

The Gospel According to Mark, Chapter 4, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

Jesus Teaches in Parables

Mt. 8:1-3a; Lk. 8:4.

4

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος
And again he began to teach by the sea; and is assembled with him a crowd
πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ καὶ πᾶς ὁ ὄχλος
very large, so as him into a boat having stepped to sit in the sea and all the crowd
πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.
on the side of the sea upon the land were.
² καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ,
and he began to teach them in parables many,

The Parable of the Sower

Mt 13:3-9; Lk. 8:4-8.

καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,
and he spoke to them in the teaching of him,
³ Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι.
Let you hear. Behold went out the sowing to sow.
⁴ καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ
And it came to pass in the to sow which indeed¹ fell by the path, and came the birds
καὶ κατέφαγεν αὐτό.
and devoured them.
⁵ καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες [καὶ] ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
And other fell upon the rocky ground [and] where not it was having earth much, and
εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·
immediately it sprang up through the not to have depth of earth;
⁶ καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.
and when rose the sun it was scorched up, also through the not to have a root it was dried up.
⁷ καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς καὶ συνέπνιξαν αὐτό, καὶ καρπὸν
and other fell into the thorns, and came up the thorns and choked it, and a fruit
οὐκ ἔδωκεν.
not it gave.
⁸ καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ
And other fell into the earth the good, and it began giving fruit coming up and
αὐξανόμενα, καὶ ἔφερεν εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
increasing, and it was bearing in thirty and in sixty and in hundred.
⁹ καὶ ἔλεγεν, Ὅς ἔχει ὦτα ἀκούειν ἀκούετω.
And he said, Who has ears to hear let him hear.

1 'some'.

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The Christian 'Mystery'

Mt. 013:18-23; Lk. 8:11-15.

¹⁰ Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
And when he became alone², they began to ask him the about him with the twelve the
παραβολὰς.
parables.

¹¹ καὶ ἔλεγεν αὐτοῖς, Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ
And he said to them, To you the mystery³ has been given of the kingdom of the God; to those but
τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,
the outside in parables the all things be made,

¹² ἵνα

that

βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν,
seeing they may see and not should know,
καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,
and hearing they may hear and not should understand,
μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.
lest they should convert and should be forgiven them.⁴

The Parable of the Sower Explained

Mt. 13:18-23; Lk. 8:11-15.

¹³ Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς
And he says to them, Not have you known the parable this, and how all the
παραβολὰς γνώσεσθε.
parables you will come to know.

¹⁴ ὁ σπείρων τὸν λόγον σπείρει.

The sowing the word he sows.

¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν· ὅπου σπείρεται ὁ λόγος,
These and are the by the path; where is sown the word,
καὶ ὅταν ἀκούσωσιν, εὐθύς ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον
and whenever they should hear, immediately he comes the Satan and he takes away the word
τὸν ἐσπαρμένον εἰς αὐτούς.
the having been sown in them.

¹⁶ καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν
And these are likewise the on the stony ground being sown, which whenever they should hear
τὸν λόγον εὐθύς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,
the word immediately with joy they receive it,

¹⁷ καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροι εἰσιν, εἴτα γενομένης θλίψεως ἢ
and not having a root in themselves but temporary they are, then having come tribulation or
διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζονται.
persecution on account of the word immediately they are made to stumble.

2 κατὰ μόνας, 'alone' – a phrase used in the LXX version of the OT.

3 See end note.

4 Isaiah 6: 9-10 in the LXX.

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¹⁸ καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσὶν οἱ τὸν λόγον ἀκούσαντες,
And others are the in the thorns being sown; these are the the word hearing,

¹⁹ καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ
and the cares of the age and the deceit of the riches and the concerning the remainder
ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται.
desires entering in choke the word and unfruitful it becomes.

²⁰ καὶ ἐκεῖνοι εἰσὶν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ
And those ones are the on the earth the good having been sown, who hear the word and
παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ [ἐν] ἑξήκοντα καὶ [ἐν] ἑκατόν.
they take up and they bear fruit in thirty and [in] sixty and [in] a hundred.

A Series of Short Sayings

Verses 21-25 are scattered through the Gospels of Matthew and Luke in different contexts:

v. 21 - Mt. 5:15 and Lk. 11:33; v. 22 in Mt. 10:26 & Lk. 12:2; v. 24 – Mt. 7:2 & Lk. 6:38; v. 25 - Mt.
13:12, 25, 29 & Lk. 19:26. Luke includes them in entirety in 8:16-18.

