



## The Parable of the Mustard Seed in the Gospel of Mark 4:30-34

Patrisia Putri , Puput Puput , Ribka Wahyu Christiani , Sarmauli Sarmauli \*

Program Studi Pendidikan Agama Kristen, Jurusan Ilmu Pendidikan Kristen, Fakultas Keguruan dan Ilmu Pendidikan Kristen, Institut Agama Kristen Negeri Palangka Raya, Indonesia

✉ sarmauli@stakn-palangkaraya.ac.id

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**Abstract.** This study explores the concept of the Kingdom of Allah through the parable of the mustard seed in Mark 4:30-34, illustrating its growth from small beginnings to greatness. Using a qualitative method, the research examines how Mark's Gospel emphasizes faith, hope, and transformation. The Kingdom of Allah, as described in Romans 14:17, is about righteousness, peace, and joy through the Holy Spirit, bestowed upon those who surrender to divine guidance. Mark, though not named in the Gospel, is traditionally recognized as its author. He grew up in Jerusalem and was part of the first generation of Christians, collaborating with Paul, Barnabas, and Peter. The parable of the mustard seed highlights the potential for significant growth from something seemingly insignificant. This metaphor teaches that small faith can become powerful with proper nurturing. The study suggests that this parable encourages developing faith, fostering inclusivity, and striving for sustainable personal and community growth. The message remains relevant today, inspiring individuals to cultivate their faith and contribute positively to their communities.

**Keywords:** Kingdom of Allah, Gospel of Mark, Parable, Mustard Seed, Mark 4:30-34.

### 1. Introduction

Part of Jesus' teaching to his disciples about the Kingdom of Allah [1]. In this parable, Jesus describes the Kingdom of Allah as a farmer sowing mustard seeds. Although the seed was small when it was sown, when it grew, it became a large plant where the birds of the sky could take shelter in its shade [2]. This parable is Jesus teaching that the Kingdom of Allah will grow gradually, from small beginnings to something big and powerful [3]. This parable illustrates the process of the growth of the Kingdom of Allah in the hearts of people and in the world as a whole. It is part of Jesus' teaching to His disciples about the nature and work of the Kingdom of Allah [4]. The parable of the mustard seed is one of several parables given by Jesus to explain the nature and work of the kingdom of Allah. In this parable, Jesus used an image that was familiar to the farmers and his audience to illustrate the principles of the kingdom of Allah [3]. The mustard seed is a small seed that, when planted, grows into a large plant that provides shelter for the birds of the air.

In the context of the agrarian cultural background of that time, people would have understood that the process of plant growth takes time and patience. Similarly, with the kingdom of Allah, Jesus taught that although at times the growth may be slow and unseen, the kingdom of Allah will grow gradually and eventually reach its full glory and greatness [5], [6]. This parable also illustrates the uniqueness of Allah's kingdom which does not always conform to human expectations. While on the surface it may look simple or small, Allah's kingdom has great potential to influence and change the world. Thus, the parable of the mustard seed in Mark's gospel not only reflects the agrarian and cultural context of the time, but also highlights the essential qualities of the kingdom of Allah taught by Jesus Christ [7], [8]. Jesus' teaching to his disciples about the kingdom of Allah. Jesus also described the kingdom of Allah as a farmer sowing mustard seeds.

#### Article info

**Submitted:**  
2024-4-14

**Revised:**  
2024-5-23

**Accepted:**  
2024-6-01



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Although the seed was small when it was sown, when it grew, it became a large plant where the birds of the sky could take shelter in its shade. Jesus taught that the Kingdom of Allah will grow gradually, from a small beginning to something big and strong. This parable illustrates the process of the growth of the Kingdom of Allah in the hearts of people and in the world as a whole. It is part of Jesus' teaching to His disciples about the nature and work of the Kingdom of Allah [8]. One of several parables given by Jesus to explain the nature and work of the kingdom of Allah. In this parable, Jesus used images that were familiar to the farmers and his audience to illustrate the principles of the kingdom of Allah.

