

~ILLUSTRATIONS (4343)

[Hebrew, *ma-shal'*, Greek, *pa-ra-bo-le'*]

- Effectiveness
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- In The Hebrew Scriptures
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- The **Greek** expression *pa-ra-bo-le'*, literally, a placing beside or together has a wider latitude of meaning than the English proverb or parable.
- However, illustration covers a wide range that can include parable and, in many cases, proverb.
- A proverb embodies a truth in expressive language, often metaphorically, and a parable is a **comparison or similitude, a short, usually fictitious, narrative from which a moral or spiritual truth is drawn.**
- That the Scriptures use the **Greek** word *pa-ra-bo-le'* with a wider meaning than the English parable is shown at;
- All these things Jesus spoke to the crowds by **illustrations**. Indeed, without an **illustration** he would not speak to them. (**Matthew 13:34**)
- That there might be fulfilled what was spoken through the prophet who said; I will open my mouth with **illustrations**, I will publish things hidden since the founding. (**Matthew 13:35**)
- Where Matthew points out that it had been foretold concerning Jesus Christ that he would speak with, **illustrations**, [NW], **parables**, [KJ, RS].
- In a **proverbial** saying I will open my mouth, I will cause riddles of long ago to bubble forth. (**Psalms 78:2**)

- Quoted by Matthew in this connection, refers to a **proverbial** saying; Hebrew, *ma-shal'*, and for this term the Gospel writer employed the Greek word *pa-ra-bo-le'*.
- As the literal meaning of the Greek term implies, the *pa-ra-bo-le'* served as a means of teaching or communicating an idea, a method of explaining a thing, by **placing it beside** another similar thing.
- And he went on to say; With what are we to liken the kingdom of God, or in what **illustration** shall we set it out? (**Mark 4:30**)
- Most English translations simply use the anglicized form **parable** to render the Greek term. However, this translation does not serve to convey the full meaning in every instance.
- For example, at;
- This very tent is an **illustration** for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. (**Hebrews 9:9**)
- But he reckoned that God was able to raise him up even from the dead, and from there he did receive him also in an **illustrative** way. (**Hebrews 11:19**)
- Most translations find it necessary to resort to expressions other than **parable**. In the first of these texts the tabernacle, or tent, used by Israel in the wilderness, is called by the apostle Paul, an illustration *pa-ra-bo-le'*; **figure**, KJ, **similitude**, Ro, **symbolic**, AT, RS for the appointed time.
- In the second text Abraham is described by the apostle as having received Isaac back from the dead, **in an illustrative way**, [NW] *en pa-ra-bo-lei'*; **figuratively speaking**, JB, RS. The saying; Physician, cure yourself, is also termed a *pa-ra-bo-le'*.
- At this he said to them; No doubt you will apply this illustration to me, Physician, cure yourself. The things we heard as having happened in Capernaum do also here in your home territory. (**Luke 4:23**)
- In view of this, a more basic term such as **illustration** [NW] serves for a consistent rendering of *pa-ra-bo-le'* in all cases.

- Another related term is **allegory** Greek, *al-le-go-ri'a*, which is a **prolonged metaphor** in which a series of actions are symbolic of other actions, while the characters often are types or personifications. Paul uses the Greek verb *al-le-go-re'o*, allegorize at;
- These things stand as a **symbolic drama**, for these women mean two covenants, the one from Mount Sinai, which brings forth children for slavery, and which is Hagar. (**Galatians 4:24**)
- Concerning Abraham, Sarah, and Hagar. It is translated **be an allegory KJ**, **be an allegorical utterance AT**, and **stand as a symbolic drama. NW**
- The apostle John also used a distinct Greek term *pa-roi-mi'a* that denotes **comparison**.
- Jesus spoke this **comparison** to them, but they did not know what the things meant that he was speaking to them. (**John 10:6**)
- I have spoken these things to you in **comparisons**. The hour is coming when I will speak to you no more in **comparisons**, but I will report to you with plainness concerning the Father. (**John 16:25**)
- His disciples said; See! Now you are speaking with plainness, and are uttering no **comparison**. (**John 16:29**)
- it is variously translated **figure, figurative language, parable; proverb**, and **comparison AT, KJ, NW**. Peter employed the same term with regard to the **proverb** of the dog returning to its vomit and the sow to rolling in the mire.
- The saying of the true **proverb** has happened to them. The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire. (**2 Peter 2:22**)

•• Effectiveness

- **Illustrations** or **parables** as a powerful teaching device are effective in at least five ways;

- They arrest and hold attention, few things command interest like an experience or a story. Who is not familiar with the illustrations of the prodigal son, and of the one lost sheep?
- They stir up the thinking faculty, one of the best mental exercises is to search out the meaning of a comparison, to get the abstract truths thus presented.
- They stir emotions and, by the usually evident practical application of the truths to the hearer, reach the conscience and the heart.
- They aid memory, one can later reconstruct the story and make application of it.
- They preserve the truth, for they are always applicable and understandable in any time and age. This is because they deal with life and natural things, whereas mere words may change in meaning. This is one reason why the Bible truths remain in full clarity today, just as they were at the time they were spoken or written.