²¹ Καὶ ἔλεγεν αὐτοῖς ὅτι Μῆτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῆ
And he said to them that Not comes the light that under the modius⁵ it may be placed
ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ;
or under the couch? Not that upon the lampstand it should be placed?

²² οὐ γὰρ ἐστὶν κρυπτόν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον
Not for it is hidden except that it should be made manifest, nor became concealed
ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.
but that it should come into open

²³ εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.
If anyone has ears to hear let him hear.

²⁴ Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε
And he says to them, Let you take heed what you are hearing. In what measure you are measuring
μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν.
it will be measure to you and will be delivered to you.

²⁵ ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ'
Who for he has, will be given to him; and who not he has, even what he has will be taken from
αὐτοῦ.
of him.

The Parable of the Growing Seed.

²⁶ Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς
And he said, Thus is the kingdom of the God as a man might cast⁶ the seed upon the earth

²⁷ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ
and he may sleep and he may arise night and day, and the seed begins to grow and
μηκύνηται ὡς οὐκ οἶδεν αὐτός.
it may lengthen⁷ as not he has known self.

⁵ An earthenware measure of dry goods.

⁶ ὡς ἄνθρωπος βάλη – is not comprehensible Greek – MSS from after the 10th century (miniscules) add ἐὰν thus making ὡς ἐὰν ἄνθρωπος βάλη – 'as if a man might cast'.

⁷ μηκύνηται, v., lengthen, present, passive, subjunctive, - only here in the NT.

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²⁸ αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρη σῖτον
By itself the earth begins bearing fruit, first a grass, then an ear, after all a filled grain
ἐν τῷ στάχυϊ.
in the ear of wheat.

²⁹ ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
Whenever and presents the fruit, immediately he sends the scythe, because it has come the harvest.

The Parable of the Mustard Seed

Mt. 13:31-32; Lk. 13:18-19.

³⁰ Καὶ ἔλεγεν, Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;
And he said, How may we compare the kingdom of the God, or in what it a parable may we place?

³¹ ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὄν
As a seed of mustard⁸, which when it should be sown upon the earth, smaller being
πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,
of all of the seeds of the upon the earth,

³² καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων
and when it should be sown, it comes up and it becomes greater of all of the of the herbs
καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ
and it makes branches great, so as to be able under the shade of it the birds
τοῦ οὐρανοῦ κατασκηνοῦν.
of the heaven to lodge.

Remarks on the Use of Parables

Mt. 13:34-35.

³³ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
And of such a kind of parables many he was telling to them the word, in so far as
ἠδύναντο ἀκούειν·
they could understand;

³⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς
separately but of a parable not he was talking to them, by themselves and to the own disciples
ἐπέλυεν πάντα.
he was explaining all.

The Stilling of the Storm

Mt. 8:23-27; Lk. 8:22-25.

³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.
And he says to them on that the day evening having come, We should go over to the other side.

³⁶ καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ,
And having discharged the crowd they take up him as he was in the boat,

8 **Mustard** A plant of the genus *Sinapis*, a pod-bearing, shrub-like plant, growing wild, and also cultivated in gardens. The little round seeds were an emblem of any small insignificant object. It is not mentioned in the Old Testament; and in each of the three instances of its occurrence in the New Testament ([Mat 13:31](#), [Mat 13:32](#), [Mar 4:31](#), [Mar 4:32](#); [Luk 13:18](#), [Luk 13:19](#)) it is spoken of only with reference to the smallness of its seed. The common mustard of Palestine is the *Sinapis nigra*. This garden herb sometimes grows to a considerable height, so as to be spoken of as "a tree" as compared with garden herbs.

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καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.

and other boats was⁹ with him.

³⁷ καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη
And comes a furious storm great of wind, and the waves was throwing into the boat, so as already
γεμίξασθαι τὸ πλοῖον.

to fill up the boat.

³⁸ καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ
And he was in the stern upon the pillow sleeping. And they awoke him and
λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

they say to him, Teacher, not of concern to you that we are perishing?

³⁹ καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα,

And having been awakened he rebuked the wind and said to the sea, Let you be silent,
πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη.

let you be calmed. And abated the wind and became a calmness great.

⁴⁰ καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν;

And he said to them, Why afraid are you? Not yet have you faith?

