

# Matthew 13

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(Peter Lok) 駱沅祺

[lokpeter@outlook.com](mailto:lokpeter@outlook.com)

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## Matthew 13

Question: He who has ears to hear, he should listen : How should it be interpreted

Mt 11:14 If you will, John is the Elijah who will come. 15 Whoever has ears, let him hear.

Mark 4:3-9 3 "Hear! And one of the sowers went out to sow seeds. 4 And it came to pass, as he sown, that some fell by the wayside, and the birds came and devoured them. 5 And some fell on the ground of shallow stones, and the soil was not deep, but the sprouts were the fastest: 6 and the sun came out and dried up, because there was no root, and they withered. 7 And some fell among thorns, and the thorns grew up, and choked it, and it did not bear fruit. 8 And some fell into good ground, and they grew, and brought fruit thirtyfold, sixtyfold, and a hundredfold. 9 And he said, He that hath ears to hear, let him hear

But some of the people who were there to hear Him at the time didn't really listen, and they didn't really understand or accept what Jesus was saying. Therefore Jesus distinguishes between those who hear and those who do not, let them hear."

Jesus came to earth to help them understand the truth, and at the same time to judge those who did not listen to the truth. When God speaks, His words are salvation for some and judgment for others.

There are also eight times in the book of Revelation when the words are essentially the same, saying, "Everyone who has ears, let him hear." (Rev. 2:7, 11, 17, 29; iii. 6, 13, 22; xiii. 9) Seven of them are the Holy Spirit telling John to write to the seven churches at the end of his words; What the Holy Spirit says is so important that everyone should listen to it. The last time is that in the last days, when the beast fights with the saints, and the saints have to keep faith and patience, and of course it is very important to listen.

Revelation 22:20 says, "Yes, I am coming soon." The Lord's return is a good expectation for believers. Believers should look forward to the Lord's return; The Lord will surely return, so we must always be ready to see Him at any time, and "having ears to hear" is to wake us up to hear the Lord and to be ready.

He who has ears to hear, let him hear; There are many voices in the world that we can hear, and many people do not hear what they ought to hear, and reject the gospel. Take the teachings of the Bible as if they were not heard. If you can't really hear Jesus' message, you can't take root in your heart, you can't last long, and it's easy to give up when you encounter trouble or persecution. And what can really enter the heart of people is that the hearer can listen attentively and be able to discern false speech, and the mystery of the kingdom of God is a spiritual thing, and those who have a spiritual ear will soon hear and understand it.

There are 13 chapters of Ma Dafu

In verses 1 through 23, the Lord Jesus gave seven parables:

Parable of the Sower: The four kinds of land are the four different hearts of man. It was the same people who sowed, and the seed that was sown was the same word of God, but because people received the word of God with different hearts and attitudes, they sowed seeds by the wayside, and the birds came and ate it all. It confirms the fact that Satan has been at work in the invisible spiritual realm. Every time the Word of God and the seed of God were sown, the birds came and ate it all. If we are not vigilant and serious, we will not be able to keep a lot of blessings and blessings.

Sowing in a shallow stone field: "The soil is not deep, but the sprouts are the fastest; As soon as the sun rose and he was afflicted and persecuted for the Word, he immediately fell. Our acceptance of God's Word is very superficial, and the impact of God's Word on us is very superficial and temporary, and when persecution comes, we will stumble.

Sowing it among thorns, and when it was said that the thorns grew up, they choked the seed. When a man hears the word, he comes in with the cares of the world, and the deceitfulness of riches, and other lusts, and chokes the word, and it cannot bear fruit." When a man hears the sermon and walks away, he is choked with the thoughts, riches, and pleasures of this life, and he does not bear full fruit." The last sentence: "It will not bear fruit."

Grains come."

Sow in good ground, so that it grows up and bears fruit, that it may be gathered by God in a barn, and receive it for eternity and for eternity. This is our challenge and our reminder.

12 And to all that is added to him, that he may have more, and whoever has not shall be taken away from him, even what he has. This means that people who already know the gospel of the kingdom of heaven can understand the power of the gospel more from God, receive the gospel, and do not know the truth of the kingdom of heaven, and God will take away what he has heard.

