

**The Gospel According to Matthew, Chapter 13, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

13

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθών ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

In the day that having gone out the Jesus of the house was sitting by the sea;

² καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα
and were gathered together with him crowds many, so that him into a boat having stepped
καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἴγιαλὸν εἰστήκει.
to have sat down, and all the crowd upon the shore had stood.

³ καὶ ἐλαλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἰδοὺ ἐξῆλθεν ὁ σπείρων
And he spoke to them many things in parables saying, Behold went out the sower
τοῦ σπείρειν.

the to sow.

⁴ καὶ ἐν τῷ σπείρειν αὐτὸν ᾧ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ
and in the to sow him which indeed fell beside the road, and came the birds
κατέφαγεν αὐτά.
ate up them.

⁵ ἀλλὰ δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως
others and fell upon the rocky areas where not it was having earth much, and immediately
ἐξανέτειλενδιὰ τὸ μὴ ἔχειν βάθος γῆς.
it sprang up the not to have depth of earth;

⁶ ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.
Sun but having risen it was scorched and through the not to have a root it was dried up.

⁷ ἀλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.
others and fell upon the thorns, and came up the thorns and choked them.

⁸ ἀλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἐκατόν,
others but fell upon the earth the good and was giving fruit, which indeed a hundredfold,
ὅ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.

which and sixty fold, which but thirty fold.

⁹ ὁ ἔχων ὡτα ἀκούετω.

He having ears let him hear.

The Purpose of Parables

Mk. 4:10-12; Lk. 89-10.

¹⁰ Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;
And having come near the disciple said to him, Why in parables you speak to them?

¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν, "Οτι οὐδὲν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας
He and answering said, Because to you it has been given to know the mysteries of the kingdom
τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

of the heavens, to those but not it has been given.

¹² ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται·

Whoever for has, it shall be given to same and he shall have more than enough;

ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

whoever but not he has, and what he has shall be taken up from of him.

¹³ διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ
On account of this in parables to them I speak, for seeing not they see and

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ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν,
hearing not they hear nor understand,
¹⁴ καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαΐου ἡ λέγουσα,
and is fulfilled in the prophecy of Isaiah the saying

Ἄκοη ἀκούσετε καὶ οὐ μὴ συνῆτε,
Hearing you shall hear and by no means may you understand,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
and seeing you shall see and certainly not should you perceive.

¹⁵ ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
was fattened for the heart of the people of this,
καὶ τοῖς ωσὶν βαρέως ἥκουσαν,
and with the ears heavily they heard,
καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμμυσαν,
and the eyes of them they closed,
μήποτε ἴδωσιν τοῖς ὄφθαλμοῖς
lest they might see with the eyes
καὶ τοῖς ωσὶν ἀκούσωσιν
and with the ears they might hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν
and with the heart they should understand and should turn about
καὶ ιάσομαι αὐτούς.
and I shall heal them.¹

¹⁶ ὑμῶν δὲ μακάριοι οἱ ὄφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ωτα [ὑμῶν] ὅτι ἀκούουσιν.

Of you but fortunate the eyes because they see, and the ears [of you] because they hear.

¹⁷ ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἴδειν ἢ βλέπετε
Truly for I tell you that many prophets and righteous ones desired to see what you see
καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἢ ἀκούετε καὶ οὐκ ἥκουσαν.
and not saw, and to hear which you hear and not heard.

Explanation of the Parable of the Sower

Mk. 4:13-20; Lk. 8:11-15

¹⁸ Υμεῖς ούν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

You then let you hear the parable of the having sown.

¹⁹ παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ
Everyone hearing the word of the kingdom and not understanding comes the evil one and
ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ, οὗτος ἐστιν ὁ παρὰ τὴν ὁδὸν
seizes the having been sown in the heart of him, this one is the by the road
σπαρεῖς.

having been sown.

²⁰ ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτος ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς
The and upon the rocky areas having been sown, this one is the the word hearing and immediately
μετὰ χαρᾶς λαμβάνων αὐτόν,
with joy receiving it,

²¹ οὐκ ἔχει δὲ ρίζαν ἐν ἐσυτῷ ἀλλὰ πρόσκαιρος ἐστιν, γενομένης δὲ θλίψεως ἦ
not he has but a root in himself but temporary he is, having happened but affliction or

¹ Isaiah 6:9,10.

