ἐπέδιδου Verb, imperf act indic, 3 s  
ἐπιδιδωμι give, hand**Verse 31**

αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἅπ· αὐτῶν.

"The language of the previous verse points irresistibly to the action of Jesus at the last supper (and at the feeding of the multitudes), and serves to identify the stranger to the disciples; their eyes are opened (διανοιγω, 2:23; *et al.*; cf. 24:32,45) by God to see the significance of the action and thus to recognise Jesus (contrast 24:16)." Marshall

διηνοιχθησαν Verb, aor pass indic, 3 pl  
διανοιγω open  
ἐπιγινωσκω perceive, understand,  
recognise  
ἄφαντος, ον invisible (ἄ. ἐγένετο he disappeared)

On the principle that the couple here sharing food may have been Cleopas (v. 18 and *his wife* Mary (cf. Jn 19:25), a parallel may be drawn with Genesis 3:6-7. There, in the first recorded meal in Scripture, a man and his wife shared food and their eyes were opened to their nakedness. The presence of a third party at that first feast had brought destruction. Here is a new feast at the dawn of a new creation. A man and his wife eat together and, through the presence of a third party with them, their eyes are opened to see the Lord, risen from the dead. It is in this context that the third party present enables them to see that the whole of the story, from the dawn of creation to this moment, is the story of how a ruined creation is turned into a new creation. This story, which is the story of Scripture, has its focus and centre in Jesus the crucified Messiah (vv. 25-27). The redemption of Israel for which they had hoped (v. 21) finds its realisation here in the redeemer raised from the dead. It is as their eyes are opened to the story and its focus in Jesus of Nazareth that the story burns like a fire in their hearts.

**Verse 32**

καὶ εἶπαν πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

καιω light, keep burning, burn

Cf. Pss 38:4(39:3); 73:21(72:21); Jer 20:9.

ὁδος, ου f way, path, road, journey  
διήνοιγεν Verb, imperf act indic, 3 s  
διανοιγω

Cf. Acts 17:3.

**Verse 33**

καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,

ἀναστάντες aor ptc ἀνίστημι stand  
ὑποστρεφω return, turn backεὗρον Verb, aor act indic, 1 s & 3 pl  
εὕρισκωἠθροισμένους Verb, perf pass ptc, m acc pl  
ἄθροίζω gather together

ἕνδεκα eleven

**Verse 34**

λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι.

ὄντως really, certainly, indeed

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω  
raise

ὤφθη Verb, aor pass indic, 3 s ὄραω see;  
pass. appear

We are provided with no detail of this appearance.

**Verse 35**

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

ἐξηγεομαι tell, relate, explain

ἐγνωσθη Verb, aor pass indic, 3 s γινωσκω  
κλασις, εως f breaking (of bread)

Cf. Acts 2:42. "In the reading of Scripture and at the breaking of bread the risen Lord will continue to be present, though unseen."  
Marshall

**Day 154: Luke 24:36-43****Verse 36**

Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

ἔστη 2nd aor ἵστημι 2nd aor stand

μεσος, η, ον middle

εἰρηνη, ης f peace

"The same pattern of appearance to an individual followed by appearance to a group is found in the other Gospels (Mt 28:9f., 16-20; Jn 20:11-18, 19-23). The appearance is dated on Easter Sunday, as in Jn 20:19."  
Marshall

**Verse 37**

πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

πτοηθέντες Verb, aor pass dep ptc, m nom pl  
πτοεομαι be terrified, startled

ἐμφοβος, ον full of fear

γενόμενοι Verb, aor midd dep ptc, m nom pl  
γίνομαι

δοκεω think, suppose

For πνεῦμα in the sense of 'ghost' cf. 24:39; Acts 23:8f.

θεωρεω see, observe

**Verse 38**

καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

τεταραγμένοι Verb, perf pass ptc, m nom pl  
ταρασσω trouble, disturb

διαλογισμος, ου m thought, questioning  
ἀναβαινω go up, come up, arise

For use of this verb in this sense cf. Acts 7:23; 1 Cor 2:9.

