

Notes on the Greek New Testament
Week 156 – Matthew 24:45-25:30

Day 776: Matthew 24:45-51**Verses 45-51**

Cf. Luke 12:42-46.

Verse 45

Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

πιστος, η, ον faithful, trustworthy, reliable
 δουλος, ου m slave, servant
 φρονιμος, ον wise, sensible
 καθιστημι and καθιστανω put in charge
 οικετεια, ας f household (of slaves)
 δοῦναι verb, aor act infin διδωμι
 τροφη, ης f food, nourishment
 καιρος, ου m time, appointed time

"It will be noticed that the lesson is most practical. The servant is not required to abstract himself from all business and stand day and night looking at the road." Robinson.

Verse 46

μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιῶντα:

μακαριος, α, ον blessed, fortunate, happy

Verse 47

ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

ὑπαρχω be (equivalent to εἶμι), be at one's disposal (τα ὑ. possessions).

"The reward for faithful service is the opportunity of serving in a higher and more responsible place (not ease for evermore)." Morris.

Verse 48

ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

κακος, η, ον evil, bad
 χρονιζω spend a long time, delay

Verse 49

καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων,

ἄρχω rule; midd begin
 τυπτω beat, strike, wound, injure

συνδουλος, ου m fellow-slave, fellow-servant

ἐσθιω and ἐσθω eat, consume

πινω drink

μεθωω be drunk, drink freely

"Cf. 1 Thess 5:7, where the 'drunk' are contrasted with the sober and watchful (in a context stressing the sudden coming of the Lord)." Hagner.

Verse 50

ἢξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

ἢκω come, have come, be present

Delay does not mean cancellation.

προσδοκαω wait for, expect

"Matthew returns here to the central point of this section of the discourse: the unknown time of the parousia of the Son of Man (cf. vv 36, 39, 42, 44; 25:13). That the time remains unknown should have motivational power for ethical living in the present." Hagner.

Verse 51

καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

διχοτομεω cut in pieces, punish severely

μερος, ους n part, piece

ὑποκριτης, ου m hypocrite

θήσει Verb, fut act indic, 3 s τιθημι place, appoint

ἐκει there, in that place, to that place

ἔσται Verb, fut indic, 2 s εἶμι

κλαυθμος, ου m bitter crying, wailing

βρυγμος, ου m grinding, gnashing

ὀδους, ὀδοντος m tooth

A picture of "the anguish and suffering of those who are finally lost (see on 8:12)." Morris. Cf. also 13:42, 50; 22:13; 25:30.

Day 777: Matthew 25:1-5**Verse 1**

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

τοτε then, at that time

A link with the context spoken of previously i.e. the time of Christ's return.

ὁμοιω **make like; pass resemble, be like**

This phrase is similar to that of 13:24; 18:23; 22:2 "but employs the future tense because of its eschatological orientation (cf. 7:24, 26)." Hagner.

βασίλεια, ας f see 24:7

δεκα **ten**

παρθενος, ου f **virgin, unmarried girl**

ὅστις, ἡτις, ὅ τι **who, which**

λαβοῦσαι Verb, aor act ptc, f nom pl

λαμβανω

λαμπας, αδος f **lamp, lantern**

Morris suggests that this is not a lamp (which would be λυχνος), but a 'torch'. He cites evidence to suggest that these may have been sticks with cloth wrapped around the top of them and soaked in olive oil.

ἑαυτος, ἑαυτη, ἑαυτον **him/her/itself**

ὑπαντησις, εως f **meeting (εις ὑ to meet)**

νυμφιος, ου m **bridegroom**

Some MSS (D Θ f¹ lat sy) add και της νυμφης 'and the bride,' perhaps because copyists had in mind the bridegroom bringing the bride to his home for the wedding.

Our understanding of what is going on here is hampered by lack of detailed knowledge of wedding customs of the first century. It would seem that the ten girls belonged to the bride's party and were to go and meet the bridegroom's party. The girls would then have taken their place in the procession to the bridegroom's home for the feast.