·· Purposes

- The primary purpose of all **illustrations** is, as shown in the foregoing, to teach. But the **illustrations** of the Bible also serve other purposes;
- The fact that a person sometimes has to dig to get their full, deep, heart-reaching meaning tends to turn back those who do not love God, but who have a mere surface interest, and therefore do not desire the truth in their hearts.
- This is why I speak to them by the use of **illustrations**, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it. (**Matthew 13:13**)
- And toward them the prophecy of Isaiah is having fulfillment, which says, By hearing, you will hear but by no means get the sense of it, and, looking, you will look but by no means see. (**Matthew 13:14**)
- For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes, that they might never see with their eyes and hear

with their ears and get the sense of it with their hearts and turn back, and I heal them. ([Matthew 13:15](#))

- However, happy are your eyes because they behold, and your ears because they hear. ([Matthew 13:16](#))
- For I truly say to you, many prophets and righteous men desired to see the things you are beholding and did not see them, and to hear the things you are hearing and did not hear them. ([Matthew 13:17](#))
- God is not gathering such persons. **Illustrations** moved the humble ones to ask for further explanation, the proud refused to do so. Jesus said; Let him that has ears, **spiritually attentive ears**, listen, and though the majority of the crowds hearing Jesus went their way, the disciples would come and ask for explanation.
- Let him that has ears listen. ([Matthew 13:9](#))
- Then after dismissing the crowds he went into the house. And his disciples came to him and said; Explain to us the illustration of the weeds in the field. ([Matthew 13:36](#))
- **Illustrations** conceal truths from those who would misuse them and who desire to entrap God's servants. Jesus answered the Pharisees catch question with the illustration of the tax coin, concluding; Pay back, therefore, Caesar's things to Caesar, but God's things to God. His enemies were left to make the application themselves, but Jesus disciples fully understood the principle of neutrality there set forth.
- Then the Pharisees went their way and took counsel together in order to trap him in his speech. ([Matthew 22:15](#))
- So they dispatched to him their disciples, together with party followers of Herod, saying; Teacher, we know you are truthful and teach the way of God in truth, and you do not care for anybody, for you do not look upon men's outward appearance. ([Matthew 22:16](#))
- Tell us, therefore. What do you think? Is it lawful to pay head tax to Caesar or not? ([Matthew 22:17](#))
- But Jesus, knowing their wickedness, said; Why do you put me

- to the test, hypocrites? ([Matthew 22:18](#))
- Show me the head tax coin. They brought him a denarius. ([Matthew 22:19](#))
- And he said to them; Whose image and inscription is this? ([Matthew 22:20](#))
- They said; Caesar's. Then he said to them; Pay back, therefore, Caesar's things to Caesar, but God's things to God. ([Matthew 22:21](#))
- Because the hearer is left to apply the principles of the illustration to himself, it can carry to him a clear message of warning and rebuke, at the same time disarming him so that he has no ground to retaliate against the speaker.
- In other words, as the saying goes, If the shoe fits, wear it. When the Pharisees criticized Jesus for eating with tax collectors and sinners, Jesus replied;
- But on seeing this the Pharisees began to say to his disciples; Why is it that your teacher eats with tax collectors and sinners? ([Matthew 9:11](#))
- Hearing them, he said; Persons in health do not need a physician, but the ailing do. ([Matthew 9:12](#))
- Go, then, and learn what this means, I want mercy, and not sacrifice. For I came to call, not righteous people, but sinners. ([Matthew 9:13](#))
- Even when being used to give correction to a person, illustrations can be used to sidestep prejudice on the part of the hearer, keeping his mind from being beclouded by such prejudice, and thereby accomplishing more than would a mere statement of fact.
- Such was the case when Nathan found a hearing ear in reproving King David for his sin in connection with Bath-sheba and Uriah.
- And Yehowah proceeded to send Nathan to David. So he came in to him and said to him; There were two men that happened to be in one city, the one rich and the other of little means. ([2 Samuel 12:1](#))

