

MATTHEW 13

NLET

JESUS SPOKE IN PARABLES FROM A BOAT

1 Now,¹ on the day – *that is*, that day – the Jesus, having come out from² the House, was sitting alongside the Sea. 2 And, throngs – great *ones* – were gathered to Him, so that He embarked into a boat to sit. And, all the throng lastingly stood on the sea-shore.

3 And, He spoke to them in parables – many of *them*³, saying:

JESUS SPOKE A PARABLE

ABOUT THE VARIOUS ONES WHO ARE HEARING THE WORD

“Look! The one who is sowing went out to sow!

4 And, while he was sowing, on the one hand, as for what *seed* fell alongside the road. also the birds came. And,⁴ they ate them up.

5 On the other hand, other *seed* fell upon the rocky *places*, where it was not having much soil. And, immediately it sprang up from *the ground*, because it did not have depth of soil.

6 Now, when *the* sun arose, it was scorched. And, because it did not have rooting, it was withered.

7 On another hand, other *seed* fell toward the thorny plants. And, the thorny plants sprang up; and, they completely strangled⁵ them.

8 On yet another hand, other *seed* fell upon the soil – *that is*, the good soil. And, it was producing a crop –

- which, on the one hand, was a hundred *times more*;
- which, on the other hand, was sixty *times more*;
- which, on another hand, was thirty *times more*.

9 Let the one who has ears to hear⁶ hear.

¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now,’ here.

² 97.7% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘from’ here.

³ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘in parables – many of them -’ here instead of ‘many in parables’.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘the birds came. And, here instead of ‘having come, the birds’.

JESUS EXPLAINS WHY HE SPOKE IN PARABLES

10 And, having come to *Him*, the disciples said to Him, “For what reason do You speak in parables to them?”

11 Now, the *Jesus*, responding, said to them, “Because, to you the *Divine Mysteries*⁷ of the Kingdom of the Heavens have been lastingly given to know.

Now, to these it has not been lastingly given.

12 For, whoever has, it shall be *freely* given to him. And, it shall be more than enough!

Now, whoever does not have, even what he has shall be lifted and taken away from him.

13 For this reason in parables I keep on speaking to them. Because, ones who keep on seeing do not keep on seeing; and, ones who keep on hearing do not keep on hearing; nor, do they keep on understanding.

14 And, with respect to them, the prophecy of Isaiah is being fulfilled, the one saying:

‘You shall hear a thing heard;

And, you shall by no means understand.

And, as ones who see, you shall see;

And, you shall by no means perceive!

15 For,

- **the heart of the People – *that is*, this people – has been made dull;**
- **and, with the ears with disgust they hear;**
- **and, they close the eyes *that are theirs*.**

Lest,

- **they might perceive with the eyes;**
- **and, with the ears they might hear;**
- **and, with the heart they might understand,**
- **and, they might turn around,**
- **and, I might heal⁸ them.”⁹**

16 Blessed are

- the eyes *that are YOURS*, because they keep on seeing, and

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘completely strangled’ here instead of a weaker verb ‘strangled’.

⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to hear’ here.

⁷ ‘Divine Mysteries’ – the word is translated as such because one important definition of this Greek word μυστήρια is: ‘secret revealed by God, i.e. religious or mystical truth’.

⁸ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘might heal’ (an aorist, subjunctive verb) here instead of ‘heal’ (a future indicative verb).

⁹ A reference to Isaiah 6:9-10

- the *pair of ears that are yours*, because it keeps on hearing¹⁰!

17 For, assuredly I say to you that many prophets and righteous *ones* set their hearts

- to see what you are seeing, and they did not see; and
- to hear what you are hearing, and they did not hear.

JESUS EXPLAINS THE PARABLE

ABOUT THOSE WHO ARE HEARING THE WORD

18 So then, you, *for your part*, hear the parable about the one who is sowing¹¹:

19 As *for* all who are hearing the Word of the Kingdom and who are not putting *it* together, the wicked one comes and snatches away the thing having been sown in the heart *that is* his.

This is the *one* having been sown alongside the road.

20 Now, *as for* the one who was sown upon the rocky places, this is the one who is hearing the Word. And, he immediately with joy receives it.

21 Now, he does not have a root with respect to himself. Rather, is *one who* lacks staying power.

Now, when tribulation or persecution comes about on account of the Word, immediately he is caught in a deathtrap.

22 Now, *as for* the one who was sown into the thorns, this the one who is hearing the Word. And, the concerns of the age – *that is*, this *one*¹² – *and the* deceitfulness of the Wealth crowds out the Word. And, he becomes unfruitful.