**Verse 39**

ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

ἴδετε Verb, aor act imperat, 2 s ὄραω see,  
observe

χειρ, χειρος f hand, power

πόδας Noun, acc pl πους, ποδος m foot

ψηλαφήσατέ Verb, aor act imperat, 2 pl  
ψηλαφραω touch, feel

Here and Acts 17:27; 1 Jn 1:1; Heb 12:18.

σαρξ, σαρκος f flesh, physical body  
ὀστεον, ου and ὀστουν, ου n bone

**Verse 40**

καὶ τοῦτο εἶπων ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

ἔδειξεν Verb, aor act indic, 3 s δεικνυμι  
show, point out

This verse is omitted from a few MSS.

**Verse 41**

ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς, Ἐχετέ τι βρωσιμον ἐνθάδε;

ἔτι still, yet, moreover

ἀπιστεω fail or refuse to believe

Cf. 24:11

χαρα, ας f joy

I.e. it was too good to be true.

θαυμαζω wonder, be amazed

βρωσιμος, ον eatable (ἔχετε τι β. do  
you have anything to eat?)

Here alone in the NT

ἐνθαδε adv here, in this place

**Verse 42**

οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος·

ἐπέδωκαν aor ἐπιδίδωμι give, hand,  
deliver, give up

ἰχθυς, υος m fish

ὀπτος, η, ον broiled, baked

Here alone in the NT

μερος, ους n part, piece

Many MSS have a longer reading ... μερος και απο μελισσου κηριου 'and from a honecombe'

### Verse 43

και λαβων ενωπιον αυτων εφαγεν.

λαβων Verb, aor act ptc, m nom s λαμβανω ενωπιον prep with gen before, in the presence of

εφαγεν Verb, aor act indic, 3 s εσθιω and εσθω eat

Along with 'flesh and bones', a demonstration of the reality of his resurrection body.

## Day 155: Luke 24:44-53

### Verse 44

Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

"Unless Luke altered his chronology between the composition of the Gospel and of the Acts (which is improbable in view of the unified character of Lk.-Acts), he has consciously telescoped his story at some point. A break at the end of the present scene is probable... It is probable that he is here summarising what Jesus said to his disciples over the period of the resurrection appearances." Marshall

λαλεω speak, talk  
ἔτι still, yet, moreover

Jesus is summarising *all* that he taught them during his earthly ministry, showing them how all the Scriptures must be fulfilled in him.

δει impersonal verb it is necessary, must πληρωθῆναι Verb, aor pass infin πληρωω fill, make full, fulfill

γεγραμμένα Verb, perf pass ptc, n nom/acc pl γραφω

ψαλμος, ου m psalm, song

Cf. 9:22,44; 17:25; 18:31; 22:37.

### Verse 45

τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.

τοτε then, at that time

διανοιγω open

Cf. 24:32; Acts 17:3 for opening the Scriptures. Here it is *their minds* which are opened.

νοος, νοος, νοι, νουν m mind, thought  
συνιέναι Verb, pres act infin συνιημι understand

### Verse 46

και ειπεν αυτοις οτι Ουτως γεγραπται παθειν τον Χριστον και αναστηναι εκ νεκρων τη τριτη ημερα,

ουτως adv. formed from ουτος thus, in this way

Marshall thinks that the meaning is 'Thus (i.e. because the Scriptures about me must be fulfilled), it is written the Messiah must suffer...'

παθειν Verb, aor act infin πασχω suffer  
αναστηναι Verb, 2nd aor act infin

ανιστημι 2 aor rise

νεκρος, α, ον dead

τριτος, η, ον third

### Verse 47

και κηρυχθηναι επι τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη – ἀρξάμενοι ἀπὸ Ἱερουσαλήμ·

"A new feature is added: the mission of the church is also traced to scriptural prophecy, the interpretation of which is given by the risen Lord." Marshall

κηρυχθηναι Verb, aor pass infin κηρυσσω preach, proclaim

μετανοια, ας f repentance

Cf. Acts 10:43; 13:47; 26:23, also 3:3; Acts 13:24; 20:21.