- **The rich man happened to have very many sheep and cattle. (2 Samuel 12:2)**
- **But the man of little means had nothing but one female lamb, a small one, that he had bought. And he was preserving it alive, and it was growing up with him and with his sons, all together. From his morsel it would eat, and from his cup it would drink, and in his bosom it would lie, and it came to be as a daughter to him. (2 Samuel 12:3)**
- **After a while a visitor came to the rich man, but he spared taking some from his own sheep and his own cattle to get such ready for the traveler that had come in to him. So he took the female lamb of the man of little means and got it ready for the man that had come in to him. (2 Samuel 12:4)**
- **At this David's anger grew very hot against the man, so that he said to Nathan; As Yehowah is living, the man doing this deserves to die! (2 Samuel 12:5)**
- **And for the female lamb he should make compensation with four, as a consequence of the fact that he has done this thing and because he did not have compassion. (2 Samuel 12:6)**
- **Then Nathan said to David; You yourself are the man! This is what Yehowah the God of Israel has said; I myself anointed you as king over Israel, and I myself delivered you out of the hand of Saul. (2 Samuel 12:7)**
- **And I was willing to give you the house of your lord and the wives of your lord into your bosom, and to give you the house of Israel and of Judah. And if it were not enough, I was willing to add to you things like these as well as other things. (2 Samuel 12:8)**
- **Why did you despise the word of Yehowah by doing what is bad in his eyes? Uriah the Hittite you struck down with the sword, and his wife you took as your wife, and him you killed by the sword of the sons of Ammon. (2 Samuel 12:9)**
- **And now a sword will not depart from your own house to time indefinite, as a consequence of the fact that you despised me so that you took the wife of Uriah the Hittite to become your wife.**

(2 Samuel 12:10)

- **This is what Yehowah has said; Here I am raising up against you calamity out of your own house, and I will take your wives under your own eyes and give them to your fellowman, and he will certainly lie down with your wives under the eyes of this sun. (2 Samuel 12:11)**
- **Whereas you yourself acted in secret, I, for my part, shall do this thing in front of all Israel and in front of the sun. (2 Samuel 12:12)**
- **David now said to Nathan; I have sinned against Yehowah. At this Nathan said to David; Yehowah, in turn, does let your sin pass by. You will not die. (2 Samuel 12:13)**
- **Notwithstanding this, because you have unquestionably treated Yehowah with disrespect by this thing, also the son himself, just born to you, will positively die. (2 Samuel 12:14)**
- **This was also the case when an illustration was used to get wicked King Ahab unknowingly to weigh the principles involved in his own disobedient action in sparing the life of King Ben-hadad of Syria, an enemy of God, and to utter a judgment condemning himself.**
- **Ben-hadad now said to him; The cities that my father took from your father I shall return, and streets you will assign to yourself in Damascus the same as my father assigned in Samaria. And as for me, in a covenant I shall send you away. With that he concluded a covenant with him and sent him away. (1 Kings 20:34)**
- **Then the prophet went and stood still for the king by the road, and he kept himself disguised with a bandage over his eyes. (1 Kings 20:38)**
- **And it came about that as the king was passing by, he cried out to the king and proceeded to say; Your servant himself went out into the thick of the battle, and, look! A man was leaving the line, and he came bringing a man to me and then said; Guard this man. If he should in any way be missing, your soul will also have to take the place of his soul, or else a talent of silver you will weigh out. (1 Kings 20:39)**

- **And it came about that as your servant was active here and there, why, he himself was gone. At this the king of Israel said to him; Thus your own judgment is. You yourself have decided. (1 Kings 20:40)**
- **Upon that he hurriedly removed the bandage from over his eyes, and the king of Israel got to recognize him, that he was from the prophets. (1 Kings 20:41)**
- **He now said to him; This is what Yehowah has said; For the reason that you have let go out of your hand the man devoted to me for destruction, your soul must take the place of his soul, and your people the place of his people. (1 Kings 20:42)**
- **At that the king of Israel went on his way toward his house, sullen and dejected, and came to Samaria. (1 Kings 20:43)**
- **Illustrations can motivate persons to take action one way or another, to show their true colors, as to whether or not they are genuine servants of God. When Jesus said; He that feeds on my flesh and drinks my blood has everlasting life, many of his disciples went off to the things behind and would no longer walk with him. In this way Jesus weeded out those who did not really believe from the heart.**
- **He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day. (John 6:54)**
- **Therefore many of his disciples, when they heard this, said; This speech is shocking! Who can listen to it? (John 6:60)**
- **But Jesus, knowing in himself that his disciples were murmuring about this, said to them; Does this stumble you? (John 6:61)**
- **What, therefore, if you should behold the Son of man ascending to where he was before? (John 6:62)**
- **It is the spirit that is life-giving. The flesh is of no use at all. The sayings that I have spoken to you are spirit and are life. (John 6:63)**
- **But there are some of you that do not believe. For from the beginning Jesus knew who were the ones not believing and who was the one that would betray him. (John 6:64)**

- So he went on to say; This is why I have said to you, no one can come to me unless it is granted him by the Father. ([John 6:65](#))
- Owing to this many of his disciples went off to the things behind and would no longer walk with him. ([John 6:66](#))