Mustard seeds are small seeds that when planted, grow into large plants that provide shelter for birds of the air. People will understand that the process of growing a plant takes time and patience. Similarly, with the kingdom of Allah, Jesus taught that although at times its growth may be slow and unseen, the kingdom of Allah will grow gradually and eventually reach its full glory and greatness. In addition, this parable also illustrates the uniqueness of Allah's kingdom which does not always conform to human expectations [9]. Although on the surface it may look simple or small, Allah kingdom has great potential to influence and change the world. The parable of the mustard seed in the Gospel of Mark not only reflects the agrarian and cultural context of the time, but also highlights the essential traits of the kingdom of Allah taught by Jesus Christ [10].

This research has far-reaching implications for knowing and serving Allah. The spiritual kingdom of Allah is the most powerful force on earth and in the world of the Spirit, because Allah's will flows with the power of the Holy Spirit, and His Spirit builds, transforms, and refreshes new life. In the context of Jesus as the Son of Allah, this prophecy shows that the kingdom of Allah is not built on material possessions or worldly desires. The atmosphere in this kingdom is full of joy, self-denial, and openness to divine power. This kingdom is not built on any evil forces that can defeat the kingdom of Allah, for it contains spiritual eternal life. Point out that the Kingdom of Allah is different from common knowledge, and people who know Jesus deeply have a broader understanding of the Kingdom of Allah. We can gain a better insight into the way Jesus described the Kingdom of Allah and how this teaching can be applied in today's spiritual and practical context.

This approach also helps us to see how the gospel message remains relevant and inspiring in our day-to-day faith journey. The Kingdom of Allah is not about food and drink, but about righteousness, peace and joy by "*Roh Kudus*" (Rm. 14:17). Righteousness and peace and joy are the fruits of the Spirit that Allah has bestowed on those who submit their lives to be led by the Holy Spirit. The apostle Paul states that these fruits of the Spirit have to do with the deepest sources of spiritual life, and this is the kingdom of Allah. In addition, the kingdom of Allah is the inheritance that Allah will give to His people when Christ comes in glory. "*Dan Raja itu ingin berkata kepada mereka yang di sebelah kanan-Nya: Mari, hai kamu yang diberkati oleh Bapa-Ku, terimalah Kerajaan yang telah disediakan bagimu sejak dunia dijadikan*" (Mat. 25:34) [11]. How is it possible that the kingdom of Allah was a spiritual reality at that time, but also a relic granted to Allah people at the second coming of Jesus Christ to the earth.

The Gospel of Mark is the oldest of the gospels and is therefore part of the first account of the life of Jesus Christ that has been made available to us. It is also possible that Mark was not the first person to write about the life of Jesus. There must have been others before him who attempted to tell the story of the life of Jesus Christ. However, the Gospel of Mark is arguably the oldest writing about the life of Jesus Christ that we have. The mustard seed is a seed that also has tremendous potential for life. Within this

seemingly insignificant, seemingly dead seed, there is life, and therefore it can give life to the creatures that eat it from rice, vegetables, and fruits. There are also people who can, and do, choose not to eat the meat. That's called vegetarianism. It starts small. The mustard seed is only one millimeter long.

However, when it is sown, it will grow into a mustard tree that can be approximately 3 meters tall or more than that. From 1 millimeter to 3,000 mm. The change can reach 3,000 times. That's just the crown, not to mention the root system in the soil. The mustard seed is very small. However, from something so small it can change drastically into a very large plant. Not only that, but interestingly, not only did the mustard seed become big, but also its branches were so shady that they could become a place for birds in the air. The mustard seed tree can also become an ecosystem in itself, where birds breed there. Not only does it become bigger, but more than that, it can become a blessing. So the purpose of this research is to explore the concept of the Kingdom of Allah as it appears in the story of the mustard seed in the Gospel of Mark, especially in Mark 4:30-34.

