

**Parables of the Kingdom**  
*A colometric-concordant translation<sup>1</sup>*

**Matthew 13:1-23**

<sup>1</sup> *That same day, going out of the house,*  
*Jesus sits down beside the sea;*  
<sup>2</sup> *and so many crowds are gathering about him,*  
*that he gets into a ship to sit down*  
*and the whole crowd stands on the beach;*  
<sup>3a</sup> *and he tells them many things in parables, saying:*



<sup>3b</sup> See! a sower goes out to sow.  
<sup>4</sup> And while he is sowing some falls beside the road  
and the birds come and they eat it up.  
<sup>5</sup> And some falls on the rocky ground, where it has not much earth,  
and immediately it springs up, since it has no depth of earth;  
<sup>6</sup> yet, when the sun rises, it is scorched,  
and, because it has no root, it dries up.  
<sup>7</sup> And some falls among the thistles, *[cf. Job 31:40]*  
and the thistles come up and choke it.  
<sup>8</sup> And some falls on the good earth  
and it gives fruit,  
some hundredfold, some sixty, some thirty.  
<sup>9</sup> Anyone who has ears, should hear!



<sup>10</sup> And coming to him the students say:  
Why do you tell them parables?  
<sup>11</sup> And he answers them, saying:  
Because it is given to you  
to know the mysteries of the kingdom of heaven,  
yet, it is not given to them;  
<sup>12</sup> for to the one who has, will be given,  
and he will have an abundance,  
yet, from the one who has not,  
also what he has will be taken away.  
<sup>13</sup> This is why I tell them parables:  
because seeing they do not see, *[cf. Jer. 5:21]*  
and hearing they do not hear, nor understand;

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<sup>1</sup> This is based on the work of F.H. Breukelman, *Bijbelse theologie. I,1 Schrift-lezing*. Een verhandeling over de kolometrische weergave van bijbelse teksten als hulp bij het lezen en als grondslag voor de exegese (Kampen: Kok, 1980) – probably a good reason to learn Dutch. Some information about colometry, as distinguished from stichometry, in classical texts was already in the *Encyclopædia Britannica*, 11<sup>th</sup> Edition (1910 pass.), now on [Wikipedia](#). More can be found in: Bruce M. Metzger, *Manuscripts Of The Greek Bible. An Introduction to Greek Palæography* (New York: Oxford University Press, 1981), which is on [Google Books](#) now.

14 and in them is fully completed the prophecy of Isaiah, which says:  
*indeed you will hear, but not perceive clearly,* [= Isa. 6:9]  
*indeed you will look, but not see –*  
15 *for these people's heart has been made fat* [= Isa. 6:10]  
*and with [their] ears they can barely hear*  
*and their eyes they have closed;*  
*lest they would see with [their] eyes*  
*and with their ears hear*  
*and with their heart perceive clearly*  
*and turn back, that I would cure them.*  
16 Happy are your eyes because they look, [cf. Isa. 52:10]  
and your ears because they hear;  
17 for sure, I say to you,  
many prophets and righteous [people] longed  
to see what you look [at], but they have not seen it,  
and to hear what you hear, but they have not heard it.



18 You then hear the parable of the sower.  
19 When anyone hears the word of the kingdom and does not understand it,  
the evil one will come and snatch away what is sown in his heart –  
this is what is sown beside the road.  
20 As for what is sown on the rocky ground,  
this is the one who is hearing the word  
and immediately receives it with joy,  
21 yet, he has no root in himself and he is transitory,  
and when oppression or persecution happen,  
immediately he stumbles;  
22 As for what is sown among the thistles,  
this is the one who is hearing the word  
and the concerns of the world and the lure of wealth choke the word  
and it becomes unfruitful.  
23 As for what is sown on the good earth,  
this is the one who is hearing the word  
and understands it and makes it work,  
some hundredfold, some sixty, some thirty.



