

Matt. 25:14-30 mws

V. 14

Ὡσπερ

Marker of similarity between events and states, in the protasis of a comparison, the apodosis of which begins with οὕτως, (just) as..., so, in anacoluthon with the apodosis to be supplied, 'for it is just like'

Somewhat more emphatic marker of similarity between events and states, as, just as, 'for as in the case of a man who goes away on a trip'

γὰρ

marker of clarification, for, you see, cf. v. 29, 24:38

marker of cause or reason between events, though in some contexts the relation is often remote or tenuous, for, because

ἀποδημῶν

PAPtcpMSN

fr. ἀποδημεω

to travel away from one's domicile, go on a journey, cf. v. 15, 21:33

to journey away from one's home or home country, implying for a considerable period of time and at quite a distance, to leave home on a journey, to be away from home on a journey

ἐκόλεσεν

AAI3s

fr. καλεω

to use authority to have a person or group appear, summon, cf. 2:7, 20:8, 22:3

to communicate directly or indirectly to someone who is presumably at a distance, in order to tell such a person to come, to call, to summon, 'a man who was about to leave home on a trip called his servants'

ιδίους

pertaining to a person, through substitution for a pronoun, own

pertaining to being the exclusive property of someone, one's own, one's property

δούλους

pertaining to being under someone's total control, slavish, servile, subject, male slave as an entity in a socioeconomic context, slave to a master, cf. v. 19, 21, 23, 26, 30

one who is a slave in the sense of becoming the property of an owner, slave, bondservant

παρέδωκεν

AAI3sg

fr. παραδιδωμι

to convey something in which one has a relatively strong personal interest, hand over, give (over), deliver, entrust, cf. v. 20, 22

to hand over to or to convey something to someone, particularly a right or an authority, to give over, to hand over

ὑπάρχοντα PAPtcpNPA fr. ὑπαρχω
to really be there, exist, be present, be at one's disposal, ptcp. – what belongs to someone,
someone's property, possessions, means, cf. 19:21, 24:47
derivative of 'to belong to' – possessions, property, cf. 24:47

V. 15

μὲν
marker of correlation, with other particles, sometimes does not emphasize a contrast, but
separates one thought from another in a series, so that they may be easily distinguished, 'the
one...the other, cf. 21:35
markers of two or more items which are additively related and thematically parallel,
some...others, first...then

ἔδωκεν AAI3sg fr. δίδωμι
to put something in care of another, entrust, of things, entrust something to someone, cf. 16:19,
Lk. 19:13, 15
to give an object, usually implying value, to give, giving

πέντε
five

τάλαντα
originally a measure of weight, then a unit of coinage, talent, whose value differed considerably
in various times and places, but was always comparatively high, it varied also with the metal
involved, cf. 18:24
Greek monetary unit (also a unit of weight) with a value which fluctuated, depending upon the
particular money system which prevailed at a particular period of time, talent, what is important
is the relative number of talents or sums of money

δύο
two

ἓν
a single person or thing, with focus on quantitative aspect, one in contrast to more than one
one, in contrast to more than one

ἐκάστῳ
one of an aggregate in a distributive sense, each, every, as substantive, each one, every one
each one of a totality in a distributive sense, each

κατὰ

marker of norm of similarity or homogeneity, according to, in accordance with, in conformity with, according to, to introduce the norm which governs something, of a standard of any other kind, ‘according to his capacity’

marker of a relation involving similarity of process, in accordance with, in relation to, cf. 16:27

ἰδίαν

pertaining to belonging or being related to oneself, one’s own, in respect to circumstance or condition, belonging to an individual, according to each one’s capability (in contrast to that of others)

a reference to each one individually, individually separately

δύναμιν

ability to carry out something, ability, capability, ‘to each according to his special capability’
the ability to perform a particular activity or to undergo some experience, ability, capability

ἄπεδήμησεν

AAI2sg

fr. ἀποδημεω

see above

εὐθέως

at once, immediately

a point of time immediately subsequent to a previous point of time (the actual interval of time differs appreciably, depending upon the nature of the events and the manner in which the sequence is interpreted by the writer), immediately, right away, then

V. 16

πορευθεῖς

APdepPtcpMSN

fr. πορευομαι

to move over an area, generally with a point of departure or destination specified, go, proceed, travel, often used pleonastically to enliven the narrative, the idea of going or traveling is not emphasized

to move from one place to another, with the possible implication of continuity and distance, to move, to go

πέντε

see above

τάλαντα

see above

λαβὼν AAPtcpMSN fr. λαμβανω
to be a receiver, receive, get, obtain
to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver, to receive, receiving, to accept