αφεσις, εως f forgiveness

Many MSS read και αφεσιν rather than εις αφεσιν

αμαρτια, ας f sin

Cf. Acts 5:31; 20:21.

εθνη Noun, nom & acc pl εθνος, ους n nation, people; τα ε. Gentiles

Cf. Mk 13:10 also Acts 2:5; 10:35; 15:17; 17:26; Mk 16:15; Mt 28:19; Rom 1:13; 4:17f.; 15:11; 16:26 and Is 49:6; Joel 2:1.

αρξάμενοι Verb, aor midd ptc, m nom pl αρχω midd begin

Cf. Is 2:2; Mic 4:1f. "The implication is that the Christian mission was to commence in Jerusalem and possibly with the Jews themselves." Marshall

### Verse 48

υμεις μαρτυρες τούτων.

μαρτυς, μαρτυρος dat pl μαρτυσιν m witness

Cf. Acts 1:22. A witness must be one who has direct experience of that to which he testifies.

#### Verse 49

καὶ [ἰδοῦ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσηθε ἐξ ὕψους δυνάμιν.

ἀποστέλλω send, send out  
ἐπαγγελία, ας f promise, what is promised

"Whether the Father's promise was made by Jesus or in the OT (or both) is not clear; in Acts 1:4f. there is a further reference to the promise 'which you heard from me', but it is hard to decide whether that is meant as a repetition of the present verse or as a reference back to it. If the former interpretation is correct, Luke is thinking of the earlier promises made by Jesus (cf. 12:12 par Mt 10:20; Jn 14:16f.; *et al.*). The OT background is to be found in Joel 2:28f.; cf. Is 32:15; 44:3; Ezk 39:29." Marshall

καθίσατε Verb, aor act imperat, 2 pl  
καθίζω sit down, stay

Cf. Acts 18:11

πολις, εως f city, town  
ἐνδύω dress, clothe; midd put on, wear  
ὑψος, ους n height, heaven

For δυνάμιν cf. Acts 1:8.

#### Verses 50-53

"This account of the departure of Jesus is peculiar to Lk... It anticipates the fuller description of the ascension of Jesus found in Acts 1:1-11. It is probable ... that Acts 1:2 refers back to the present scene... In this way Luke makes the departure of Jesus the climax of the Gospel and the commencement of Acts." Marshall

#### Verse 50

Ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.

ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω  
lead or bring out  
ἔξω out, outside, away  
ἕως up to, as far as

"ἕως with a preposition of place is Lucan (Acts 17:14; 21:5; 26:11; cf. Gn 38:1; Ezk 48:1) and means 'right to the neighbourhood of.'" Marshall

ἐπάρας Verb, aor act ptc, m nom s ἐπαίρω  
raise, lift up  
χεῖρ, χεῖρος f hand, power

εὐλογεῶ speak well of, bless

#### Verse 51

καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

ἐγένετο Verb, aor midd dep indic, 3 s  
γίνομαι  
διέστη Verb, aor act indic, 3 s διίστημι  
part  
ἀναφέρω lead or take up, take away

The imperfect suggests a gradual departure, as in Acts 1:9f.  
The last phrase is omitted by a few MSS.

#### Verse 52

καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης,

προσκυνήσαντες Verb, aor act ptc, m nom  
πl προσκυνεῶ worship

"For the first time Luke refers to worship being offered to Jesus... He appears to have deliberately avoided the word until this point, conscious that recognition of the divinity of Jesus by men did not precede the resurrection." Marshall

ὑποστρεφῶ return, turn back  
χαρά joy

#### Verse 53

καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

διὰ παντος continually

Cf. Mt 18:10; Mk 5:5; Acts 2:25; 10:2; 24:16.

ἱερον, ου n temple, temple precincts

Cf. Acts 2:46; 3:1; 5:42. "The verse supplies a fitting end to the Gospel with praise addressed to God: is Luke suggesting to his readers that this is the appropriate response for them to this story." Marshall.

A few MSS read αἰνουντες rather than εὐλογουντες. Many MSS, followed by TR, include both verbs, which Metzger says is undoubtedly a conflation.