## 2. Result and Discussion

### 2.1 Understanding the Kingdom of Allah

The kingdom of Allah is not about food and drink, but about righteousness, peace and joy by "*Roh Kudus*" (Rm. 14:17). Righteousness and peace and joy are the fruits of the Spirit that Allah has bestowed on those who submit their lives to be led by the Holy Spirit. The apostle Paul states that these fruits of the Spirit have to do with the deepest sources of spiritual life, and this is the kingdom of Allah. In addition, the kingdom of Allah is the inheritance that Allah will give to His people when Christ comes in glory.. "*Dan Raja itu ingin berkata kepada mereka yang di sebelah kanan-Nya: Mari, hai kamu yang diberkati oleh Bapa-Ku, terimalah Kerajaan yang telah disediakan bagimu sejak dunia dijadikan*" (Mat. 25:34) [12]. How is it possible that the kingdom of Allah was a spiritual reality at that time, but also a relic granted to Allah's people at the second coming of Jesus Christ to the earth.

Among the four Gospels, this Gospel of Mark is the story that has the least amount of "*permulaan Injil tentang Yesus Kristus*" (Mr 1:1) [13]. While the author's name is not mentioned in the book itself (this applies to all the gospels), the church unanimously recognized John Mark as the author. He was raised in Jerusalem and belonged to the first generation of Christians (Acts 12:12). Mark had the rare and unique opportunity of being associated with the ministry of three NT apostles: Paul (Acts 13:1-13; Col 4:10; Phil 1:24) [14], Barnabas (Acts 15:39) and Peter (1Pet 5:13). According to this view of Papias (circa 130 A.D.), later church fathers in the second century, namely the gospel of Mark, had obtained the core of his gospel in connection with Peter . He wrote it in Rome for the Romans who believed in him. Although the date at which he wrote this gospel is uncertain, some scholars have dated it and the year to 50-60 A.D.; it was probably the first gospel written.

Around the 60s, people who we can say were trusted were seen as cruel by the surrounding community and there were also many who were tortured and even killed under the reign of Emperor Nero. That is according to local tradition, among the Christian martyrs who were in Rome are found in the book of the Apostle Peter and the book of the Apostle Paul. As a leader in the church precisely in Rome, John Mark was moved by the Holy Spirit to be able to write the gospel which was prophetic or pastoral impression of the time of torture. The purpose was to strengthen the foundation of our faith for the believers in Rome, and if necessary, to encourage them to remain faithful and suffer for

the sake of the gospel, by presenting to them in their lives day after day, the suffering, death and resurrection of Jesus Christ, the Lord their Allah. The Gospel of Mark is the oldest of the gospels and is therefore part of the first account of the life of Jesus Christ that has been made available to us [13]. It is also possible that Mark was not the first to write about the life of Jesus. There must have been others before him who attempted to tell the story of the life of Jesus Christ. However, the Gospel of Mark is arguably the oldest writing about the life of Jesus Christ that we have.

This parable also can actually emphasize us about a real love for others, divided by ethnic background and religion. Others, divided by ethnic background and religion. However, it can be said that as an allegorical method, all these parts contained in the parable are interpreted allegorically. In this parable are interpreted allegorically. The Samaritan had a benevolent nature similar to Allah; the usurpers to Satan; the lodging in the church; and the fragments of money and sacraments [8], [15]. And also, we can see this parable as a manifestation of the salvation brought by the Lord Jesus Christ from the bondage of Satan and the hopelessness of human life without Allah Himself. Without Allah Himself. Scientifically, this is clearly stated by the about the truth of a bible that is fundamental to us many people have repentance and acceptance of grace, love, and salvation through the interpretations and allegorical sermons. Mustard seeds are seeds that also have tremendous potential for life. Within this seemingly insignificant, seemingly dead seed, is life, and therefore can give life to creatures that eat it from rice, vegetables, and fruits. There are also people who can, and do, choose not to eat the meat. That's called vegetarianism. It starts small.