Verse 13, neither can you see, nor hear, nor understand. It means that once the human heart is occupied by good things, it cannot hear God's voice. The results of a person's life are produced by the heart. Therefore we are to guard our hearts above all else. We must always think, what occupies my heart?

Verse 16, Blessed are your eyes, because they see; Blessed are your ears, because they hear.

In verses 24-30, Jesus told his disciples in the parable of the wheat and the weeds, "The kingdom of heaven is like a man who sows good seeds in a field, and when they are sleeping, an enemy comes,

scatters weeds in the wheat, and leaves." Good wheat is strong and courageous, but it is more perseverant in keeping the truth for the presiding officer, and not stumbling over sin. In this world, the true and the false are very confusing. It is only at the end of the world that God will send angels to clean up the mess. Believers remain clean, separated from sin, and always on the alert from being haunted by weeds.

The kingdom of heaven is like a net cast into the sea, and at the end of the age the angels will separate the righteous from the wicked. As disciples of the kingdom of heaven, since we understand that Jesus is the Messiah, we should preach such a gospel message.

The kingdom of heaven is like a grain of mustard seed, which some people take and plant in the field. For it was the least of a hundred species, but when it grew up, it was greater than every herb, and became a tree, and the birds of heaven came and rested in its branches.

The kingdom of heaven is like leaven, and the Lord Jesus has repeatedly reminded us that before the kingdom of God is realized, believers are not perfect, and may be affected by all kinds of sin and false teachings, and there are even people who claim to preach in the name of the Lord, but the Lord never knows. Therefore, believers should always receive the light of the Holy Spirit, understand the truth of the Bible, and not stumble because of false love and false piety. In order to be the elite soldier of the Lord in a generation where the truth is confused and black and white are difficult to distinguish. Mustard seeds and leaven are originally small or even inconspicuous things, but they will grow dozens or hundreds of times. When we commit ourselves to discipleship, we may feel small and insignificant in the kingdom of God. But if we are willing to be completely obedient, working with God in God's ministry often leads to results beyond human imagination.

We prayed together,

Abba Father, help us to remove the hearts and minds that occupy us, that you don't like. Help us so that our lives can grow and be renewed often. May the world know you. Bless us, bless your words, let them fall in good ground, and those who have ears to hear, let them hear! Open the ears of our hearts to hear you speak to me today.

In Jesus' name we pray, amen.

Matthew 13

### **Jesus Teaches in Parables**

**13** That same day Jesus went out of the house and was sitting beside the sea [of Galilee]. <sup>2</sup> But such large crowds gathered around Him that He got into a boat and sat there [positioning Himself as a teacher], while the whole crowd stood on the shore.

<sup>3</sup> He told them many things in <sup>[a]</sup>parables, saying, "Listen carefully: a sower went out to sow [seed in his field]; <sup>4</sup> and as he sowed, some *seed* fell beside the road [between the fields], and the birds came and ate it. <sup>5</sup> Other seed fell on rocky ground, where they did not have much soil; and at once they sprang up because they had no depth of soil. <sup>6</sup> But when the sun rose, they were scorched; and because they had no root, they withered away. <sup>7</sup> Other seed fell among thorns, and thorns came up and choked them out. <sup>8</sup> Other seed fell on good soil and yielded grain, some a hundred times as much [as was sown], some sixty [times as much], and some thirty. <sup>9</sup> He who has ears [to hear], let him hear *and* heed My words."

## An Explanation

<sup>10</sup> Then the disciples came to Him and asked, “Why do You speak to the crowds in parables?” <sup>11</sup> Jesus replied to them, “To you it has been granted to know the <sup>[b]</sup>mysteries of the kingdom of heaven, but to them it has not been granted. <sup>12</sup> For whoever has [spiritual wisdom because he is receptive to God’s word], to him *more* will be given, and he will be richly *and* abundantly supplied; but whoever does not have [spiritual wisdom because he has devalued God’s word], even what he has will be taken away from him. <sup>13</sup> This is the reason I speak to the crowds in parables: because while [having the power of] seeing they do not see, and while [having the power of] hearing they do not hear, nor do they understand *and* grasp [spiritual things]. <sup>14</sup> In them the prophecy of Isaiah is being fulfilled, which says,

‘You will hear *and* keep on hearing, but never understand;  
And you will look *and* keep on looking, but never comprehend;  
<sup>15</sup>

For this nation’s heart has grown hard,  
And with their ears they hardly hear,  
And they have [tightly] closed their eyes,  
Otherwise they would see with their eyes,  
And hear with their ears,  
And understand with their heart, and turn [to Me]  
And I would heal them [spiritually].’