· Proper Viewpoint And Approach

- Bible **illustrations** have more than one aspect. They set forth and illuminate principles, and they often have a prophetic meaning and application. Moreover, some had a prophetic meaning for the time when they were spoken or shortly thereafter, and some were to have, in addition, a fulfillment in the distant future.
- There are two general misconceptions that can hinder the understanding of the **illustrations** of the Bible. One is the viewing of all the **illustrations** as being merely good stories, examples, or lessons.
- The parable of the prodigal son, for instance, is considered by some to be a mere piece of fine literature, the **illustration** of the rich man and Lazarus, an example of reward and punishment after death.
- In this connection it may also be remarked that the **illustrations**, although drawn from life and natural things, did not necessarily take place in actuality.
- Although some **illustrations** begin with expressions such as: Once upon a time, A man had, There was a man, A certain man was, or similar phrases, they were devised by the speaker under influence of God's spirit and were what they are called, **illustrations**, or **parables**.
- Once upon a time the trees went to anoint a king over them. So they said to the olive tree; Do be king over us. ([Judges 9:8](#))
- What do you think? A man had two children. Going up to the first, he said; Child, go work today in the vineyard. ([Matthew 21:28](#))
- Hear another illustration. There was a man, a householder, who planted a vineyard and put a fence around it and dug a winepress in it and erected a tower, and let it out to cultivators, and traveled abroad. ([Matthew 21:33](#))
- Then he went on to say also to the disciples; A certain man was

rich and he had a steward, and this one was accused to him as handling his goods wastefully. (**Luke 16:1**)

- **But a certain man was rich, and he used to deck himself with purple and linen, enjoying himself from day to day with magnificence. (**Luke 16:19**)**
- **Of Jesus Christ it is said; All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them.**
- **All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them. (**Matthew 13:34**)**
- **So with many illustrations of that sort he would speak the word to them, as far as they were able to listen. (**Mark 4:33**)**
- **Indeed, without an illustration he would not speak to them, but privately to his disciples he would explain all things. (**Mark 4:34**)**
- **A second obstacle to understanding is the drawing of too fine an application of the illustration, trying to make every detail of the narrative of the literal events fit symbolically by arbitrary application or interpretation.**
- **The proper approach is made, first, by reading the context, ascertaining the setting in which the illustration was spoken, asking, What were the conditions and the circumstances?**
- **For instance, when the rulers and people of Israel were addressed as dictators of Sodom and people of Gomorrah, it makes us think of a people who were gross sinners against Yehowah.**
- **Hear the word of Yehowah, you dictators of Sodom. Give ear to the Law of our God, you people of Gomorrah. (**Isaiah 1:10**)**
- **And the men of Sodom were bad and were gross sinners against Yehowah. (**Genesis 13:13**)**
- **For we are bringing this place to ruin, because the outcry against them has grown loud before Yehowah, so that Yehowah sent us to bring the city to ruin. (**Genesis 19:13**)**

- Then Yehowah made it rain sulphur and fire from Yehowah, from the heavens, upon Sodom and upon Gomorrah. (**Genesis 19:24**)
- When the psalmist prays to Yehowah to do to the enemies of God and His people as to Midian, it calls to mind the complete rout of those oppressors of God's people, over 120,000 being slain.
- For, look! Your very enemies are in an uproar, and the very ones intensely hating you have raised their head. (**Psalms 83:2**)
- Against your people they cunningly carry on their confidential talk, and they conspire against your concealed ones. (**Psalms 83:3**)
- Do to them as to Midian, as to Sisera, as to Jabin at the torrent valley of Kishon. (**Psalms 83:9**)
- They were annihilated at En-dor, they became manure for the ground. (**Psalms 83:10**)
- As for their nobles, make these like Oreb and like Zeeb, and like Zebah and like Zalmunna all their dukes. (**Psalms 83:11**)
- Now Zebah and Zalmunna were in Karkor, and their camps with them, about fifteen thousand being all who were left over out of the entire camp of the Easterners, and those already fallen were a hundred and twenty thousand men who used to draw the sword. (**Judges 8:10**)
- And Gideon continued on up by the way of those residing in tents to the east of Nobah and Jogbehah and began to strike the camp while the camp happened to be off guard. (**Judges 8:11**)
- When Zebah and Zalmunna took to flight, he at once went in pursuit of them and got to capture Midian's two kings, Zebah and Zalmunna, and he drove all the camp into trembling. (**Judges 8:12**)
- Next, a knowledge of the Law, the customs and usages, and the idiom of the day is often helpful. For example, a knowledge of the Law helps us to understand the illustration of the dragnet.
- Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up fish of every kind. (**Matthew 13:47**)

