

## The Parable of the Mustard Seed: Mark 4.30-32; Matthew 13.31f.; Luke 13.18f.

For this exercise, we are going to proceed with the assumption that both Matthew and Luke had a copy of Mark available to them.

Our main focus is to think how the vocabulary and grammatical constructions of each account serve to draw attention to or emphasize certain aspects of the parable.

	<b>Matthew 13.31f.</b>	<b>Mark 4.30-32</b>	<b>Luke 13.18f.</b>
1	Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων·	Καὶ ἔλεγεν·	Ἔλεγεν οὖν·
2	ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν	πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;	τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;
3	κόκκῳ σινάπεως,	ὡς κόκκῳ σινάπεως,	ὁμοία ἐστὶν κόκκῳ σινάπεως,
4	ὃν λαβὼν ἄνθρωπος ἔσπειρεν	ὃς ὅταν σπαρῇ	ὃν λαβὼν ἄνθρωπος ἔβαλεν
5	ἐν τῷ ἀγρῷ αὐτοῦ·	ἐπὶ τῆς γῆς,	εἰς κῆπον ἑαυτοῦ,
6	ὃ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων,	μικρότερον ὃν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,	
7	ὅταν δὲ	καὶ ὅταν σπαρῇ,	καὶ
8	αὐξηθῇ	ἀναβαίνει	ἠΰξησεν
9	μεῖζον τῶν λαχάνων ἐστὶν	καὶ γίνεται μεῖζον πάντων τῶν λαχάνων	
10	καὶ γίνεται δένδρον,		καὶ ἐγένετο εἰς δένδρον,
11	<i>cf. l.13</i>	καὶ ποιεῖ κλάδους μεγάλους,	<i>cf. l.13</i>
12	ὥστε ἔλθειν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν	ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν
13	ἐν τοῖς κλάδοις αὐτοῦ.	<i>cf. l.11</i>	ἐν τοῖς κλάδοις αὐτοῦ.

- Which account is the ‘wordiest’? Which is the most concise?  
Which is most grammatically difficult? Which is most grammatically complex?  
Which one works best if read out loud? Which one works best if read just to one’s self?
- Compare lines 1-2 of each version in terms of how they depict Jesus introducing the parable. What do you notice about sentence construction and verbal moods?
- Line 4: How is the planting of the mustard seed understood to occur?
- Line 5: Where is the seed planted?
- Lines 5-6: Note how the awkwardness of the repetition of ἐπὶ τῆς γῆς in Mark is handled by Matthew and Luke.
- Lines 6,9: Obviously Luke is missing these details, but what difference does it make in the overall depiction or focus of the parable?
- Lines 7-8: Note how the awkwardness of the repetition of ὃς ὅταν σπαρῇ in Mark is handled by Matthew and Luke.
- Line 10: What is significant about the differences between Mt and Luke?
- Lines 11,13: What does Mark say about the branches that is not mentioned in Mt and Lk?  
How does this contribute to Mark’s overall depiction?
- Which version of the parable do you like best? Why?