<sup>16</sup> But blessed [spiritually aware, and favored by God] are your eyes, because they see; and your ears, because they hear. <sup>17</sup> I assure you *and* most solemnly say to you, many prophets and righteous men [who were honorable and in right standing with God] longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

## The Sower Explained

<sup>18</sup> “Listen then to the [meaning of the] parable of the sower: <sup>19</sup> When anyone hears the word of the kingdom [regarding salvation] and does not understand *and* grasp it, the evil one comes and snatches away what was sown in his heart. This is the one on whom seed was sown beside the road. <sup>20</sup> The one on whom seed was sown on rocky ground, this is the one who hears the word and at once welcomes it with joy; <sup>21</sup> yet he has no [substantial] root in himself, but is only temporary, and when pressure or persecution comes because of the word, immediately he stumbles *and* falls away [abandoning the One who is the source of salvation]. <sup>22</sup> And the one on whom seed was sown among thorns, this is the one who hears the word, but the worries *and* distractions of the world and the deceitfulness [the superficial pleasures and delight] of riches choke the word, and it yields no fruit. <sup>23</sup> And the one on whom seed was sown on the good soil, this is the one who hears the word and understands *and* grasps it; he indeed bears fruit and yields, some a hundred times [as much as was sown], some sixty [times as much], and some thirty.”

## Weeds among Wheat

<sup>24</sup> Jesus gave them another parable [to consider], saying, “The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But while his men were sleeping, his enemy came and sowed <sup>[c]</sup>weeds [resembling wheat] among the wheat, and went away. <sup>26</sup> So when the plants sprouted and formed grain, the weeds appeared also. <sup>27</sup> The servants of the owner came to him and said, ‘Sir, did you not sow good seed in your field? Then how does it have weeds in it?’ <sup>28</sup> He replied to them, ‘An enemy has done this.’ The servants asked him, ‘Then do you want us to go and pull them out?’ <sup>29</sup> But he said, ‘No; because as you pull out the weeds, you may uproot the wheat with them. <sup>30</sup> Let them grow together

until the harvest; and at harvest time I will tell the reapers, “First gather the weeds and tie them in bundles to be burned; but gather the wheat into my barn.””

### **The Mustard Seed**

<sup>31</sup> He gave them another parable [to consider], saying, “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; <sup>32</sup> and of all the seeds [planted in the region] it is the smallest, but when it has grown it is the largest of the garden herbs and becomes a tree, so that the birds of the air find shelter in its branches.”

### **The Leaven**

<sup>33</sup> He told them another parable, “The kingdom of heaven is like [d]leaven, which a woman took and worked into three [e]measures of flour until all of it was leavened.”

<sup>34</sup> All these things Jesus said to the crowds in parables, and He said nothing to them without [using] a parable. <sup>35</sup> *This was* to fulfill what was spoken by the prophet:

“I will open My mouth in parables;

I will utter things [unknown and unattainable] that have been hidden [from mankind] since the foundation of the world.”

### **The Weeds Explained**

<sup>36</sup> Then He left the crowds and went into the house. And His disciples came to Him saying, “Explain [clearly] to us the parable of the weeds in the field.” <sup>37</sup> He answered, “The one who sows the good seed is the Son of Man, <sup>38</sup> and the field is the world; and [as for] the good seed, these are the sons of the kingdom; and the weeds are the sons of the evil *one*; <sup>39</sup> and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. <sup>40</sup> So just as the weeds are gathered up and burned in the fire, so will it be at the end of the age. <sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend [those things by which people are led into sin], and all who practice evil [leading others into sin], <sup>42</sup> and will throw them into the furnace of fire; in that place there will be weeping [over sorrow and pain] and grinding of teeth [over distress and anger]. <sup>43</sup> Then the righteous [those who seek the will of God] will shine forth [radiating the new life] like the sun in the kingdom of their Father. He who has ears [to hear], let him hear *and* heed My words.