The mustard seed is only one millimeter length. However, when it is sown, it will grow into a mustard tree that can be approximately 3 meters tall or even more than that. From 1 millimeter to 3,000 mm. The change can reach 3,000 times. That's just the crown, not to mention the root system in the soil. The mustard seed is very small. However, from something so small it can change drastically into a very large plant [16], [17]. Not only that, but what's also interesting is that the mustard seed not only becomes big, but also its branches are so shady that they can become a place for birds in the air. The mustard seed tree can also become an ecosystem in itself, where birds breed there. Not only does it get bigger, but more than that, it can become a blessing.

## 2.2 Supporting Theories

Schreiner and Son give a strong indication that this concept of the kingdom of Allah in the Gospels can be the teaching of Jesus Christ which is closely related to salvation or Allah's great mission to save humanity from the slavery of sin. The beginning of the Lord Allah teaching about the kingdom of Allah can often be accompanied by an expression and call for repentance. The importance of the kingdom of Allah in the ministry and teaching of Jesus is also shown in the Gospel of Matthew 4:23 cf. 9:35 24:14; Lk. 4:43 [11]. There it is also acknowledged that Jesus Christ traveled throughout Galilee; Jesus taught in the temples of Allah and preached the Gospel to the Kingdom of Allah and was also able to eradicate all diseases and weaknesses among the nations. Schreiner stated, *"Pelayanan Yesus yang berada di Galilea ini terdiri dari beberapa sebuah pengajaran, kesembuhan, serta Injil yang diberitakan tentang sebuah kerajaan ini"*. Again, the connection between the new creation and the emerging kingdom is emphasized because the healing of every disease means that the old order has passed away.

The Gospel of Mark The priority of Mark: This theory also states that the Gospel of Mark was the first gospel to be written, and was also used as a source by Matthew and Luke in writing their gospels. This is also supported by several facts [17]:

- The Gospel of Mark is more concise than Matthew and Luke.

- Mark does not include some of the important stories that the Gospel of Matthew and the Gospel of Luke contain.
- The sequence of events in Mark's Gospel is similar to Matthew and Luke.

Paul Ricoeur's theory is that parable is an effective and powerful way to express a reality that is complex or difficult to understand and comprehend. He also sees parables as a form of language that is full of potential and rich in interpretation. John Calvin, the famous Protestant Reformation theologian, thought deeply about the growth of faith in the spiritual life. Although Calvin did not specifically address the topic of the mustard seed concept, his views on fellowship with Jesus Christ and the maintenance of the power of faith can be linked to it. Calvin also taught about divine election and predestination, highlighting Allah's role in initiating and sustaining one's faith. For Calvin, those who have been chosen by Allah himself will experience spiritual regeneration, where hard and unyielding hearts will be given a new heart that can accept and respond to the word of Allah. In this view according to Calvin, faith is the grace of Allah given to those chosen by him, and this faith can be maintained by Allah himself through his grace. Calvin also emphasized the importance of fellowship with Jesus Christ and attachment to Allah's word as the means to maintain that faith.

Karl Barth: Barth stated that he would also see the parable in the context of a theology of atonement, in which the growth of the Kingdom of Allah would occur through the saving work of Jesus Christ. For Barth, the mustard seed that grows into a large tree can be interpreted as the victory of Jesus Christ that brings growth in restoration for all of creation.

### 2.3 Relevance of the Kingdom of Allah

The Kingdom of Allah says that Allah is the primary mover and shaker. Man cannot discover or advance the Kingdom. The meaning of the Kingdom is more than just an invitation for human beings to love one another. It may even happen that the Kingdom very much stimulates human responses, but it is fundamentally a sovereign act of Allah. The Kingdom of Allah is not a matter of democracy, not even of human commentary. The kingdom itself is simply proclaimed as already existing; Allah has acted in the book of history. This emphasis on the theocentric aspect is a corrective to many anthropocentric (human-centered) interpretations of the mission and relevance of Jesus Christ. The social gospel, as described by its liberal advocates, does not sufficiently demonstrate the theocentric nature of the Kingdom to make its interpretation unacceptable. The Kingdom, which Jesus Christ could describe, makes great demands on His man (i.e. complete self-denial) and does not praise the man's selfhood. It is true that people prefer a teaching that requires them to build a Christian society by their own labor. But this is not only contrary to Jesus Christ's clear teaching of a Kingdom, it is also contrary to man's own experience.