Verse 2

πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

πεντε (indeclinable) **five**

μωρος, α, ον **foolish**

φρονιμος, ον **wise, sensible**

Verse 3

αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

λαβοῦσαι see v.1

ἔλαιον, ου n **olive oil, oil**

"Jeremias points out that it was necessary to pour oil on the rags at the end of the torches to get them to burn brightly, but these girls had not bothered to bring the necessary oil. He says, 'their negligence can no longer be judged as lack of foresight excusable by the unexpectedly long delay of the bridegroom. It must be judged as inexcusable, punishable carelessness.' The rags would have been oily to start with, but in a society where people set little store on punctuality and where preparations for a wedding were extensive and time-consuming, this might well not be enough. It was foolish to think that the amount of oil the rags in a torch could hold would be sufficient." Morris.

Trench comments, "By the foolish virgins are meant, not hypocrites, nor self-conscious dissemblers, much less openly profane and ungodly, but the negligent in prayer, the slothful in work, and all those whose scheme of a Christian life is laid out rather to satisfy the eyes of men than to please him that seeth in secret. Nor is it that they are wholly without oil; they have some, but not enough ... it was not that there was no faith, but only that *fides temporaria* which could not endure temptation, nor survive delay." Trench likens the foolish virgins to those in the parable of the sower who lacked depth of soil.

Hagner comments, "The parable should not be allegorized to the extent that an equivalent to the oil is pursued (contra Garland, who follows Donfried in understanding the oil as referring to good works). The focus of the parable is the simple matter of preparedness versus unpreparedness and the tragic character of the latter."

Verse 4

αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

ἀγγειον, ου n **container, vessel**

Verse 5

χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πάσαι καὶ ἐκάθευδον.

χρονιζω **spend a long time, delay**

νυμφιος, ου m see v.1

ἐνύσταξαν Verb, aor act indic, 3 pl

νυσταζω **grow drowsy**

καθευδω **sleep**

Of the sleeping, Morris says, "This is not to be regarded as reprehensible; Jesus speaks no word of blame for the sleepers. In the circumstances to sleep was a good idea. All their preparations had been made, and from the time the bridegroom made his appearance they would be kept busy for a long time. To sleep while they could was an opportunity not to be missed." Hagner similarly comments, "No fault is attached to the wise for falling asleep (elsewhere 'sleep' stands in obvious tension with 'watching'; cf. 26:38–41; Mark 13:36; 1 Thess 5:6, but note v. 10). Their preparedness lies in their having brought sufficient oil for their lamps."

Day 778: Matthew 25:6-13

Verse 6

μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ
 νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν
 [αὐτοῦ].

μεσος, η, ον middle
 νυξ, νυκτος f night
 κραυγη, ης f shout, cry
 γέγονεν Verb, perf act indic, 3s γινομαι

Someone had seen the bridegroom's party in the distance and had raised a cry.

νυμφιος, ου m see v.1
 ἀπαντησις, εως f meeting

Literally, 'go out for meeting of him' i.e. 'go out to meet him'. This noun is used of the official welcome of dignitaries.

Verse 7

τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι
 καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

τοτε see v.1
 ἠγέρθησαν Verb, aor pass indic, 3 pl
 ἐγειρω raise
 ἐκεινος, η, ο that, those
 κοσμεω adorn, put in order

The charred ends of the rag or reed wick would be trimmed and further oil added.

λαμπας, αδος f see v.1

Verse 8

αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε
 ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες
 ἡμῶν σβέννυνται.

μωρος, α, ον see v.2
 φρονιμος, ον see v.2
 δότε Verb, aor act imperat, 2 pl διδωμι
 ἐλαιον, ου n see v.3

σβέννυνται Verb, pres pass indic, 3 pl
 σβεννυμι extinguish, put out

Morris says that it is not necessary to hold that the torches had been kept going while they slept. Rather, as they got their torches ready, so those with no oil could not get them to burn effectively – they kept going out.

Verse 9

ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι,
 Μήποτε οὐ μὴ ἀρκέση ἡμῖν καὶ ὑμῖν·
 πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας
 καὶ ἀγοράσατε ἑαυταῖς.

ἀποκρινομαι answer, reply, say
 μηποτε lest, otherwise

There are some textual differences here. The clause is introduced with μηποτε, but this is followed either by the simple negative οὐκ (with κ A L Z f13 etc.) or the more emphatic double negative οὐ μη (B C D K etc.). On μηποτε Baur, Arndt and Gingrich's Dictionary says, "Sometimes the negation is weakened to such a degree that μηποτε introduces something conjectural *probably, perhaps*." This suggests that with the reading οὐκ the translation should be "perhaps there may not be enough." But if the reading with the double negative οὐ μη is accepted, "The tone is sharper"; it translates "certainly there would never be enough." This difference is reflected in the translations.