ἤργασατο AMdepI3sg fr. ἐργαζομαι
to engage in activity that involves effort, work, of financial enterprise, a sum of money, do business/trade with them
to be involved in business, with focus upon the work which is involved, to do business, to trade, work, business, ‘the one who had received the five coins went and traded with them and earned another five’

ἐκέρδησεν AAI3sg fr. κερδαινω
to acquire by effort or investment, to gain something, cf. v. 20, 22, Jms 4:13
to gain by means of one’s own activity or investment, to earn, to gain, to make a profit, ‘he invested his money (literally ‘he did business with them’) and earned another five’

ἄλλα
pertaining to being in addition, more, cf. v. 20, 22, 4:21
pertaining to that which is other than some other item implied or identified in a context, other, another

V. 17

ὡσαύτως
a marker of similarity that approximates identity, (in) the same (way), similarly, likewise, cf. 20:5, 21:30, 36
a marker of similarity which approximates identity, just as, in the same way, in like manner’

δύο
see above

ἐκέρδησεν AAI3sg fr. κερδαινω
see above

ἄλλα
see above

V. 18

ἐν
see above

λαβὼν AAPtcpMSN fr. λαμβανω
see above

ἀπελθὼν AAPtcpMSN fr. ἀπερχομαι
to move from a reference point, go away, depart, with no indication of place, with another verb =
'go away and...' cf. v. 25, 13:28, 46, 18:30
motion away from a reference point with emphasis upon the departure, but without implications
as to any resulting state of separation or rupture, to go away, to depart, to leave

ὠρυξεν AAI3sg fr. ὀρυσσω
to loosen material by diffing, with focus on the activity as such, dig (up), to hide something
to make a hole in the ground and to remove earth with some sharp-edged instrument (for
example, a pick or spade), to dig, to excavate

γῆν
earth with reference to limited areas and the material that forms its surface, of earth-surface,
ground, cf. v. 25, 15:35
soil, ground

ἔκρυψεν AAI3sg fr. κρυπτω
to keep from being seen, hide, of things and persons, money, cf. v. 25
to keep something from being divulged or discovered, conceal, hide, of something put in a
specific place, hide something in the earth, cf. 13:44
to cause to be safe or protected by hiding, in some contexts with the intent of not being found, to
keep safe, to cause to be protected, to protect, to hide, 'he hid his master's money'

ἀργύριον
silver used as money, silver money, money generally, cf. v. 27
silver money, silver coin, cf. 26:15

κυρίου
principal, essential, one who is in charge by virtue of possession, owner, master, cf. v. 20, 22, 24
one who owns and controls property, including especially servants and slaves, with important
supplementary semantic components of high status and respect, owner, master, lord

V. 19

μετὰ
marker of time after another point of time, after, with the time expressly given, cf. Heb. 4:7
marker of a point of time closely associated with a prior point of time, after

πολὸν

pertaining to being relatively large in quantity or measure, much, extensive, large, great, of time, 'a long time' cf. Jn 5:6, Mk. 6:35

a relatively large quantity, much, great, extensive

χρόνον

an indefinite period of time during which some activity or event takes place, time, period of time, cf. Jn. 5:6

an indefinite unit of time (the actual extent of time being determined by the context), time, period of time

ἔρχεται

PM/PdepI3sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come, of movement itself

to move toward or up to the reference point of the viewpoint character or event, to come, coming

κύριος

see above

δούλων

see above

ἐκείνων

pertaining to an entity mentioned or understood and viewed as relatively remote in the discourse setting, that person, that thing, that

a reference to an entity regarded as relatively absent in terms of the discourse setting, that, that one

συναίρει

PAI3sg

fr. συναίρω

in a commercial sense, settle accounts, cast up accounts with someone, cf. 19:23, 24

to settle or check on accounts with someone, to check on accounts, to settle accounts

λόγον

computation, reckoning, a formal accounting, especially of one's actions and frequently with figurative extension of commercial terminology, account, accounts, reckoning, settlement (of an account), 'settle accounts' cf. 18:23

a record of assets and liabilities, account, credit, debit

μετ´

marker of association in general sense denoting the company within which something takes place, with, the associative aspect can also derive expression from the fact that two opposite parties exert influence upon one another or that one party brings the other to adopt a corresponding, and therefore common, attitude

a marker of the experiencer of an event, with the added implication of association, with, to