The kingdom is dynamic, because what is theocentric and comes from Allah cannot experience weakness or lack of success. The kingdom was by no means an experiment, hence the arrival of the King no less. After Jesus Christ expelled the demons by the power of Allah, He described a form of the modern Kingdom in the form of a parable; in the Kingdom the stronger one can defeat the stronger one and is equipped with weapons in the book (Luke 11:20-22). This is a thought about the dynamic ministry of Jesus. The truly spiritual dimension of Jesus' mission can only be understood if His work is seen as an act of power and eliminating forms of Satanic power. This very important statement by Jesus after the return of the seventy disciples summarizes this dynamic aspect: "Aku melihat Iblis jatuh seperti kilat dari langit itu" (Luk 10:18). There is something very active about

the coming of the Kingdom in the ministry of Jesus Christ, which involves His entire work, especially the casting out of demons.

The messianic nature of the Kingdom is important to discuss because the messianic role of Jesus Christ can be ascertained and can also be linked to the proclamation of the Kingdom. This messianic emphasis is evident in Luke's account of the birth of Jesus Christ the Savior, when the angel announced about Jesus Christ that He would be called the Son of the Most High Allah, who would occupy the throne of David and whose Kingdom would have no end (Lk 1:32-33) [18]. In Zechariah's song the Messiah is referred to as "tanduk keselamatan bagi kita di dalam keturunan Daud, hambaNya itu" (Luk 1:69). In both cases it is the kingdom of David that is being thought of. It is essentially national in character. But in the preaching of John the Baptist there is a more specific link between the Messiah and the kingdom of Allah, although the name Messiah is not used; he only mentions "*the one who comes after me*" (Mt 3:11; Mk 1:7) [18]. Here we clearly see the supra-national nature of the One to come, who will act in judgment, with an axe and winnowing rod in His hand. To show the relationship of the Messiah to the Kingdom, it is not necessary to do more than notice the inseparable relationship between the Kingdom and the Son of Man, bearing in mind that by the Son of Man is meant the Messiah. This is especially true in relation to the future talk of the Son of Man.

#### 2.4 The Relevance of the Kingdom of Allah in the Gospel of Mark

According to many biblical exegetes, Mark is considered a pioneer in creating the "*jenis sastra*" a new text known as the gospel. The gospel, which was previously the good news of salvation delivered orally, now became a written text containing the words and works of Jesus. Before this time, Jesus was the bearer of the good news; now, He became the proclaimed. He himself is the good news. Characteristic of the literary genre "Injil" is written as "*riwayat hidup*" Jesus. It should be noted that Jesus' life story is not told as an event that happened in the past. In his narrative, Mark rarely uses past tense, but more often uses present tense. This style of writing reflects the faith belief that the Jesus whose life is told is the Jesus who continues to live in the church. Jesus, who once lived as a human being, now lives on in the word that is written and proclaimed, and in the Eucharist that is celebrated by the church. To say that Mark was the first to write a gospel does not mean that Mark started from scratch. The words and stories of Jesus' works had certainly been collected beforehand, both orally and in writing. Examples are the collection of five disputes from Galilee (Mk 2:1-3:6), the five disputes from Jerusalem (Mk 11:27-12:37), the collection of parables (Mk 4:1-34), and the collection of miracles (Mk 4:35-5:43) [8].

The geographical-chronological framework laid out by Mark was later followed by Matthew and Luke, and to some extent also by John. However, it must be noted that this geographical-chronological framework is not historical but Christological. The events recounted are not arranged in the order of place and time as they happened, but according to the faith understanding of the church represented by Mark. Of course, Mark did not just assemble these materials haphazardly. The traditional materials are connected by what is called *summaria* (summaries). Some summarizations are narrative (Mk 1:14-15; 1:32-34; 1:39; 1:45; 3:7-12; 6:30-34), and some are didactic (Mk 1:21-22; 2:1-2; 6:6b; 10:1) [4], [13]. These summaries connect one material to another so that the whole narrative appears as a whole. In this way, Mark does not only compose the life of Jesus as a historical narrative, but also as an expression of the living faith in the church, which continuously celebrates the presence of Jesus in word and sacrament.