### **Hidden Treasure**

<sup>44</sup> “The kingdom of heaven is like a [very precious] treasure hidden in a field, which a man found and hid again; then in his joy he goes and sells all he has and buys that field [securing the treasure for himself].

### **A Costly Pearl**

<sup>45</sup> “Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it.

### **A Dragnet**

<sup>47</sup> “Again, the kingdom of heaven is like a dragnet which was lowered into the sea, and gathered *fish* of every kind, <sup>48</sup> and when it was full, they dragged it up on the beach; and they sat down and sorted out the good *fish* into baskets, but the worthless ones they threw away. <sup>49</sup> So it will be at the end of the age; the angels will come and separate the wicked from the righteous <sup>50</sup> and throw the wicked into the furnace of

fire; in that place there will be weeping [over sorrow and pain] and grinding of teeth [over distress and anger].

<sup>51</sup> “Have you understood all these things [in the lessons of the parables]?” They said to Jesus, “Yes.” <sup>52</sup> He said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like the head of a household, who brings out of his <sup>53</sup>treasure things that are new *and* fresh and things that are old *and* familiar.”

### **Jesus Revisits Nazareth**

<sup>53</sup> When Jesus had finished these parables, He left there. <sup>54</sup> And after coming to [Nazareth] His hometown, He *began* teaching them in their synagogue, and they were astonished, and said, “Where did this Man get this wisdom and these miraculous powers [what is the source of His authority]? <sup>55</sup> Is not this the carpenter’s son? Is not His mother called Mary? And are not His brothers, James and Joseph and Simon and Judas? <sup>56</sup> And His sisters, are they not [living here] among us? Where then did this Man get all this [wisdom and power]?” <sup>57</sup> And they took offense at Him [refusing to believe in Him]. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.” <sup>58</sup> And He did not do many miracles there [in Nazareth] because of their unbelief.

Matthew 13 is a pivotal chapter in the Gospel, featuring a collection of parables that reveal key teachings about the Kingdom of God. Through these parables, Jesus explains the nature of God's reign and the varied responses of people to the message of the Kingdom. This chapter is full of symbolic and profound lessons that speak both to the heart of the individual believer and to the broader divine plan for the world.

### **Full Description of Matthew 13:**

#### **1. The Parable of the Sower (13:1-9)**

Jesus begins with the **parable of the sower**, where a farmer scatters seeds on different types of soil—pathway, rocky ground, thorns, and good soil. The seed represents the word of God, and the various soils symbolize different responses to it. Only the good soil, representing those who hear the word and understand it, produces a fruitful harvest.

#### **Key verse: Matthew 13:8**

*"But other seed fell on good soil and produced a crop—one hundred, sixty or thirty times what was sown."*

#### **2. The Disciples’ Question (13:10-17)**

After the parable, the disciples ask why Jesus speaks in parables. Jesus explains that He uses parables to reveal truths about the Kingdom of God to those who are open to hearing, but to conceal them from those who are not receptive. This passage highlights the difference between those who have an open heart to God’s revelation and those who are spiritually blind.

#### **Key verse: Matthew 13:15**

*"For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes."*

#### **3. The Parable of the Weeds (13:24-30)**

In this parable, Jesus compares the Kingdom of Heaven to a field where both good seed (wheat) and weeds grow together. The workers want to pull up the weeds, but the owner decides to wait until the harvest to separate them, symbolizing the final judgment when the righteous and the wicked will be separated.

**Key verse: Matthew 13:30**

*"Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn."*

**4. The Parable of the Mustard Seed (13:31-32)**

This parable compares the Kingdom of Heaven to a mustard seed, which is the smallest of seeds but grows into a large tree. It emphasizes that although the Kingdom of God may begin small, it will grow exponentially.

**Key verse: Matthew 13:32**

*"Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches."*

**5. The Parable of the Yeast (13:33)**

Jesus compares the Kingdom of Heaven to yeast that a woman mixes into a large amount of flour. The yeast causes the whole batch of dough to rise, symbolizing the pervasive and transformative influence of God's Kingdom.

**Key verse: Matthew 13:33**

*"The Kingdom of Heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough."*

**6. The Parables of Hidden Treasure and the Pearl (13:44-46)**

Jesus tells two short parables that describe the priceless value of the Kingdom of Heaven. The man who finds a treasure hidden in a field and the merchant who finds a pearl of great value both sell everything they have to obtain their discoveries, representing the supreme worth of God's Kingdom.