V. 20

προσελθῶν

AApTcPMSN

fr. προσερχομαι

to move towards, of physical movement, come/go to, approach, pTCP frequently used with verbs denoting an activity, to enliven the narrative, cf. v. 22, 24

to move toward a reference point, with a possible implication in certain contexts of a reciprocal relationship between the person approaching and the one who is approached, to move toward, to approach, to come near to

πέντε

see above

τάλαντα

see above

λαβῶν

AApTcPMSN

fr. λαμβανω

see above

προσήνεγκεν

AAI3sg

fr. προσφέρω

to bring someone or something to someone, bring, bring (to), offer, something to someone to present something to someone, often involving actual physical transport of the object in question, to bring to, to present to

ἄλλα

see above

πέντε

see above

παρέδωκας

AAI2sg

fr. παραδίδωμι

see above

ἴδε

to point out something to which the speaker wishes to draw attention, look! see! cf. v. 22
prompter of attention, which serves also to emphasize the following statement, look, listen, pay attention, come now, then

ἐκέρδησα

see above

AAI1sg

fr. κερδαινω

V. 21

ἔφη

to state something orally or in writing, say, affirm

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

AAI3sg

fr. φημι

κύριος

see above

Εὖ

pertaining to meeting a standard of performance, well done! excellent! cf. v. 23

pertaining to events which measure up to their intended purpose, fine, well, good, excellent, well done, ‘well done, good and faithful servant’

δοῦλε

see above

ἀγαθὲ

pertaining to meeting a high standard of worth and merit, good, as adj. of humans and deities, the primary focus is on usefulness to humans and society in general, cf. v. 23

pertaining to having the proper characteristics or performing the expected function in a fully satisfactory way, good, nice, pleasant

πιστέ

pertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith, of human beings, cf. v. 23, 24:45

pertaining to being trusted, faithful, trustworthy, dependable, reliable, ‘good and faithful servant’

ἐπὶ

marker of power, authority, control of or over someone or something, over, cf. v. 23, 24:45, 47

marker of the object over which someone exercises a control or authority, over, with responsibility for

ὀλίγα

pertaining to being relatively small in number, few, absolute – (a) few, ‘you were trustworthy in managing a few things’ cf. v. 23

a relatively small quantity on any dimension, few, less

πολλῶν

pertaining to being a large number, many, a great number of, substantive, many things, ‘over many things’

a relatively large quantity of objects or events, many, a great deal of, a great number of

καταστήσω

FAI1sg

fr. καθιστημι

to assign someone a position of authority, appoint, put in charge, cf. v. 23, 24:45, 47

to assign to someone a position of authority over others, to put in charge of, to appoint, to designate

εἴσελθε

AAImp2sg

fr. εἴσερχομαι

to enter into an event or state, of persons, come into something = share in something, come to enjoy something, cf. v. 23

εἰς

marker of goals involving affective/abstract/suitability aspects, into, to, of entry into a state of being with verbs of going, coming, leading etc. used in a figurative sense, cf. v. 46

marker of a change of state, from...to, to, for

χαρὰν

the experience of gladness, metonymically, a state of joyfulness, cf. v. 23

a state of joy and gladness, joy, gladness, great happiness, cf. 28:8

V. 22

προσελθὼν

AAPrcpMSN

fr. προσερχομαι

see above

δύο

see above

τάλαντα

see above

παρέδωκας
see above

AAI2sg

fr. παραδιδωμι

ἴδε
see above

ἄλλα
see above

ἐκέρδησα
see above

AAI1sg

fr. κερδαινω

V. 23

ἔφη
see above

AAI3sg

fr. φημι

κύριος
see above

Εὖ
see above

δοῦλε
see above

ἀγαθὲ
see above

πιστέ
see above

ἐπὶ
see above

ὀλίγα
see above

πολλῶν
see above

καταστήσω FAI1sg fr. καθιστημι
see above

εἴσελθε AAImp2sg fr. εἴσερχομαι
see above

εἰς
see above

χαρὰν
see above

V. 24

προσελθὼν AAPtcpMSN fr. προσερχομαι
see above

ἐν
see above

τάλαντον
see above

εἰληφῶς PfAPtcpMSN fr. λαμβανω
see above

Κύριε
see above

ἔγνων AAIIsg fr. γινωσκω
to arrive at a knowledge of someone or something, know, know about, make acquaintance of
to possess information about, to know, to know about, to have knowledge of, to be acquainted
with, acquaintance

ὅτι
marker of narrative or discourse content, direct or indirect, that, used after verbs that denote
mental or sense perception, or the transmission of such perception, or an act of the mind, to
indicate the content of what is said, etc.
marker of discourse content, whether direct or indirect, that, the fact that

