

Chapter 4

THE SETTING AND METHOD OF JESUS' TEACHING

ON ONE OCCASION

1 And, again He began to teach beside the sea.

And, a throng – a great¹ *one* – had been gathered² before Him, so that He went into the³ boat to sit *in it* in the sea. And, the whole throng was⁴ on the land facing the sea.

2 And, He was teaching them many things by means of parables.

JESUS TOLD THE PARABLE ABOUT HEARING

And, He was saying to them in the Teaching *that is* His:

3 "Keep on hearing!

Look! The one who sows went out in order to sow.

4 And, it happened, as he sowed, on the one hand, some *seed* fell alongside the path. And, the birds came; and, they gobbled it up.

5 On the other hand⁵, other *seed* fell on stony *ground*, where it did not have much soil. And, immediately it sprang up; because, it had no depth of soil.

6 Now,⁶ when a sun had arisen,⁷ it was scorched. And, because it did not have a root, it was withered.

7 And, other *seed* fell into the thorns. And, the thorns grew up. And, they choked it. And, it yielded no crop.

8 And, other⁸ *seed* fell into the soil – the excellent *soil*. And, it was yielding a crop while springing up

¹ 99% of the Greek manuscripts, including the best line of transmission (f35) have 'great' here instead of the comparative adjective 'greater'

² 97% of the Greek manuscripts, including the best line of transmission (f35) have 'had been gathered' here instead of 'were being gathered'.

³ 99% of the Greek manuscripts, including the best line of transmission (f35) include the definite article 'the' here.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35) have a singular verb here instead of a plural verb.

⁵ 97.5% of the Greek manuscripts, including the best line of transmission (f35) have 'on the other hand' here, answering to 'on the one hand' in the previous verse, instead of 'and'

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35) have 'Now,' here, instead of 'And,'

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35) have the participial phrase 'a sun having arisen,' here, instead of a dependent clause 'when the sun arose,'

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35) have 'And, other' here instead of 'And, rather,'

and growing. And, it was producing –

➤ with⁹ thirtyfold *increase* and

➤ with¹⁰ sixtyfold *increase* and

➤ with¹¹ a hundredfold *increase*."

9 And, He was saying¹², "Let the one having¹³ ears to hear be hearing!"

JESUS EXPLAINED THE PURPOSE OF THE PARABLES

10 Now¹⁴, when it came to be *that they* were alone, the *ones* around Him – together with the Twelve – asked¹⁵ Him *about the parable*¹⁶.

11 And, He was speaking to them: "To you it has been lastingly given to know¹⁷ the Mystery of the Kingdom of the God¹⁸. Now, to those who are outside all things come by parables, ¹² so that **'those who are seeing might see and might not perceive, and those who are hearing might hear and might not understand; lest they might turn, and the moral failures¹⁹ be acquitted for them.'**"²⁰

JESUS EXPLAINED HOW IMPORTANT

THE PARABLE ABOUT HEARING IS

13 And, He says to them, "Do you not know the parable – *namely*, this *one*? And, how will you understand all the parables?

JESUS EXPLAINED THE PARABLE ABOUT HEARING

14 The one who is sowing sows the Word.

15 Now, these are the ones beside the path where the Word is being sown.

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35) have 'with' here instead of 'one,'

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35) have 'with' here instead of 'one,'

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35) have 'with' here instead of 'one,'

¹² 95% of the Greek manuscripts, including the best line of transmission (f35) do not add 'to them' here.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the one having' here instead of 'he who has'.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35) have 'Now' here instead of 'And'.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35) have 'asked' here instead of 'were asking'.

¹⁶ 97% of the Greek manuscripts, including the best line of transmission (f35) have 'the parable' here instead of 'the parables'.

¹⁷ 92% of the Greek manuscripts, including the best line of transmission (f35) include the infinitive 'to know' here. On the basis of 0.5% the NU omits it.

¹⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'has been lastingly given to know the Mystery' here instead of 'the Mystery has been lastingly given'.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35) include the words 'the moral failures' here.

²⁰ A reference to Isaiah 6:9-10

And, whenever they might hear, immediately the Satan²¹ comes and takes away the Word – *namely*, the *Word* that had been lastingly sown in the hearts *that are* theirs²².

16 And, these, in the same way²³, are the ones who are being sown on the stony ground, who, whenever they might hear the Word, immediately with joy they are receiving it.

17 And, they do not have a root in themselves. Rather, they are temporary. Then, when pressure or persecution comes on account of the Word, immediately they are caught in a deathtrap.

18 And, these²⁴ are the ones which are being sown²⁵ into the thorns: ²⁶ the ones who are hearing²⁷ the Word.

19 And,

- the Cares of the Age – *namely*, this²⁸ Age,
- the deceitfulness of the Riches, and
- the Desires for the other things,

entering in, are choking the Word. And, it becomes unfruitful.

20 And, these²⁹ are the ones having been sown on the soil – *namely*, the excellent *soil*: such as are hearing the Word.

And, they are taking *it* in. And, they are bearing fruit –

- with³⁰ thirtyfold *increase*; and
- with³¹ sixtyfold *increase*; and

➤ with³² a hundredfold *increase*.”

JESUS TOLD THE PARABLE OF THE LAMP

21 And, He was saying to them, “A lamp does not come in order that it might be placed under the *two-gallon* vessel or under the bed, *is it?* Is it not in order that it might be set upon the lampstand?

JESUS TOLD THE PARABLE OF HIDDEN THINGS

22 For, *there* is not a thing hidden which³³ might never³⁴ be revealed; nor does a concealed *thing* come to be except in order that it might come to end in a manifest *thing*.