## 2.5 Parable of the Mustard Seed

This parable can be seen as a picture of salvation brought by Allah from the bondage of Satan and the hopelessness of human life without Allah. Scientifically, this clearly speaks of the fundamental truth of the Bible for many people have repented and received the gift of salvation through these allegorical interpretations and sermons. Theologically, parables are often used in religious teachings to convey moral, spiritual or philosophical messages to adherents. In a religious context, parables are often used by religious teachers or spiritual leaders to illustrate life principles and religious teachings in a way that is more understandable to their followers [14], [19]. Theologically, parables serve the purpose of illustrating and explaining concepts that may be difficult to understand directly, as well as to trigger spiritual reflection and introspection in believers.

Mustard seeds have tremendous potential for life. Within the seemingly small and insignificant, even seemingly dead seed, there is life that can benefit the creatures that eat it, from rice to vegetables to fruits. Some people choose not to eat meat and become vegetarians, which is a particular life choice. A mustard seed that is only one millimeter long when sown can grow into a tree that is up to three meters tall. From one millimeter long to three thousand millimeters. This mustard seed can be interpreted as our faith in Him that continues to grow through our deeds of faith. Although small, that faith contains the greatness of Allah that is able to change reality from small to great.

In Mark 4:30-34, Jesus uses parables to describe the Kingdom of Allah. In verse 30, He introduces the parable of the Kingdom of Allah by using a question as an entry point [2]. Verse 31 highlights the comparison to a mustard seed, where Jesus compares the Kingdom of Allah to a mustard seed that is small when sown. Although very small at first, the mustard seed will grow into something big and beneficial in life. Verse 32 highlights that this parable also depicts the growth and development of the Kingdom of Allah from small to great, as well as the benefits to others, like the mustard seed tree that provides shelter for birds. Verse 33 shows that Jesus used various parables to teach about the Kingdom of Allah, tailored to the listeners' ability to understand. In verse 34, Jesus gives his disciples a more in-depth explanation of the parables, showing the importance of deep understanding for the disciples in understanding the teachings of the Kingdom of Allah. The details of the verses and their explanations can be seen in Table 1.

**Table 1 Verses in Mark and their Explanations**

Verse	Subject matter	Explanation	Ref
30	Parable as an entrance	Jesus used questions to introduce the parable of the Kingdom of Allah.	[20]
31	Comparison with mustard seeds	Jesus compared the Kingdom of Allah to a mustard seed that is small when sown.	[15]
31	Small start	A small mustard seed will grow into something big and useful in life.	[16]
32	Growing up big	This parable illustrates the growth and development of the Kingdom of Allah from small to large.	[17]
32	Benefits to others	The tree that grew from the mustard seed provided shelter for the birds, symbolizing the benefits of the Kingdom of Allah.	[6]
33	Teaching with many parables	Jesus used various parables to teach about the Kingdom of Allah according to the ability of the audience.	[14]
34	Special explanation to students	Jesus gave the disciples a deeper explanation of the parables.	[21]
34	Teaching core	Showing the importance of deep understanding for the disciples in understanding the teachings of the kingdom of Allah.	[18]

## 2.6 Application in Current Life

The parable of the mustard seed illustrates the process of the growth of the Kingdom of Allah in this world. The small mustard seed shows the humble and small beginning of the Kingdom of Allah, but its growth into a large tree shows the significant development of the Kingdom. Our faith, like a mustard seed, may seem small and simple at first. However, if given proper attention and care, it can grow and develop into something big and strong. This parable teaches us not to underestimate small beginnings when it comes to faith and spiritual growth. Instead, we should give sustained and diligent attention to developing our faith. Furthermore, this parable also illustrates the universality and inclusiveness of the Kingdom of Allah. Just as a large mustard tree provides a place for many birds to roost, so the Kingdom of Allah provides a place for all those who seek refuge and peace in it. This teaches us to accept all people regardless of their status or background, because the Kingdom of Allah is open to all who believe. In this context, the birds perched on the mustard tree symbolize the diversity of humanity who find refuge and home in Allah's Kingdom.