23 Now, *as for* the one having been sown upon the soil – *that is*, the good soil,¹³ this *one* is the one who keeps on hearing the Word and who is getting *it all* together – one who is bearing fruit and is bearing a *crop*

- which, on the one hand, *is* a hundred *times more*;

- which, on the other hand, *is* sixty *times more*;
- which, on another hand, *is* thirty *times more*.

JESUS SPOKE A PARABLE

ABOUT HYPOCRITS AMONG HIS DISCIPLES

24 He presented another parable before them, saying: “The Kingdom of the Heavens is comparable to a man who was sowing the good seed in the field *that was* his.

25 Now, while the people were sleeping, the enemy *that was* HIS came. And, he sowed¹⁴ darnel¹⁵ in the midst of the grain. And, he departed.

26 Now, when the field sprouted and bore a crop, then also the darnel was made apparent.

27 Now, having approached, the slaves of the household master said to him, ‘Lord, did you not sow good seed in the field *that is* yours? So then, from where does it have darnel?’

28 Now, he was saying to them, ‘An enemy, a man, did this.’

Now, the slaves said to him¹⁶, ‘So then, do you desire that we, having gone off, gather them together¹⁷?’

29 Now, he said¹⁸, ‘No! Lest, while bringing the darnel together, you might root out the grain at the same time with them!’

30 Leave both alone to grow together even to¹⁹ the harvest.

And, at *the* time of the harvest I shall say to the reapers, ‘Bring the darnel together first. And, bind them together into bundles to burn them up. Then, gather together the grain into the storehouse *that is* mine.’”

JESUS TOLD A PARABLE

ABOUT GROWTH OF THE KINGDOM OF THE HEAVENS

31 He set another parable before them, saying:

¹⁰ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘it keeps on hearing!’ (a present, singular verb) here instead of ‘they shall hear’ (a future, plural verb).

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘one who is sowing’ (a present participle) here instead of ‘one who was sowing’ (an aorist participle).

¹² 99.8% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as ‘that is, this age’ here. On the basis of three manuscripts (X, B and D) the NU omits it.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the soil – *that is*, the good soil here instead of ‘the good soil’.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘sowed’ here instead of ‘sowed afterward’.

¹⁵ ‘darnel’ – likely, this is a look-alike weed that grows in wheat fields.

¹⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘said to him’ here instead of ‘to him said’ (with a different verb).

¹⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall we gather ... together’ (a future indicative verb) here instead of ‘should we gather ... together’ (an aorist subjunctive verb).

¹⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘he said’ (an aorist verb) here instead of ‘he says’ (a present tense verb).

¹⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have a preposition meaning ‘even to’ here instead a conjunction meaning ‘until’.

“The Kingdom of the Heavens is similar to a seed of mustard ³² which, having taken, a man sowed in the field *that was his* which, on the one hand, it is smaller than all²⁰ the seeds; but, on the other hand, whenever it might grow, it is greater than all of the garden plants. And, it becomes a tree, with the result that the birds of the heaven come and nest in the branches of it.

JESUS SPOKE A PARABLE ABOUT

THE Pervasiveness OF THE KINGDOM OF THE HEAVENS

³³ He spoke another parable to them:

“The Kingdom of the Heavens is similar to yeast, which, having taken, a woman hid²¹ in wheat meal – sata²², three of them! – until the whole is leavened.”

JESUS FULFILLED PROPHECY BY SPEAKING IN PARABLES

³⁴ The Jesus spoke these things – all of them – to the throngs. And, without a parable He was not²³ speaking to them, ³⁵ in such a manner that the utterance by agency of the Prophet might be fulfilled, saying, “**In parables I shall open the mouth that is Mine. I shall discharge things having been lastingly hidden from the foundation of a Created Order**”²⁴”²⁵

JESUS EXPLAINS

THE PARABLE ABOUT HYPOCRITS AMONG HIS DISCIPLES

³⁶ Then, having dismissed the throngs, the Jesus²⁶ went into the House.

And, the disciples *that were His* came to Him, saying, “Tell us clearly²⁷ the parable of the darnel of the field.”

³⁷ The Jesus, responding, said to them²⁸:

- “The one who is sowing the good seed is the Son of the Man.
- ³⁸ The field is the Created Order.

²⁰ 30% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘of all’ here.

²¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘hid’ here instead of ‘hid in’ (which makes the following preposition redundant).

²² ‘sata’ – a transliteration of the plural Greek noun σάτα, each of which is a dry measure of about 12 U.S. dry quarts.

²³ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘not’ here instead of ‘none’.

²⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘of a created order’ here. On the basis of one manuscript (B) the NU omits it.

²⁵ A reference to Psalm 78:2

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ as the subject of this sentence. On the basis of three manuscripts (X, B and D) the NU omits them.

²⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘tell clearly’ here instead of another verb with the same root but with a prefix meaning practically the same

- Now, as for the good seed, these are the Sons of the Kingdom.
- Now, the darnel are the sons of the Wicked One.
- ³⁹ Now, the enemy, the one who sowed them, is the Devil.
- Now, the harvest is the Consummation of the²⁹ Age.
- Now, the harvesters are angels.

⁴⁰ So then, just as the darnel was brought together and with fire was burned³⁰, in the same way it shall be at the consummation of the Age – *namey*, this Age³¹.

⁴¹ The Son of the Man shall dispatch the angels *that are His*. And, they shall bring together out of the Kingdom *that is His* all the *spiritual* death-trappers and the ones who kept on doing the lawless *things*. ⁴² And, they shall throw them into the Furnace of the Fire. There there shall be the Weeping and the Gnashing of the Teeth.

⁴³ Then, the righteous *ones* shall shine as the Sun in the Kingdom of the Father *that is theirs*.

Let the one who has ears to hear³² hear.

JESUS TELLS TWO PARABLES

ABOUT THE RESPONSE OF HIS DISCIPLES

TO THE VALUE OF HIS KINGDOM TO THEM

⁴⁴ Again,³³ the Kingdom of the Heavens is similar to a treasure having been lastingly hidden in the field which, having found, a man hid. And, springing from the joy *that is his*, he goes and sells all what he has. And, he buys the field – *namely*, that one.

⁴⁵ Again,³⁴ the Kingdom of the Heavens is similar to a man – *that is*, a merchant – who is seeking beautiful

thing - ‘state plainly’.

²⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘to them’ here.

²⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘was burned’ here instead of ‘was burned up’.

³¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as ‘that is, this age’ here. On the basis of three manuscripts (X, B and D) the NU omits it.

³² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to hear’ here. On the basis of two manuscripts (X and B) the NU omits it.

³³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘Again,’ here.

³⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘Again,’ here.

pearls, ⁴⁶ who, having found³⁵ one very costly pearl, having gone away, lastingly sold all what had. And, he bought it.

JESUS TELLS A PARABLE
ABOUT THE SEPARATION OF PEOPLE
AT THE CONSUMMATION OF THE AGE

⁴⁷ Again,³⁶ the Kingdom of the Heavens is similar to a large dragnet which has been cast into the sea and has gathered together every kind of sea creature, ⁴⁸ which, when it was filled, having been drawn up upon the beach. And, having sat down, they collect the good ones into buckets. Now, they throw the bad ones out.

⁴⁹ In the same way it shall be in the Consummation of the Age. The angels shall go out. And, they shall separate the wicked ones from the midst of the righteous ones. ⁵⁰ And, they shall throw them into the furnace of the Fire. There there shall be the Weeping and the Gnashing of the Teeth.

⁵¹ The Jesus says to them,³⁷ "Have you understood these things – *that is*, all of them?"

They are saying to Him, "Yes, Lord"³⁸

JESUS ILLUSTRATES
THE BLESSING THAT DISCIPLED SCRIBES MIGHT BE

⁵² Now, the Jesus said to them, "For this reason, every scribe, having been discipled into the Kingdom³⁹ of the Heavens, is similar to a man – *that is*, a master of a household – who is pulling out from the treasure *that is* his fresh new things and venerable old things.

JESUS IS REJECTED BY THE PEOPLE OF HIS HOMETOWN

⁵³ Now, it came about, when the Jesus completed the parables – *that is*, these, He moved from there.

⁵⁴ And, having come into the hometown *that was* His, He taught them in the synagogue *that was* theirs, with the result that they were astounded and said, "From where is the wisdom – *that is*, this wisdom – and the miracles?

⁵⁵ Is this One not the son of the carpenter? Is not the mother *that is* His said to be Mary and the brothers *that*

are His said to be Jacob⁴⁰, and Joses⁴¹, and Simon, and Judas? And, are not the sisters *that are* His all facing us?

So then, from where to this *are* these things – ALL of them?"

⁵⁷ And, they were caught in a deathtrap in connection with Him.

Now the Jesus said to them, "A prophet is NOT without honor except in the hometown *that is* his⁴² and in the home *that is* his!"

⁵⁸ And, He did not do there miracles – *that is*, many of them – on account of the unbelief *that was* theirs.

³⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'who, having found,...' here. On the basis of three manuscripts (X, B, and (D)) the NU have 'Now, having found, ...'.

³⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the adverb 'Again,' here.

³⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words 'The Jesus says to them,' here.

³⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word 'Lord' here.

³⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'into the Kingdom' (a prepositional phrase) here instead of 'with respect to the Kingdom' (a dative noun of respect).

⁴⁰ 'Jacob' – a transliteration of the name Ἰάκωβος.

⁴¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'Joses' here instead of 'Joseph'.

⁴² 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is his' here. On the basis of two manuscripts (B and (D)) the NU omits it.