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διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

persecution on account of the word immediately he is caused to fall away.

22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτος ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ He but into the thorns having been sown, this one is he the word hearing, and the anxiety of the αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.
age and the deceit of the riches chokes out the word, and unfruitful it becomes.

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτος ἐστιν ὁ τὸν λόγον ἀκούων καὶ He but upon the good earth having been sown, this one is he the word is hearing and συνιεῖς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατόν, is understanding, who indeed bears fruit and makes which on one hand a hundredfold, ὁ δὲ ἔξήκοντα, ὁ δὲ τριάκοντα. which on another hand eighty fold, which but thirty fold.

Three Parables of Growth

1. Cheats (Darnel, see end note.)

24 Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν Another parable he set before them saying, Was likened the kingdom of the heavens ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

a man sowing good seed in the field of him.

25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἥλθεν αὐτοῦ ὁ ἔχθρὸς καὶ ἐπέσπειρεν ζιζάνια² ἀνὰ In but the to sleep of the men came of him the enemy and were sowing cheats into μέσον τοῦ σίτου καὶ ἀπῆλθεν.

midst of the wheat and went away.

26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. When but sprouted the herbage and fruit produced, then appeared also the cheats.

27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα Having come near and the slaves of the householder said to him, Master, not good seed ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;
you sowed in your field? Whence then has it cheats?

28 ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς, ἀνθρώπος, τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν, Θέλεις οὕν He and said to them, An enemy, a man, this did. The and to him they say, Wish you then ἀπελθόντες συλλέξωμεν αὐτά;
having gone away we should gather up them?

29 ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἀμα αὐτοῖς He but says, No, in case gathering up the cheats you should uproot together with them τὸν σῖτον.
the wheat.

30 ἔφετε συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ Let you allow them to increase both until the harvest, and in season of the harvest ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ [εἰς] δέσμας I will say to the reapers, Let you gather up first the cheats and let you bind them [into]a bundle³

2 ζιζάνια, n.n. darnel, cheat, weed, A Matthaeian word here and 13:26, 27, 29, 30, 36, 38, 40. A plant which resembles wheat until harvest time when the ears turn black. Always used in the plural. It is poisonous to humans. The word is believed to be of Arabic origin. See end note.

3 δέσμας, n.f. bundle, - only here in the NT.

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πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συνάγετε εἰς τὴν ἀποθήκην μου.
unto the to burn them, the but wheat let you gather up into the granary of me.

2. Mustard Seed

Mk. 4:30-32; Lk. 13:18-21.

31 Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὄμοία ἐστιν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ
Another parable he set before them saying, Like is the kingdom of the heavens to a grain
σινάπεως⁴, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
of mustard, which having taken a man sowed in the field of him;

32 ὁ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον
which lesser indeed is of all of the seeds, whenever but it should be grown greater
τῶν λαχάνων ἐστιν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
of herbage it is and it becomes a tree, so as to come the birds of the heaven and
κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
lodge in the branches of it.

3. Yeast.

33 Ἀλλην παραβολὴν [ἐλάλησεν αὐτοῖς], Ὄμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν
Another parable [he told to them], Like it is the kingdom of the heavens to yeast, which
λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἑως οὗ ἐζυμώθη ὅλον.
having taken a woman hid in wheat meal measures three until which was leavened whole.

The Purpose of Parables

Mk. 4:33-34.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρις παραβολῆς
These things all spoke the Jesus in parables to the crowds, and without of a parable
οὐδὲν ἐλάλει αὐτοῖς,
nothing he spoke to them,

35 ὅπως πληρωθῇ τὸ ρῆθεν διὰ τοῦ προφήτου λέγοντος,
so as should be fulfilled the having been spoken through the prophet saying,

Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,
I shall open in parables the mouth of me
ἔρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.
I will belch out⁵ having been hidden from of foundation.⁶

An Explanation of the Parable of the Cheats

36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ⁷
Then having sent away the crowds he came into the house. and approached him the disciples
αὐτοῦ λέγοντες, Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζηζανίων τοῦ ἀγροῦ.
of him saying, Let you explain to us the parable of the cheats of the field.