σκληρὸς

pertaining to being unyielding in behavior or attitude, of persons, in dealing with others, hard, strict, harsh, cruel, merciless, cf. 1 Sam. 25:3, Isa. 19:4

pertaining to being hard and demanding in one's behavior, hard, severe, demanding, 'I know that you are a demanding man, for you reap a harvest where you did not plant'

θερίζων

PAPtcpMSN

fr. θερίζω

to gain results or benefits, reap, figurative extension of 'harvest', 'reaping where you did not sow' cf. v. 26, Lk. 19:21

to cut ripe grain and to gather bundles of such grain together, to reap, to harvest, harvest, reaping

ὅπου

marker of a position in space, where, of a specific location in the present, used in connection with a designation of place, not infrequently related to an ἐκεῖ that is omitted but is easily supplied '(there) where'

a reference to a position in space, where, wherever

ἔσπειρας

AAI2sg

fr. σπείρω

sow seed, in imagery and metaphor, in proverbial expressions based on the contrast θερίζειν ... σπείρειν of appropriating the fruits of another's labor, without doing any work, cf. v. 26, Lk. 19:21

to scatter seed over tilled ground, to sow

συνάγων

PAPtcpMSN

fr. συναγω

to cause to come together, gather (in), of field crops, cf. v. 26

to cause to come together, whether of animate or inanimate objects, to gather together, to call together

ὅθεν

extension from a source referenced by the initial element, from where, whence, from which, 'gathering where you did not winnow' cf. v. 26

extension from a source to which the element refers, from where, from there, from which

διεσκόρπισας

AAI2sg

fr. διασκορπίζω

scatter, disperse, of seed, scatter, unless it could be taken to mean winnow, cf. v. 26, Ezek. 5:2

to cause a group or gathering to disperse or scatter, with possible emphasis on the distributive nature of the scattering (that is to say, each going in a different direction), to scatter, to cause to disperse, 'gathering where you have not scattered' this could not be a reference to sowing, since sowing has already been mentioned in the previous statement, the reference in this verse may therefore be to chaff or to manure

V. 25

φοβηθεῖς APPtcpMSN fr. φοβεω
to be in an apprehensive state, be afraid, often in the sense become frightened, cf. 9:8, 14:30
to be in a state of fearing, to fear, to be afraid

ἀπελθῶν AAPtcpMSN fr. ἀπερχομαι
see above

ἔκρυψα AAI1sg fr. κρυπτω
see above

τάλαντόν
see above

γῆ
see above

ἴδε
see above

ἔχεις PAI2sg fr. ἔχω
to posses or contain, have, own, to posses something that is under one's control, own, possess
to have or possess objects or property (in the technical sense of having control over the use of
such objects), to have, to own, to possess, to belong to

V. 26

ἀποκριθεῖς APdepPtcpMSN fr. ἀποκρινομαι
answer, reply
to introduce or continue a somewhat formal discourse, to speak, to declare, to say

κύριος
see above

Πονηρὲ
pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious,
degenerate, as adj, of humans or transcendent beings, cf. 18:32, Lk. 19:22
pertaining to being morally corrupt and evil, immoral, evil, wicked

δοῦλε
see above

ὀκνηρέ
idle, lazy, indolent, of a slave, cf. Prov. 6:6, 9
pertaining to shrinking from or hesitating to engage in something worthwhile, possibly implying lack of ambition, lazy, lacking in ambition

ἤδεις PluPfAI2sg fr. οἶδα
to have information about, know
to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

ὅτι
see above

θερίζω PAI1sg fr. θερίζω
see above

ὅπου
see above

ἔσπειρα AAI1sg fr. σπειρω
see above

συνάγω PAI1sg fr. συναγω
see above

ὅθεν
see above

διεσκόρπισα AAI1sg fr. διασκορπίζω
see above

V. 27

ἔδει

IAI3sg

fr. δεῖ

to be something that should happen because of being fitting, to indicate that something that did not take place really should have happened, expressed with the imperfect, ‘should have, ought to have’ cf. 18:33, 23:23

to be something which should be done as the result of compulsion, whether internal (as a matter of duty) or external (law, custom, and circumstances), should, ought, to have to do

βαλεῖν

AAInf

fr. βαλλω

to entrust money to a banker for interest, deposit money with the bankers, to earn interest
to deposit money with a banker, with the intent of earning interest, to deposit, to put in a bank,
‘you ought to have deposited my money with bankers’

ἀργύριά

see above

τραπεζίταις

money changer, banker

a person who manages or works in a bank, banker, ‘you should have deposited my money with the bankers’