- **When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. (Matthew 13:48)**
- **That is how it will be in the conclusion of the system of things. The angels will go out and separate the wicked from among the righteous (Matthew 13:49)**
- **And will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. (Matthew 13:50)**
- **The fact that fruit trees were taxed in Palestine during that time and that unproductive trees were cut down helps us to understand why Jesus caused an unfruitful fig tree to wither so as to use it for illustrative purposes.**
- **While returning to the city early in the morning, he got hungry. (Matthew 21:18)**
- **And he caught sight of a fig tree by the road and went to it, but he found nothing on it except leaves only, and he said to it; Let no fruit come from you anymore forever. And the fig tree withered instantly. (Matthew 21:19)**
- **But when the disciples saw this, they wondered, saying; How is it that the fig tree withered instantly? (Matthew 21:20)**
- **In answer Jesus said to them; Truly I say to you, if only you have faith and do not doubt, not only will you do what I did to the fig tree, but also if you say to this mountain; Be lifted up and cast into the sea, it will happen. (Matthew 21:21)**
- **And all the things you ask in prayer, having faith, you will receive. (Matthew 21:22)**
- **Finally, the factors in an **illustration** should not be given an arbitrary meaning, one gained from a private view or from philosophy. The rule is set forth for Christians;**
- **For who among men knows the things of a man except the spirit of man that is in him? So, too, no one has come to know the things of God, except the spirit of God. (1 Corinthians 2:11)**

- **Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. (1 Corinthians 2:12)**
- **These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words. (1 Corinthians 2:13)**
- **An application of this rule can be demonstrated in connection with the prophetic **illustration** in (Revelation Chapter 6). A white horse is the first of four mentioned here.**
- **And I saw, and, look! A white horse. The one seated upon it had a bow, and a crown was given him, and he went forth conquering and to complete his conquest. (Revelation 6:2)**
- **What does it symbolize? We can turn to other parts of the Bible as well as to the context to get its significance.**
- **The horse is something prepared for the day of battle, but salvation belongs to Yehowah. (Proverbs 21:31)**
- **Says; The horse is something prepared for the day of battle. White is often used to symbolize righteousness. God's throne of judgment is white, the armies in heaven are on white horses and are clothed in white, clean, fine linen.**
- **And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them. (Revelation 20:11)**
- **Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. (Revelation 19:14)**
- **And a white robe was given to each of them, and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their brothers who were about to be killed as they also had been. (Revelation 6:11)**
- **Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones. (Revelation 19:8)**

- We could conclude, therefore, that the white horse represents righteous warfare.
- The horseman on the black mount has a pair of scales, and foodstuffs are being weighed out.
- And when he opened the third seal, I heard the third living creature say; Come! And I saw, and, look! A black horse. The one seated upon it, had a pair of scales in his hand. ([Revelation 6:5](#))
- And I heard a voice as if in the midst of the four living creatures say; A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the olive oil and the wine. ([Revelation 6:6](#))
- Famine is here evidently pictured, for in the famine prophecy of Ezekiel he was told;
- And your food that you will eat will be by weight, twenty shekels a day. From time to time you will eat it. ([Ezekiel 4:10](#))
- And he continued saying to me; Son of man, here I am breaking the rods around which ring-shaped loaves are suspended, in Jerusalem, and they will have to eat bread by weight and in anxious care, and it will be by measure and in horror that they will drink water itself. ([Ezekiel 4:16](#))
- Often by understanding Biblical symbolic usage, such as in the case of animals mentioned in illustrations, one can get help and spiritual light.

See Also BEASTS, SYMBOLIC

- A good number of **illustrations** are understood because of the Bible's own explanation, often followed by a narrative of events in fulfillment of them. Among these, to name two, are; Ezekiel's boring a hole through a wall, and going out with his face covered.
- And the word of Yehowah continued to occur to me, saying; ([Ezekiel 12:1](#))
- Son of man, in the midst of a rebellious house is where you are dwelling, that have eyes to see but they actually do not see, that

have ears to hear but they actually do not hear, for they are a rebellious house. ([Ezekiel 12:2](#))