37 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου,
He and answering said, The sowing the good seed is the Son of the Man,

⁴ σινάπεως, n.n., mustard. Here and 17:20; Mk. 4:31; Lk. 13:19, 17:6. Probably black mustard – Brassica (sinapis) nigra – see end note.

⁵ ἔρεύξομαι, v., belch out, spew out, spit out, declare, future, middle, indicative, - only here in the NT.

⁶ Psalm 78:2.

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38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος, τὸ δὲ καλὸν σπέρμα οὗτοι εἰσιν οἱ νίοὶ τῆς βασιλείας· τὰ δὲ
The and field is the world, the and good seed these are the sons of the kingdom, the but
ζιζάνια εἰσιν οἱ νίοὶ τοῦ πονηροῦ,
cheats are the sons of the evil one,

39 ὁ δὲ ἔχθρος ὁ σπείρας αὐτά ἐστιν ὁ διάβολος, ὁ δὲ θερισμὸς συντέλεια αἰῶνος ἐστιν. οἱ δὲ
the and enemy the sowing them is the Devil, the and harvest completion of age it is, the and
θερισταὶ ἄγγελοι εἰσιν.

reapers angels are.

40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἐσται ἐν τῇ συντελείᾳ
just as therefore is gathered up the cheats and in fire burned up, thus it will be in the completion
τοῦ αἰῶνος.

of the age;

41 ἀποστελεῖ ὁ νίὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ
shall send forth the Son of the Man the angels of him, and shall gather together from
τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν
of the kingdom of him all the entrapping and the perpetrating the lawlessness

42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἐσται ὁ κλαυθμὸς καὶ ὁ
and they shall throw them into the furnace of the fire; where there shall be the weeping and the
βρυγμὸς τῶν ὀδόντων.

gnashing of the teeth.

43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.

Then the righteous shall shine forth as the sun in the kingdom of the Father of them.⁷

ὁ ἔχων ὅτα ἀκουέτω.

The having ears let him hear.

Three Further Parables

1. Treasure.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ,
Like is the kingdom of the heavens to a treasure having been hidden in the field,
ὅν εύρων ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ
which having found a man hid, and from of the joy of it he goes and sells
ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
as much as he has and he buys the field that.

2. The Pearl.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·
Again like is the kingdom of the heavens a merchant seeking fine pearls;
46 εύρων δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα
having found and one very valuable pearl having gone forth he has sold all as much as
εἶχεν καὶ ἡγόρασεν αὐτόν.
he was holding and bought it.

3. The Net.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν
Again like is the kingdom of the heavens to a net having been cast into the sea
καὶ ἐκ παντὸς γένους συναγαγούσῃ·
and from every stock having gathered together;

⁷ Daniel 12:3.

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48 ἦν δὲ ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγαλὸν καὶ καθίσαντες
which when it was filled it they having drawn up⁸ upon the beach and having sat down
συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.
gathered together the good into pails , the but rotten out they threw.

49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
Thus it shall be in the completion of the age; shall come forth the angels and shall separate the evil from midst of the righteous

50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
and they shall throw out them into the furnace of the fire; where there shall be the weeping and ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

Treasures New and Old

51 Συνήκατε ταῦτα πάντα; λεγουσιν αὐτῷ, Ναί.

Understood you these things all? They say to him, Yes.

52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν
He and said to them, Therefore every scribe having been instructed to the kingdom of the οὐρανῶν ὅμοιος ἔστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
heavens like is a man a householder, who brings forth from of the treasures αὐτοῦ καὶ παλαιά.
of him new and old.

Jesus Rejected at Nazareth

Mk. 6:1-6; Lk. 4:16-30.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

And it came to pass when completed the Jesus the parables these, he removed from there.

54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,
And having come into the home town of him he was teaching them in the synagogue of them, ὃστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὗτη καὶ αἱ
so as to astound them and to say, From where to this one the wisdom this and the δυνάμεις;
mighty works?