23 If anyone has ears to hear, let him be hearing.”

JESUS TOLD THE PARABLE OF RETURNS

24 And, He was saying to them, “Be seeing *to* what you are hearing. By means of what measure you are measuring, it shall be measured out in turn³⁵ to you. And, it shall be lastingly set before you – *that is*, before the ones who are hearing³⁶.

25 For, whoever might have³⁷, it shall be given to him. And, the one who does not have, even what he has shall be taken away from him.”

JESUS TOLD THE PARABLE OF GROWTH

26 And, He was saying, “In this way the Kingdom of the God is as if ever³⁸ a man might cast the seed on the ground, 27 and might sleep, and might rise night and day, and the seed might sprout and might grow. How? He himself does not know. 28 For³⁹, automatically the ground yields a crop – first a blade, then a head, after that a full⁴⁰ grain in the head.

²¹ “Satan” is the transliteration of a Hebrew word which means ‘adversary’.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the hearts that are theirs’ here instead of ‘in them’.

²³ 97.6% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word translated as ‘in the same way’ here.

²⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘these’ here instead of ‘others’

²⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘these are’ here.

²⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), do not insert the words ‘these are’ here.

²⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the ones who are hearing’ here instead of ‘the ones having heard’

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘this’ here.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘these’ here instead of ‘those’

³⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘with’ here instead of ‘one,’.

³¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘with’ here instead of ‘one,’.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘with’ here instead of ‘one,’.

³³ 93% of the Greek manuscripts, including the best line of transmission (f35), include the relative pronoun ‘which’ here.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘in order that’ here.

³⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall be measured out in turn’ here instead of ‘shall be measured’.

³⁶ 98.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘the ones who are hearing’ here.

³⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘whoever might have’ here. On the basis of 2% the NU has ‘who has’.

³⁸ 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word translated as ‘if ever’ here.

³⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word, ‘For’ here.

⁴⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have a masculine accusative adjective to match the gender and case of the noun here instead of the feminine accusative adjective that the NU has.

29 Now, whenever the crop might allow ⁴¹, immediately he is sending out the sickle, because the harvest has lastingly come.”

JESUS TOLD THE PARABLE OF THE MUSTARD SEED

30 And, He was saying, “To what⁴² shall we liken⁴³ the Kingdom of the God? Or, with what sort of⁴⁴ parable might we parabolize⁴⁵ it⁴⁶?”

31 *It is* like a seed of mustard which, whenever it might be sown upon the ground, is⁴⁷ smaller than all⁴⁸ the seeds – *namely*, the ones sown on the ground.

32 And, whenever it is sown, it grows up and becomes greater than all the garden herbs.

And, it makes great branches, so that the birds of the Heaven are able to rest under the shade from it.”

JESUS ALWAYS TAUGHT IN PARABLES

33 And, with many such parables He was speaking the Word to them, as they were able to hear *it*.

34 Now, without a parable He was not speaking to them.

Now, in private He was explaining all things to the Disciples *that were* His⁴⁹.

JESUS CALMED A FURIOUS STORM

35 And, He says to them on that day, when evening had come, “Let us cross over to the other side.”

36 And, leaving the throng, they were taking Him along. Thus, He was in the large boat. Now⁵⁰, also other small boats⁵¹ were with Him.

⁴¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘For’ here.

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to what’ here instead of ‘how’.

⁴³ 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall we liken’ here instead of ‘might we liken’.

⁴⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘parable might we parabolize it’ here instead of ‘it a parable might lay out’.

⁴⁵ Since the Greek verb here is the verb form of the Greek noun for ‘parable’, this translator has invented a corresponding English verb.

⁴⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall we liken’ here instead of ‘might we liken’.

⁴⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘is’ here.

⁴⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘that all’ here instead of ‘which of all’.

⁴⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘that were His’ here instead of ‘His own’.

⁵⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now’ here.

⁵¹ 80% of the Greek manuscripts, including the best line of

37 And, furious storm of wind – a great *one!*⁵² – occurred.

Now, the⁵³ waves poured⁵⁴ into the large boat, so that it⁵⁵ was already being filled.

38 And, He, for His part, was on⁵⁶ the stern, sleeping on the pillow.

And, they are thoroughly rousing Him⁵⁷.

And, they are saying to Him, “Teacher, is it not a care to You that we are perishing?”

39 And, having been thoroughly roused, He rebuked the wind. And, He said to the sea, “Be quiet! Be lastingly muzzled!”

And, the wind ceased. And, a great calm occurred.

40 And, He said to them, “Why, craven ones, are you like this⁵⁸? How *is it that* you do not⁵⁹ have faith?”

41 And, they were frightened with great fear.

And, they were saying to one another, “Who, then, is this One, that both the wind and the sea hearken⁶⁰ ⁶¹ to Him?!”

transmission (f35), have ‘small boats’ here instead of ‘boats’

⁵² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘wind – a great one!’ here instead of ‘a great wind’.

⁵³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the’ here instead of ‘And, now,’

⁵⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘poured’ here instead of ‘were pouring’.

⁵⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘it’ here instead of ‘the large boat’.

⁵⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘on’ here instead of ‘in’.

⁵⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘they are thoroughly rousing Him’ here instead of ‘they are rousing Him’.

⁵⁸ 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘like this’ here.

⁵⁹ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have words that are translated as ‘How is it that you do not’ here instead of words that are translated as ‘How is it that you do not yet’.

⁶⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have a plural verb to correspond to the two subjects here. On the basis of 0.3% the NU has a singular verb.

⁶¹ The Greek verb which is here translated ‘hearken to’ is usually translated as ‘obey’. It would be literally translated ‘listen under’. One who obeys another person is first persuaded by the other and then responds accordingly. Notice that the ‘hearing under’ is prerequisite, as the English word ‘hearken’ suggests.