- **As for you, O son of man, make up for yourself luggage for exile and go into exile in the daytime before their eyes, and you must go into exile from your place to another place before their eyes. Perhaps they will see, though they are a rebellious house. ([Ezekiel 12:3](#))**
- **And you must bring out your luggage like luggage for exile in the daytime before their eyes, and you yourself will go out in the evening before their eyes like those being brought forth for exile. ([Ezekiel 12:4](#))**
- **Before their eyes, bore your way through the wall, and you must do the bringing out through it. ([Ezekiel 12:5](#))**
- **Before their eyes you will do the carrying on the shoulder itself. During the darkness you will do the bringing out. You will cover your very face that you may not see the earth, because a portent is what I have made you to the house of Israel. ([Ezekiel 12:6](#))**
- **And I proceeded to do just the way that I had been commanded. My luggage I brought out, just like luggage for exile, in the daytime, and in the evening I bored my way through the wall by hand. During the darkness I did the bringing out. On my shoulder I did the carrying, before their eyes. ([Ezekiel 12:7](#))**
- **And the word of Yehowah continued to occur to me in the morning, saying; ([Ezekiel 12:8](#))**
- **Son of man, did not those of the house of Israel, the rebellious house, say to you; What are you doing? ([Ezekiel 12:9](#))**
- **Say to them; This is what the Sovereign Lord Yehowah has said; As regards the chieftain, there is this pronouncement against Jerusalem and all the house of Israel who are in the midst of them. ([Ezekiel 12:10](#))**
- **say; I am a portent for you. Just as I have done, that is the way it will be done to them. Into exile, into captivity they will go. ([Ezekiel 12:11](#))**
- **And as regards the chieftain who is in the midst of them, on the**

- shoulder he will do carrying in the darkness and go out, through the wall they will bore in order to do the bringing forth through it. His face he will cover in order, that he may not see with his own eye the earth. (**Ezekiel 12:12**)
- **And I shall certainly spread my net over him, and he must be caught in my hunting net, and I will bring him to Babylon, to the land of the Chaldeans, but it he will not see, and there he will die. (**Ezekiel 12:13**)**
 - **And all who are round about him as a help, and all his military bands, I shall scatter to every wind, and a sword I shall draw out after them. (**Ezekiel 12:14**)**
 - **And they will have to know that I am Yehowah when I disperse them among the nations and I actually scatter them among the lands. (**Ezekiel 12:15**)**
 - **And I will leave remaining from them a few men from the sword, from the famine and from the pestilence, in order, that they may recount all their detestable things among the nations to whom they must come in, and they will have to know that I am Yehowah. (**Ezekiel 12:16**)**
 - **And it came about in the ninth year of his being king, in the tenth month on the tenth day of the month, that Nebuchadnezzar the king of Babylon came, yes, he and all his military force, against Jerusalem and began camping against it and building against it a siege wall all around. (**2 Kings 25:1**)**
 - **And the city came to be under siege until the eleventh year of King Zedekiah. (**2 Kings 25:2**)**
 - **On the ninth day of the fourth month the famine was severe in the city, and there proved to be no bread for the people of the land. (**2 Kings 25:3**)**
 - **And the city got to be breached, and all the men of war fled by night by the way of the gate between the double wall that is by the kings garden, while the Chaldeans were all around against the city, and the king began to go in the direction of the Arabah. (**2 Kings 25:4**)**
 - **And a military force of Chaldeans went chasing after the king,**

- and they got to overtake him in the desert plains of Jericho, and all his own military force was scattered from his side. (**2 Kings 25:5**)
- Then they seized the king and brought him up to the king of Babylon at Riblah, that they might pronounce a judicial decision upon him. (**2 Kings 25:6**)
 - And Zedekiah's sons they slaughtered before his eyes, and Zedekiah's eyes he blinded, after which he bound him with copper fetters and brought him to Babylon. (**2 Kings 25:7**)
 - And the rest of the people that were left behind in the city and the deserters that had gone over to the king of Babylon and the rest of the crowd Nebuzaradan the chief of the bodyguard took into exile. (**2 Kings 25:11**)
 - Zedekiah was twenty-one years old when he began to reign, and for eleven years he reigned in Jerusalem. And the name of his mother was Hamutal the daughter of Jeremiah of Libnah. (**Jeremiah 52:1**)
 - And he continued to do what was bad in the eyes of Yehowah, according to all that Jehoiakim had done. (**Jeremiah 52:2**)
 - For on account of the anger of Yehowah it occurred in Jerusalem and Judah, until he had cast them out from before his face. And Zedekiah proceeded to rebel against the king of Babylon. (**Jeremiah 52:3**)
 - Finally it came about in the ninth year of his being king, in the tenth month, on the tenth day of the month, that Nebuchadrezzar the king of Babylon came, he and all his military force, against Jerusalem, and they began to camp against her and to build against her a siege wall all around. (**Jeremiah 52:4**)
 - So the city came under siege until the eleventh year of King Zedekiah. (**Jeremiah 52:5**)
 - In the fourth month, on the ninth day of the month, the famine also got to be severe in the city and there proved to be no bread for the people of the land. (**Jeremiah 52:6**)
 - Finally the city was broken through, and as regards all the men of