55 οὐχ οὗτος ἔστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ
Not this one is the of the carpenter a son? Not the mother of him called Mary and οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας;
the brothers of him James and Joses and Simon and Judas?

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;
And the sisters of him not all with us are? From where then to this one these things all?

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος
And they were offended by him. The but Jesus said to them, Not is a prophet without honour εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
except in the home town and in the house of him.

⁸ ἀναβιβάσαντες, v., draw or drag nets ashore, aorist, active, participle, - only here in the NT.

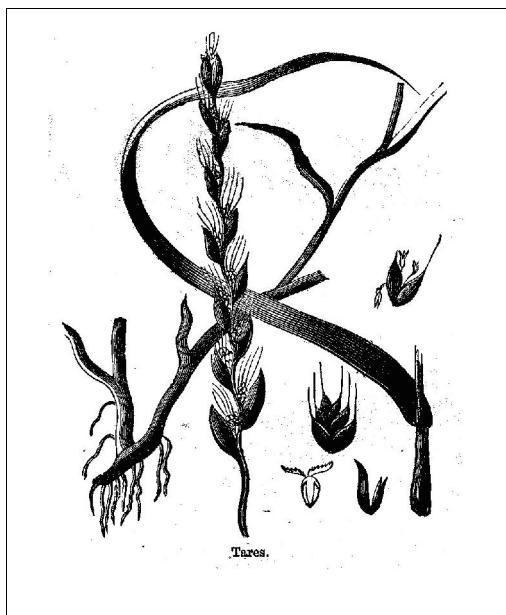
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58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.
And not he did there mighty work many because of the unbelief of them.

CHEATS

Tares, Weeds, Darnel, Cheats are words used to translate '*zizanion*' which appears in Matthew 13:25 and verses following (always in the plural). The word is

not used by any Greek author and may derive from the Arabic '*ziwan'* – darnel or *Lolium temulentum*, which is a rye grass which grows with and appears identical to wheat until ready for harvesting – then the ears turn black. When ears of cheats are contained in any quantity of wheat, wholesale poisoning occurs in those who consume it. Symptoms include – loss of consciousness and vertigo, however, the seeds could be used for chicken feed and the whole plant burnt as fuel. It is the similarity to wheat while growing and the poisonous nature of the seeds at harvest time and not any connotation of a troublesome weed that is the sense conveyed by the parable. Virgil (c70-21 BC) calls the plant *Infelix lolium* in his "Georgics" [i. 154] and so the damaging properties had long been known, but it is uncertain whether or not the poison derives from an alkaloid in the plant itself or from a parasitic fungus specific to it. Nor is there any



understanding of the soil pest *Ervum*.

It appears that enemies ruining each others crops by secretly setting cheats was a feature of society when Jesus was relating this parable since sowing cheats in revenge or for material gain (if unadulterated wheat was in short supply the pure variety would be worth more) was punishable under Roman Law. A light infiltration of cheats could be dealt with but since its roots were much more vigorous than ordinary wheat then a considerable amount of good grain would be lost when the invader was pulled up. The burning of the unwanted plants would also be understood by Jesus' hearers since, in the absence of wood, it was used as fuel.

(The word 'cheat' I found in Arndt & Gingrich's Greek-English Lexicon. Since this is an English version of Bauer's Greek-German Lexicon it may have originated as a German word. In any case it seems appropriate to label things which are not as they appear to be, 'cheats')

Mustard

Mustard – This may not be the mustard of our country but a supposed *Salvadora persica*- the seed of which had the same properties and was used for the same purposes as mustard and had the Arabic name of *khardal*. It was said to have grown up to two metres high in Palestine and in profusion around Galilee. Modern botanists identify it as black mustard, *Brassica nigra* (Koch), *Sinapis nigra* (Linnaeus) which is known to grow now in Israel to a height of 3.7m (12ft). Although not a tree in the botanical sense, nevertheless it is a herb of considerable size. It appears that Jesus was paraphrasing passages from the OT likening the growth of a tree to the development of a great empire and the protection and accommodation a tree and an empire give. Ezekiel 17:23; 31:3 – 9; Daniel 4:10 – 12, 20 – 22.