έκομισάμην

AMI1sg

fr. κομιζω

to get back something that is one’s own or owed to one, get back, recover, ‘what is mine with interest’

to receive back something which one has previously possessed or its equivalent, to get back, to receive back, to be paid back, ‘I would have received it all back with interest when I returned’

ἄν

denoting aspect of contingency, an aspect of certainty is indicated, suggesting the gloss ‘would’ pertaining to being certain, in view of particular circumstances of a condition contrary to fact, would

σὺν

marker of linkage, with focus on addition of a person or thing, with, at the same time as, ‘my money with interest’

marker of linkage between objects or between events, but without specifying the precise positional or functional relation, with, on, together with, at, ‘I would receive mine together with interest’

τόκος

interest on money loaned, 'cf. Lk. 19:23
the interest on money that has been loaned, interest

V. 28

ἄρατε

AAImp2pl

fr. αἴρω

to take away, remove, or seize control without suggestion of lifting up, take away, remove by force

idiom – to take from, to cause someone to no longer experience something, to take away from, to remove from

οὖν

inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then
marker of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

ἀπ'

marker to indicate separation from a place, whether person or thing, from, away from
marker of dissociation, implying a rupture from a former association, from, separated from

τάλαντον

see above

δότε

see above

AAImp2pl

fr. διδωμι

ἔχοντι

see above

PAPtcpMSD

fr. ἔχω

δέκα

see above

V. 29

γάρ

see above

ἔχοντι	PAPtcpMSD	fr. ἔχω
ἔχοντος	PAPtcpMSG	fr. ἔχω
ἔχει	PAI3sg	fr. ἔχω
see above		

παντὶ

pertaining to totality with focus on its individual components, each, every, any
the totality of any object, mass, collective, or extension, all, every, each, whole

δοθήσεται	FPI3sg	fr. δίδωμι
see above		

περισσευθήσεται	FPI3sg	fr. περισσεύω
to cause something to exist in abundance, cause to abound, of things that one greatly increases, cf. 13:12		
to cause something to exist in abundance, to provide in abundance, to provide a great deal of, to cause to be abundant		

ἀρθήσεται	FPI3sg	fr. αἴρω
see above		

ἀπ’
see above

V. 30

ἀχρεῖον

pertaining to being of no use or profit, especially economic, useless, worthless, in wordplay of
one who fails to make a good investment, profitless

pertaining to not being useful, useless, not useful, worthless, ‘and throw this useless servant into
the outer darkness’

δοῦλον
see above

ἐκβάλετε	AAImp2pl	fr. ἐκβάλλω
force to leave, drive out, expel, drive someone out into something, into the darkness outside, cf. 8:12, 22:13		
to cause to go out or leave, often, but not always, involving force, to send away, to drive out, to expel		

σκότος

darkness, gloom, of the darkness of the place of punishment far removed from the heavenly kingdom, ‘the darkness outside’ cf. 8:12, 22:13

a condition resulting from the partial or complete absence of light, darkness

ἐξώτερον

as superlative, farthest, extreme, the darkness farthest out, cf. 8:12, 22:13, 25:41

idiom, literally ‘the outer darkness’ a place or region which is both dark and removed (presumably from the abode of the righteous) and serving as the abode of evil spirits and devils, outer darkness, darkness outside

ἐκεῖ

in reference to a position relatively distant, there, to that place

a position relatively far from the speaker, writer, or viewpoint person, there, at that place

ἔσται

FMdep3sg

fr. εἶμι

be in reference to location, persons, condition, or time, be, of various relations or positions involving a place or thing

to be in a place, to be

κλαυθμὸς

weeping, crying, cf. 8:12, 13:42, 50, 22:13, 24:51, Lk. 13:28

to weep or wail, with emphasis upon the noise accompanying the weeping, to weep, to wail, to lament, weeping, crying

βρυγμὸς

gnashing of teeth striking together, chattering or gnashing of the teeth, cf. 8:12, 13:42, 50, 22:13, 24:51, Lk. 13:28

the grinding or the gnashing of the teeth, whether involuntary as in the case of certain illnesses, or as an expression of an emotion such as anger or of pain and suffering, to grind the teeth, to gnash the teeth, gnashing of teeth

ὀδόντων

tooth, gnashing or grinding of teeth, only in connection with the tortures of hell, cf. 8:12, 13:42, 50, 22:13, 24:51, Lk. 13:28

tooth

the grinding or the gnashing of the teeth, whether involuntary as in the case of certain illnesses, or as an expression of an emotion such as anger or of pain and suffering, to grind the teeth, to gnash the teeth, gnashing of teeth