ἀρκέση Verb, aor act subj, 3 s ἀρκεω be
 enough, be sufficient
 πορευομαι go
 μᾶλλον adv rather, instead
 πωλεω sell, barter
 ἀγοράζω buy

To speculate over whether the wise should have shared their oil with the foolish is to miss the point of the parable which is focussed on the need for readiness.

Verse 10

ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
 νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ'
 αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ
 θύρα.

ἔτοιμος, η, ον ready, prepared, present
 εἰσερχομαι enter, go in, come in
 γαμος, ου m wedding, wedding feast
 ἐκλείσθη Verb, aor pass indic, 3 s κλειω
 shut, shut up, lock
 θυρα, ας f door, gate

Trench quotes the author of an ancient homily on this parable who states that this door, "is now open to those coming from the east and from the west, that they may now sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" It is "that Door which saith, him that cometh to Me I will in no wise cast out. Behold how it is now open, which shall then be closed evermore. Murderers come, and they are admitted; publicans and harlots come, and they are received; unclean and adulterers and robbers, and whosoever is of this kind, come, and the door doth not deny itself to them; for Christ, the Door, is infinite in pardon, reaching beyond every degree and every amount of wickedness. But then, what saith He? 'The door is shut.' No one's penitence, no one's prayer, no one's groaning shall any more be admitted. That door is shut which received Aaron after his idolatry, which admitted David after his adultery, after his homicide, which did not repel Peter after his threefold denial." Cf. Isa 22:22; Luke 13:35; Rev 3:7.

Verse 11

ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἀνοιξὸν ἡμῖν.

ὑστερον adv afterwards, then, later
λοιπος, η, ον rest, remaining, other
ἀνοιγω open

"They have no lack of desire to be numbered among the guests." Morris.

For Κύριε κύριε see 7:21-22.

Verse 12

ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

Cf. 7:23.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι
οἶδα know

"If we reason that no bridegroom would say that he did not know some of the invited guests, we miss the sting in the story. Jesus is not telling a story about something that actually happened; he is warning people of the dreadful fate of those who know that they should be watching for the coming of the Son of man but do not do this. Thereby they exclude themselves from any place among the people of God. The Saviour cannot recognise them among the saved." Morris.

Ridderbos similarly says that the language is of a disowning of those who, at the last, are 'outside'; "He will deny that there is any bond, any personal relationship, between Him and them ... He has nothing to do with them."

Verse 13

Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

γρηγορεω be or keep awake, be alert
ώρα, ας f hour, moment

Many MSS (C³ f¹³ TR vg^{mss}) add ἐν ἧ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται an obvious conforming of the text to 24:44.

Day 779: Matthew 25:14-21

Verses 14-30

There are similarities with the parable in Luke 19:11-27, but also significant differences. It is best to see them as two distinct parables but with a similar theme. N.T. Wright (*Jesus and the Victory of God*) comments, "It is highly likely that Jesus used such stories like this on numerous occasions (not just 'twice', as cautious conservative exegetes used to suggest). There is no reason whatever to insist that either Matthew's or Luke's version was 'derived' from the other, or both from a single original." For further notes on Wright's approach to this parable, see extensive notes at the head of Luke 19:11. Wright argues that these parables are not about Jesus departure for glory and eventual second coming but are about YHWH's return to Zion, now being acted out in Jesus' approach to Jerusalem.

Verse 14

Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

ὥσπερ as, even as, just as

An abrupt introduction meaning, "the Kingdom of heaven is like ..."

ἀποδημεω leave (home) on a journey, go away

ἴδιος, α, ον one's own

παραδίδωμι hand or give over

ὑπαρχω be at one's disposal (τα ὑ. possessions).

Verse 15

καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως

ἔδωκεν Verb, aor act indic, 3 s διδωμι
πέντε (indeclinable) five
τάλαντον, ου n talent

The 'talent' is a measure of weight, the largest weight in normal use (see 18:24). It is difficult to be certain of its monetary value (it would depend on the material concerned) but it was a considerable sum. Hagner suggests that one talent may have been about 6,000 denarii, i.e. 20 years wages of a common labourer. The contemporary use of the word *talent* to mean a gift or ability would seem to be derived from this parable.