The parable of the mustard seed offers us comfort and hope. Despite its small and humble beginnings, our faith can grow and blossom into something big and powerful. This reflects the potential for transformation that exists in every individual who entrusts his or her life to Allah. Moreover, the Kingdom of Allah is an inclusive place for all who seek Him, affirming that no one is excluded from Allah's love and acceptance. In a world that is often divisive based on differences, this parable reminds us of the call to build communities that reflect Allah's universal love and acceptance. As such, this parable is not only about the growth of individual faith, but also about the development of communities that reflect Allah's Kingdom here on earth.

The following table illustrates the application of the mustard seed parable in today's life:

**Table 2 Current Life Applications of Mustard Seeds**

Parable Aspect	Application in Current Life	Ref.
Small start	It teaches us to appreciate and not underestimate humble beginnings in everything, including small endeavors, projects, and relationships.	[10]
Significant growth	Demonstrating the importance of consistent care and attention to faith, career, education, and relationships, which can result in great development.	[19]
Universality of the Kingdom of Allah	It reminds us to be inclusive and accepting of all people regardless of background, social status or culture.	[22]
Protection and Peace	It teaches us to create environments that provide protection and peace for everyone, such as safe and supportive communities.	[23]
Persevere in Development	Inspire us to keep trying and not give up, even if the results are not immediately visible, such as in children's education or self-development.	[4]
Love and Acceptance	Invites us to reflect Allah's love and acceptance in our daily interactions, by being friendly and understanding towards others.	[11]
Community Development	Encourage the building of communities based on values of love, cooperation, and mutual support, such as religious or social groups.	[13]
Transformation Potential	It reminds us of the potential for change and growth within each individual, and the importance of supporting others on their journey.	[17]

Table 2 outlines how the principles from the parable of the mustard seed can be applied in various aspects of life today, encouraging to develop faith, create inclusive environments, and work towards sustainable personal and community growth.



### 3. Conclusion

The kingdom of Allah is not about food or drink, but about righteousness, peace, and joy by the power of the Holy Spirit (Rom 14:17). This righteousness, peace, and joy are the fruits of Allah's Spirit bestowed upon those who surrender their lives to be led by the power of the Holy Spirit. The Gospel of Mark records "*permulaan Injil tentang Yesus Kristus*" (Mrk. 1:1) and although the author's name is not mentioned, early church tradition unanimously recognizes Mark as the author. Mark grew up in Jerusalem and belonged to the first generation of Christians (Acts 12:12). He had the rare opportunity to work together with three ministers of New Testament theology: Paul (Acts 13:1-13; Col 4:10; File 1:24), Barnabas (Acts 15:39), and Peter (1Pet 5:13).

The parable of the mustard seed, as recorded in Mark 4:30-34, emphasizes the small beginning of the Kingdom of Allah, its tremendous growth, inclusiveness, and the importance of faithful devotion in service to Him. The mustard seed, though seemingly insignificant and inanimate, has tremendous potential for life. The tiny seed contains life that can provide great benefits, such as rice, vegetables, and fruits. This teaches that faith, though small, can blossom into something big and powerful with proper care. The parable of the mustard seed can be applied in various aspects of life today, encouraging to develop faith, create inclusive environments, and work towards sustainable personal and community growth.

### 4. Declaration

**Author contributions and responsibilities** - The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

**Funding** - This research did not receive external funding.

**Availability of data and materials** - All data is available from the author.

**Competing interests** - The authors declare no competing interests.

**Did you use generative AI to write this manuscript?** - I do not use AI assistance in my manuscript.

**Declaration of generative AI and AI-assisted technologies in the writing process** - During the preparation of this work the author did not use AI to write, edit, or other things related to the manuscript.

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