**Key verse: Matthew 13:44**

*"The Kingdom of Heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field."*

**7. The Parable of the Net (13:47-50)**

The parable of the net describes the Kingdom of Heaven as a net that catches all kinds of fish. At the end of the age, the bad fish will be separated from the good and thrown away, symbolizing the final judgment.

**Key verse: Matthew 13:49-50**

*"This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the blazing furnace, where there will be weeping and gnashing of teeth."*

**8. The Parable of the Owner of a House (13:51-52)**

Jesus concludes this section by asking His disciples if they understand these parables. He then compares them to an owner of a house who brings out treasures old and new, suggesting that those who understand the Kingdom of God can draw from both the old covenant (the law) and the new covenant (the gospel).

**Key verse: Matthew 13:52**

*"Therefore every teacher of the law who has been instructed about the Kingdom of Heaven is like the owner of a house who brings out of his storeroom new treasures as well as old."*

**9. Rejection in Jesus' Hometown (13:53-58)**

After telling these parables, Jesus returns to His hometown, where He is rejected by the people who cannot see past His humble origins. Jesus expresses that a prophet is not honored in his own town, and He does few miracles there because of their lack of faith.

**Key verse: Matthew 13:57**

*"And they took offense at him. But Jesus said to them, 'A prophet is not without honor except in his own town and in his own home.'"*

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**Theological Thoughts in Matthew 13:**

1. **The Nature of the Kingdom of God:** The Kingdom of Heaven is both present and future. While it is already at work in the world, its full realization will only come with the final judgment and the establishment of God's reign in its fullness. The parables emphasize its hidden nature (the mustard seed, the yeast), its transformative power, and its priceless value (the treasure, the pearl).
2. **The Role of Human Response:** A major theological theme in this chapter is the different responses to the message of the Kingdom. The parable of the sower highlights how the Word of God can be received differently depending on the condition of the heart. It also underscores the responsibility of individuals to actively respond and cultivate a receptive heart to God's message.
3. **The Challenge of Faith and the Mystery of Revelation:** The use of parables indicates that God's Kingdom is not immediately obvious or accessible to all. It requires spiritual discernment and an openness to God's revelation. Those who are receptive to God's truth will understand, while those who are hardened or indifferent will remain in darkness.
4. **Judgment and the Final Separation:** Several parables, like the weeds, the net, and the mustard seed, point to the ultimate separation of good and evil at the end of the age. The imagery of judgment—separating the wheat from the weeds, the good fish from the bad—emphasizes that the Kingdom of God will eventually bring about a reckoning where righteousness will prevail.

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**Spiritual Influence and Application:**

1. **Encouragement for Faithful Living:** For believers, the parables encourage persistence in faith and righteousness, even when outward circumstances may not show immediate results. The small beginnings of the mustard seed or yeast remind us that God's work often grows slowly but steadily, with ultimate success.
2. **A Call to Examine Our Hearts:** The parable of the sower invites us to examine the condition of our hearts. Are we receptive to God's Word, or are we distracted by the cares of life? The Kingdom of God requires a willingness to listen and respond.
3. **Hope for the Church's Growth:** The mustard seed and yeast remind Christians that, despite initial obscurity or apparent weakness, the Kingdom of God will grow and spread in ways we



may not fully understand. This brings hope and encouragement to those who may feel like their efforts for the Kingdom are insignificant.

4. **Urgency of Spiritual Decisions:** The parables of the treasure and the pearl emphasize the supreme value of the Kingdom of Heaven. It is worth everything to pursue and live in accordance with God's reign. This should motivate Christians to value their relationship with God above all else.
5. **A Reminder of God's Patience and Judgment:** While the parable of the weeds shows God's patience in allowing both good and evil to coexist for a time, it also serves as a warning about the coming judgment. The wicked will not go unpunished, and there is an urgency in responding to God's call.

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**Conclusion:** Matthew 13 provides a rich tapestry of teachings on the nature of God's Kingdom, the human response to God's Word, and the ultimate outcome of the Kingdom at the end of time. Through these parables, Jesus calls His followers to recognize the value of the Kingdom, be faithful in their response to it, and be patient as it grows and spreads in the world.