δύο gen & acc δύο dat δυσιν two
εἷς, μια, ἓν gen ἑνος, μίας, ἑνος one
ἕκαστος, η, ον each, every
δυναμῖς, εως f power, strength, ability

The master gave no specific instructions to the servants. He left their stewardship to their own initiative. But he clearly expected them to carry on his business. This too is part of the discipline of discipleship: we do not have detailed daily instructions from heaven.

εὐθέως adv straightway, immediately

MSS punctuation (which is non-original) and commentators differ as to whether εὐθέως belongs at the end of the preceding sentence (AV) or at the beginning of the next (NIV). Metzger points out that elsewhere in Matthew εὐθέως (or εὐθύς) always goes with what follows. Morris adopts this view. Jesus is telling us that the first servant immediately set to work with what he was given. So Hagner who comments that it "indicates the proper urgency with which the first disciple goes about his business."

Verse 16

πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἤργασατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

πορευθεὶς Verb, aor pass dep ptc, m nom s
πορευομαι go

λαβὼν Verb, aor act ptc, m nom s λαμβανω
ἤργασατο Verb, aor midd dep indic, 3 s
ἐργαζομαι work, do, perform

We are not told what he did. The important point is that he put the money to work. In doing so he may have risked loss as well as gain.

ἐκέρδησεν Verb, aor act indic, 3 s
κερδαινω gain, win, profit

Verse 17

ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

ὡσαυτως adv in the same way, likewise

Many MSS (A C³ W Θ f^{1,13} TR sy^h and D, but before the verb) add καὶ αὐτος after ἐκέρδησεν

Verse 18

ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρουψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

ὥρυσσω dig, dig a hole in

γῆ, γῆς f earth

κρυπτω hide, conceal, cover

ἀργυριον, ου n silver coin, money, silver

"The important thing for the man was that the money was secure and that he could produce it when the time came. Keeping it in this way meant that there was no possibility of loss, but it also meant that there was no possibility of gain." Morris.

It is not sufficient to be a *conservative* Evangelical: not sufficient merely to keep or to maintain the faith. The Gospel is to be propagated rather than merely being preserved.

Verse 19

μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

πολύς, πολλή, πολυ gen πολλου, ης, ου i)
much, many

χρονος, ου m time, period of time

μετὰ δὲ πολὺν χρόνον "gives the servants sufficient time to work with the money but also reflects the delay of the parousia of the Son of Man, also the topic of 24:48; 25:5." Hagner.

ἐκεῖνος, η, ο demonstrative adj. that, those
συναρω settle; σ. λογον settle
accounts

Verse 20

καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.

προσερχομαι come or go to, approach

λαβὼν Verb, aor act ptc, m nom s λαμβανω

προσήνεγκεν Verb, aor act indic, 3 s

προσφερω offer, present, bring

ἄλλος, η, ον another, other

παρέδωκας Verb, aor act indic, 2 s

παραδιδομι see v.14

Verse 21

ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἢς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

ἔφη Verb, imperf act ind, 3s φημι say
εὖ adv well; well done!

"Or we could understand it as an interjection, 'Bravo!'" Morris.

ἀγαθος, η, ον good, useful, fitting
πιστος, η, ον faithful, trustworthy, reliable

Cassirer translates "excellent and trustworthy servant."

ὀλιγος, η, ον little, small; pl. few

The servant may not have thought 100 years wages of a labouring man a 'small thing'!

ἦς Verb, imperfect indic, 2s εἰμι
σε Pronoun, acc s συ
καταστήσω Verb, fut act indic, 1s
καθιστημι put in charge, appoint

Maybe, in context, to take the ten talents to the market.

εἰσελθε Verb, aor act imperat, 2s
εἰσερχομαι enter, go in, come in
χαρα, ας f joy, gladness

Could be, "Share your master's joy." Cf. Heb 12:22.

Day 780: Matthew 25:22-30**Verse 22**

προσελθων [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

See v.20

Verse 23

ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἢς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

See v.21

Though he had gained only two talents he receives identical praise. "The outward size of their gain was not as important as the fact that each had doubled the amount entrusted to him." Morris.