⁴¹ καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτος ἐστίν
And they feared a fear great, and they began saying unto each other, Who then this one he is
ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

that even the wind and the sea submit to him?

The Christian 'Mystery'

μυστήριον, ου, τό - a mystery, secret rite, in pagan texts the word is used mostly in the plural – *the mysteries* – secret religious ceremonies, famous among which were the Eleusinian Mysteries of Demeter or of Ceres. These mysteries were only disclosed to those who had been 'prepared' by passing through a course of instruction and being 'initiated'. Since Mark's Gospel was a gospel to explain Christianity to the Gentile community this ancient and general understanding of the word must have brought this meaning into the minds of its first readers – they would have regarded Christianity as a 'Mystery Religion'. There are many references in the Classical Greek Literature to secret societies with mystic teachings, of a religious and political nature, hidden within obscure rituals, rites and observances.

This association of the word with pagan ritual appears to have dissuaded the editors of the earlier books of the Greek Bible (LXX) from using it, but it does appear in the late book, Daniel. In Daniel it appears both to indicate secrets disclosed by God to Daniel, and Daniel's ability to solve the mystery of dreams, as below.

ΔΑΝΙΗΛ 2:27,28.

27 Ἐκφωνήσας δὲ ὁ Δανιηλ ἐπὶ τοῦ βασιλέως εἶπεν, Τὸ μυστήριον ὃ ἐώρακεν ὁ βασιλεὺς οὐκ ἔστι σοφῶν καὶ φαρμακῶν καὶ ἐπαισιδῶν καὶ γαζαρηνῶν ἢ δῆλωσις.

28 Ἄλλ' ἔστι Θεὸς ἐν οὐρανῷ ἀνακαλύπτων μυστήρια, ὃς ἐδήλωσε τῷ βασιλεῖ

Ναβουχοδοноσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν. Βασιλεῦ εἰς τὸν αἰῶνα ζῆθι τὸ ἐνύπνιον καὶ τὸ ὄραμα τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστι

27. And Daniel, having called out to the king, said, The mystery of which the king has inquired is not

⁹ Neuter plural subject, singular verb.

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in the power of wise men, magicians and soothsayers to point out.

But there is God in heaven revealing mysteries, he has made known to king Nebuchadnezzar what things must come to pass in the last days. O king the dreams and visions of you heard in your head upon your bed are for the hereafter.

In the book of Wisdom there are specific references to cult practices :-

ΣΟΦΙΑ ΣΑΛΩΜΩΝ 14:15, 23

15 Ἄωρῶ γὰρ πένθει τρυχόμενος πατήρ, τοῦ ταχέως ἀφαιρεθέντος τέκνου εἰκόνα ποιήσας, τὸν ποτε νεκρὸν ἄνθρωπον νῦν, ὡς θεὸν ἐτίμησεν, καὶ παρέδωκεν τοῖς ὑποχειρίοις μυστήρια καὶ τελετάς

For a father afflicted with untimely mourning, when he has made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him mystery practices and sacrifices.

23 Ἡ γὰρ τεκνοφόνους τελετάς ἢ κρύφια μυστήρια, ἢ ἐμμανεῖς ἐξάλλων θεσμῶν κώμους ἄγοντες,

For they ritually murder children, or secretly perform mystery cult practices, or indulge in frenzied orgies of unnatural practices,

μυστήριον occurs 21 times in the Epistles of Paul and it is regarded as a Pauline word. Paul uses the word in a variety of contexts.

1. In Romans 11:25 Paul says that the partial hardening of God's heart (against Israel) amounts to a divine secret too profound for human wisdom.

2. 1 Cor. he explains the mystery of the transformation of Christians at the end of time – *Listen, I will unfold a mystery; we shall not all die, but we shall be changed.*

3. Col. 2:2 *God's secret, which is Christ himself, in whom lie hidden all the treasures of wisdom and knowledge.*

4. Christian teachers are the stewards of the secrets of God – 1 Cor. 4:2

Etc.

In Revelation μυστήριον appears four times – 1:20, 10:7, 17:5,7 where it refers to the mysteries contained within that book – 10:7 *the mystery of God.*

In the writings of the early Church μυστήριον is used in relation to

a. The death and resurrection of Jesus.

b. The virginity of the Holy Mother and her child bearing.

c. In relation to the Church – secrets of the Christian religion. The understanding of the mysteries of God by the Church as opposed to the rest who have not received the revelation.

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Site of the Sanctuary of Demeter, Eleusis.