- war, they began to run away and go forth from the city by night by the way of the gate between the double wall that is by the kings garden, while the Chaldeans were all around against the city, and they kept going by the way of the Arabah. (**Jeremiah 52:7**)
- And a military force of the Chaldeans went chasing after the king, and they got to overtake Zedekiah in the desert plains of Jericho, and all his own military force was scattered from his side. (**Jeremiah 52:8**)
 - Then they seized the king and brought him up to the king of Babylon at Riblah in the land of Hamath, that he might pronounce upon him judicial decisions. (**Jeremiah 52:9**)
 - And the king of Babylon proceeded to slaughter the sons of Zedekiah before his eyes, and also all the princes of Judah he slaughtered in Riblah. (**Jeremiah 52:10**)
 - And the eyes of Zedekiah he blinded, after which the king of Babylon bound him with copper fetters and brought him to Babylon and put him in the house of custody until the day of his death. (**Jeremiah 52:11**)
 - And in the fifth month, on the tenth day of the month, that is, in the nineteenth year of King Nebuchadrezzar, the king of Babylon, Nebuzaradan the chief of the bodyguard, who was standing before the king of Babylon, came into Jerusalem. (**Jeremiah 52:12**)
 - And he proceeded to burn the house of Yehowah and the house of the king and all the houses of Jerusalem, and every great house he burned with fire. (**Jeremiah 52:13**)
 - And all the walls of Jerusalem, round about, all the military forces of the Chaldeans that were with the chief of the bodyguard pulled down. (**Jeremiah 52:14**)
 - And some of the lowly ones of the people and the rest of the people that were left remaining in the city and the deserters that had fallen away to the king of Babylon and the rest of the master workmen Nebuzaradan the chief of the bodyguard took into exile. (**Jeremiah 52:15**)

- As well as Abraham's attempting to sacrifice Isaac but receiving him back by God's intervention, these **illustrations** were also actual occurrences, carried out in drama-like manner.
- Finally they reached the place that the true God had designated to him, and Abraham built an altar there and set the wood in order and bound Isaac his son hand and foot and put him upon the altar on top of the wood. (**Genesis 22:9**)
- Then Abraham put out his hand and took the slaughtering knife to kill his son. (**Genesis 22:10**)
- But Yehowah's angel began calling to him out of the heavens and saying; Abraham, Abraham! To which he answered; Here I am! (**Genesis 22:11**)
- And he went on to say; Do not put out your hand against the boy and do not do anything at all to him, for now I do know that you are God-fearing in that you have not withheld your son, your only one, from me. (**Genesis 22:12**)
- At that Abraham raised his eyes and looked and there, deep in the foreground, there was a ram caught by its horns in a thicket. So Abraham went and took the ram and offered it up for a burnt offering in place of his son. (**Genesis 22:13**)
- But he reckoned that God was able to raise him up even from the dead, and from there he did receive him also in an illustrative way. (**Hebrews 11:19**)
- Others, particularly many spoken by Jesus Christ, are explained afterward by Jesus himself. In many cases, the understanding of Bible **illustrations** is aided by modern events in fulfillment.

· In The Hebrew Scriptures

- The Hebrew prophets and Bible writers, moved by Yehowah's spirit, recorded countless apt illustrations. **Illustrative** language appears in Genesis, in Yehowah's promise that he would multiply Abraham's seed like the stars of the heavens and like the grains of sand that are on the seashore.
- And Yehowah's angel proceeded to call to Abraham the second time out of the heavens (**Genesis 22:15**)

- **And to say; By myself I do swear, is the utterance of Yehowah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one. (Genesis 22:16)**
- **I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. (Genesis 22:17)**
- **And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice. (Genesis 22:18)**
- **To emphasize the sad plight to which sin had brought his people in Judah, Yehowah moved Isaiah to compare it to a loathsome physically diseased condition, saying,**
- **Woe to the sinful nation, the people heavy with error, an evildoing seed, ruinous sons! They have left Yehowah, they have treated the Holy One of Israel with disrespect, they have turned backwards. (Isaiah 1:4)**
- **Where else will you be struck still more, in that you add more revolt? The whole head is in a sick condition, and the whole heart is feeble. (Isaiah 1:5)**
- **From the sole of the foot even to the head there is no sound spot in it. Wounds and bruises and fresh stripes, they have not been squeezed out or bound up, nor has there been a softening with oil. (Isaiah 1:6)**
- **To King Nebuchadnezzar, Yehowah conveyed prophetic messages with visions of a huge image and a towering tree, and Daniel saw certain governments of earth depicted as beasts. (Daniel Chapters 2,4,7)**
- **Frequently the prophets used a word or an expression in speaking of a person or a group with a view to imparting its characteristics to the individual or the group, that is, metaphorically. For example, Yehowah is described as the Rock of Israel, as a crag, and as a stronghold, thus conveying the idea that God is a solid source of security.**