Verse 24

προσελθων δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφως εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

εἰληφως Verb, perf act ptc, m nom s
λαμβάνω

ἔγνων Verb, aor act indic, 1s γινωσκω
σε Pronoun, acc s συ
σκληρος, α, ον hard, stern

"The expansion he gives of this description fits closely with what we know of ancient landowning aristocracies, such as those that held sway in first-century Palestine, as well as with what we know of the behaviour of ruthless and greedy men in every generation." Stephen Wright, *Tales Jesus Told*.

θερίζω reap, harvest

ὅπου adv. where

σπειρω sow

συναγω gather

ὅθεν where, from where

διασκορπιζω scatter

Probably a parallel phrase.

Verse 25

καὶ φοβηθεὶς ἀπελθων ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε ἔχεις τὸ σόν.

φοβηθεὶς Verb, aor pass dep ptc, m nom s
φοβεομαι fear, be afraid (of)

κρυπτω see v.18

γη, γης f earth

σος, ση, σον possessive adj. your, yours

"To do no harm is the praise of a stone, not of a man." Richard Baxter.

Verse 26

ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρέ, ἦιδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

πονηρος, α, ον evil, bad, wicked

ὀκνηρος, α, ον lazy

ἦιδεις Verb, pluperf act indic, 2s οἶδα

"It may well be that he is not saying that he really is the kind of man he has been said to be, but saying that if the third servant really thought that he was like that he would have acted in a different manner." Morris.

Verse 27

ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς
τραπεζίταις, καὶ ἔλθων ἐγὼ ἐκομισάμην
ἂν τὸ ἐμὸν σὺν τόκῳ.

ἔδει Verb, imperf indic, 3 s (impers) δεῖ it
is necessary, should, ought

βαλεῖν Verb, aor act infin βαλλω throw,
throw down, place

ἀργυριον, ου n see v.18

τραπεζιτης, ου m banker

The word comes from the Greek for 'table' and
is derived from the practice of bankers
working while seated behind a table.

ἐκομισάμην Verb, aor midd indic, 1 s

κομιζω midd receive, be paid back

ἂν particle indicating contingency

ἐμος, η, ου 1st pers possessive adj my,
mine

τοκος, ου m interest (on money)

This would have demanded little initiative or
effort on the servant's part.

Verse 28

ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ
δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

ἄρατε Verb, aor act imperat, 2 pl αἶρω
take, take away

δότε Verb, aor act imperat, 2 pl διδομι
δεκα ten

The point is that it should now be given to
someone who will make good use of it.

Verse 29

τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ
περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ
ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

δοθήσεται Verb, fut pass indic, 3 s διδομι

περισσευθήσεται Verb, fut pass indic, 3 s

περισσευω increase, abound, have
plenty

ἔχοντος Verb, pres act ptc, m gen s ἔχω

ἀρθήσεται Verb, fut pass indic, 3 s αἶρω

Cf. 13:12. "Jesus is not countenancing
business practices that enable the wealthy to
become wealthier at the expense of the
deserving poor. He is laying down a principle
for the spiritual life, a principle of great
importance. Anyone who has a talent (using
the word in the modern sense) of any kind and
fails to use it, by that very fact forfeits it. By
contrast, anyone who has a talent and uses it to
the full finds that that talent develops and
grows." Morris. Hagner comments,
"Faithfulness provides more blessing;
unfaithfulness results in loss even of one's
initial blessings."

On the other hand, Stephen Wright lays great
stress on reading the details of the story in the
context of the story. He writes, "Retainers of
the rich who play the rich men's game may
not, indeed, possess riches as a result, but they
will enhance their status and security. Those
who do not play along will find that they lose
what status and security they had."

Verse 30

καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ
σκοτός τὸ ἐξωτερὸν· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ἀχρειος, ου worthless

ἐκβάλετε Verb, aor act imperat, 2 pl

ἐκβαλλω throw out, cast out

σκοτος, ους n darkness, evil

ἐξωτερος, α, ου outer, outmost

Cf. 8:12; 22:13.

ἐκεῖ there, in that place

For the remaining phrase, see 24:51. The
phrase "stands for complete and final rejecton
and of unceasing sorrow and regret." Morris.