

**Notes on the Greek New Testament**  
**Day 38 – February 7<sup>th</sup> – Matthew 25:1-30**

**Works frequently referenced in these notes on Matthew**

- Hagner, Donald A      *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon          *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

**Matthew 25:1**

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.

ὁμοιωω 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.

βασιλεία, ας f see 24:7

δέκα 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 (εἰς ὑ to meet)

νυμφιος, ου m bridegroom

Some MSS (D Θ f<sup>1</sup> 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 ἐνύσταζαν πᾶσαι καὶ ἐκάθευδον.

χρονίζω spend a long time, delay

νυμφιος, ου m see v.1

ἐνύσταζαν Verb, aor act indic, 3 pl νυσταζω

grow drowsy

κάθευδω 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."

#### Verse 6

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

μέσος, η, ον middle

νύξ, νυκτος f night

κραυγή, 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

ἐκεῖνος, 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

δοτε Verb, aor act imperat, 2 pl διδομι

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

μαλλον adv rather, instead

πωλεω sell, barter

ἀγοραζω 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**

ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι  
 λέγουσαι· Κύριε κύριε, ἄνοιξον ἡμῖν·

ὕστερον 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  
 ἀποκρίνομαι  
 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 οἴδατε τὴν ἡμέραν  
 οὐδὲ τὴν ὥραν.

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

Many MSS (C<sup>3</sup> f<sup>13</sup> TR vg<sup>mss</sup>) add ἐν ἧ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται an obvious conforming of the text to 24:44.

**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**

Ὅσπερ 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, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως

ἔδωκεν Verb, aor act indic, 3 s διδωμι  
πεντε (indeclinable) five  
ταλαντον, 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.

δυο gen & acc δυο dat δυσιν two  
εἰς, μια, ἓν gen ἑνος, μιας, ἑνος one  
ἐκάστος, η, ον each, every  
δυναμις, 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.

εὐθεως adv straightway, immediately

MSS punctuation (which is non-original) and commentators differ as to whether εὐθεως belongs at the end of the preceding sentence (AV) or at the beginning of the next (NIV). Metzger points out that elsewhere in Matthew εὐθεως (or εὐθως) 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 ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

πορευθεὶς Verb, aor pass dep ptc, m nom s  
πορευομαι go  
λαβων Verb, aor act ptc, m nom s λαμβανω  
ἠργάσατο 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 κερδαίνω  
gain, win, profit

### Verse 17

ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο·

ὡσαυτως adv in the same way, likewise

Many MSS (A C<sup>3</sup> W Θ f<sup>1,13</sup> TR sy<sup>h</sup> and D, but before the verb) add καὶ αὐτοῖς after ἐκέρδησεν

### Verse 18

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

ὀρυσσω 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

πολυς, πολλη, 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.

ἐκεινος, η, ο demonstrative adj. that, those  
συναίρω 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  
λαβων 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  
παραδίδωμι see v.14

**Verse 21**

ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς 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, 2 s εἰμι  
σε Pronoun, acc s συ  
καταστήσω Verb, fut act indic, 1 s καθιστημι  
put in charge, appoint

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

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

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

**Verse 22**

προσελθὼν 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 ἦς 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**

προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς 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, 1 s 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  
διασκορπίζω scatter

Probably a parallel phrase.

**Verse 25**

καὶ φοβηθεὶς ἀπελθὼν 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

γῆ, 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 ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

πονηρος, α, ον evil, bad, wicked

ὀκνηρος, α, ον lazy

ἦδεις Verb, pluperf act indic, 2 s 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 ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμόν 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, ον 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.

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

### Verse 28

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

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

δότε Verb, aor act imperat, 2 pl δίδωμι  
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 δίδωμι

περισσευθήσεται Verb, fut pass indic, 3 s

περισευω increase, abound, have  
plenty

ἔχοντος Verb, pres act ptc, m gen s ἔχω

ἀρθήσεται Verb, fut pass indic, 3 s αἰρω

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 σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ἀχρεῖος, ον worthless

ἐκβάλετε Verb, aor act imperat, 2 pl

ἐκβαλλω throw out, cast out

σκοτος, ος n darkness, evil

ἐξωτερως, α, ον outer, outmost

Cf. 8:12; 22:13.

ἐκει there, in that place