### Matthew 13:24-53

24 Another parable he puts before them, saying:  
The kingdom of heaven is like a man sowing good seed in his field;  
25 yet, when this man is sleeping his enemy comes  
and he sows darnel all among the wheat and goes away;  
26 and when the plant comes up and makes fruit,  
then also the darnel appears;  
27 and going to the master of the house the servants say to him,  
'Lord, did you not sow good seed in your field?'

28 Then, from where did it get darnel?  
and he responds to them,  
'Some hostile man<sup>2</sup> did this';  
and the servants say to him,  
29 'Then, do you want us to go out and collect them?'  
and he responds,  
'No – lest, while collecting the darnel,  
30 you would pull out the wheat together with it;  
you must leave both alone<sup>3</sup> to grow together until the harvest,  
and at the time of the harvest I will say to the harvesters,  
"First you must collect the darnel and bind it in bundles to be burned,  
but the wheat you must gather in my barn."

❖  
31 Another parable he puts before them, saying:  
The kingdom of heaven is like to a mustard grain  
that a man sowed in his field;  
32 although it is smaller than all the seeds,  
when fully grown it is larger than all vegetables and becomes a tree,  
so that all *the birds of the heaven camp in its branches.* [= Ps. 103:12; cf.

❖  
33 Another parable he tells them: The kingdom of heaven is like to leaven  
that a woman has taken and conceals in three measures of flour  
until all of it is leavened. [Ezek. 17:23; Dan. 4:12]

❖  
34 All these things Jesus says in parables to the crowds  
and without parables he says nothing to them,  
35 in order to complete what was said by the prophet, with the words:  
*I will open my mouth* [= Ps. 78:2]  
*and I will utter<sup>4</sup> what was hidden since the foundation [of the world].*

36 Then, having left the crowd, Jesus goes into the house  
and his followers come to him, saying,  
'Explain to us the parable of the darnel in the field';  
37 and he answers them, saying,  
'The one sowing the good seed is the son of man,  
38 and the field is the world,  
and the good seed: these are the sons of the kingdom,  
and the darnel: they are the sons of the evil one,  
39 and the enemy who sowed them is the slanderer,  
and the harvest is the end of time,  
and the harvesters are messengers;  
40 just as the darnel is collected and burned with fire,  
so it will be at the end of time:  
41 the son of man will send his messengers,

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<sup>2</sup> Or: enemy.

<sup>3</sup> Or: allow.

<sup>4</sup> Or: spit out.

and he will collect out of his kingdom all stumbling-blocks  
 and those who do lawlessness,  
 42 and *he will throw them into the furnace of fire* – [ = Dan. 3:6]  
 in that place will be weeping and gnashing of teeth –  
 43 then the righteous will be radiant as the sun in the kingdom of their father. [cf.  
 Anyone who has ears, should hear!'] Judg. 5:31; 2 Sam.  
 23:3f; Dan. 12:3]

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 44 The kingdom of heaven is like to a treasure hidden in the field, [cf. Prov. 2:4]  
 which a man, on finding it, hides,  
 and in his joy he goes away and trades all he has and buys that field.

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 45 Again, the kingdom of heaven is like to a travelling man seeking fine pearls;  
 46 and, having found one pearl of great value,  
 he goes away and sells all he has and buys it.

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 47 Again, the kingdom of heaven is like to a dragnet thrown into the sea  
 and it gathers fish of every kind; [cf. Hab. 1:14f]  
 48 which, when it is completely filled, is dragged upon the beach,  
 and, sitting down, they collect the good ones in baskets,  
 but the rotten ones they throw out.

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 49 This is how it will be at the end of time:  
 the messengers will go forth and separate the evil ones [cf. Ps. 1:5]  
 out of the midst of the righteous ones;  
 50 and *he will throw them into the furnace of fire* – [ = Dan. 3:6]  
 there will be weeping and gnashing of teeth.

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 51 Do you understand all this?  
 They say to him, 'Yes.'  
 52 And he says to them,  
 'Therefore, every scribe  
 who has become a follower of the kingdom of heaven  
 is like to a man, a master of the house,  
 who throws out of his treasure new and old.'

❖  
 53 *And it happens, when Jesus ends these parables, that he departs from there.*  
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