- From the sole of the foot even to the head there is no sound spot in it. Wounds and bruises and fresh stripes, they have not been squeezed out or bound up, nor has there been a softening with oil. ([Isaiah 1:6](#))
- Yehowah is my crag and my stronghold and the Provider of escape for me. My God is my rock. I shall take refuge in him, my shield and my horn of salvation, my secure height. ([Psalms 18:2](#))
- Judah is said to be a lion cub.
- A lion cub Judah is. From the prey, my son, you will certainly go up. He bowed down, he stretched himself out like a lion and, like a lion, who dares rouse him? ([Genesis 49:9](#))
- The Assyrians are said to be the rod for God's anger.
- Aha, the Assyrian, the rod for my anger, and the stick that is in their hand for my denunciation! ([Isaiah 10:5](#))
- On numerous occasions the prophets acted out the message they had been commissioned to deliver, thus reinforcing the impact of the spoken word. Jeremiah foretold calamity for Jerusalem and emphasized it by breaking a flask before the eyes of assembled older men of the people and of the priests.
- He foretold servitude to Babylon and made it vivid by sending bands and yoke bars to various kings. ([Jeremiah Chapters 19,27](#))
Isaiah walked about naked and barefoot to emphasize to the Israelites that it would be in this manner that the Egyptians and the Ethiopians, to whom they were looking for help, would be led away into exile. ([Isaiah Chapter 20](#))
- Ezekiel engraved an illustration of Jerusalem on a brick, built a siege rampart against it, put an iron griddle between himself and his model, and lay on his side facing it, to depict the coming siege of Jerusalem. ([Ezekiel Chapter 4](#))
- At times stories were related to emphasize the point to be conveyed. Jotham did this to show the landowners of Shechem their folly in selecting so vile a man as Abimelech for their king.
- When they reported it to Jotham he at once went and stood on the top of Mount Gerizim and raised his voice and called out and

said to them; Listen to me, you landowners of Shechem, and let God listen to you. (**Judges 9:7**)

- **Once upon a time the trees went to anoint a king over them. So they said to the olive tree; Do be king over us. (**Judges 9:8**)**
- **But the olive tree said to them; Must I give up my fatness with which they glorify God and men, and must I go to wave over the other trees? (**Judges 9:9**)**
- **Then the trees said to the fig tree; You come, be queen over us. (**Judges 9:10**)**
- **But the fig tree said to them; Must I give up my sweetness and my good produce, and must I go to wave over the other trees? (**Judges 9:11**)**
- **Next the trees said to the vine; You come, be queen over us. (**Judges 9:12**)**
- **In turn the vine said to them; Must I give up my new wine that makes God and men rejoice, and must I go to wave over the trees? (**Judges 9:13**)**
- **Finally all the other trees said to the bramble; You come, be king over us. (**Judges 9:14**)**
- **At this the bramble said to the trees; If it is in truth that you are anointing me as king over you, come, seek refuge under my shadow. But if not, let fire come out of the bramble and consume the cedars of Lebanon. (**Judges 9:15**)**
- **And now if it is in truth and in faultlessness that you have acted and that you went making Abimelech king, and if it is goodness that you have exercised toward Jerubbaal and his household, and if you have done to him as the doing of his hands deserved. (**Judges 9:16**)**
- **When my father fought for you and went risking his soul that he might deliver you out of Midian's hand. (**Judges 9:17**)**
- **And you, for your part, have risen up against the household of my father today that you might kill his sons, seventy men, upon one stone, and that you might make Abimelech, the son of his slave**

girl, king over the landowners of Shechem just because he is your own brother. ([Judges 9:18](#))

- Yes, if it is in truth and in faultlessness that you have acted toward Jerubbaal and his household this day, rejoice over Abimelech and let him too rejoice over you. ([Judges 9:19](#))
- But if not, let fire come out of Abimelech and consume the landowners of Shechem and the house of Millo, and let fire come out of the landowners of Shechem and the house of Millo and consume Abimelech. ([Judges 9:20](#))
- In the book of Ezekiel an account was woven around two eagles and a vine, to illustrate the course of Judah in relation to Babylon and Egypt. ([Ezekiel Chapter 17](#))
- Similarly, Ezekiel used two sisters, Oholah and Oholibah, who became prostitutes, to illustrate the course of Samaria, the ten-tribe kingdom of Israel, and Jerusalem, Judah. ([Ezekiel Chapter 23](#))
- The **illustrations** mentioned here are only a few of the many **illustrations** of the Hebrew Scriptures. Virtually every Bible writer and prophet used **illustrations**, some being given to them directly by God himself in the form of visions, some in words, and some by means of actual realities, as, for instance, the tabernacle, which is called an **illustration**.
- This very tent is an **illustration** for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. ([Hebrews 9:9](#))

•• In The Greek Scriptures

- The **Christian Greek Scriptures**, too, are filled with vivid **illustrations**. Of Jesus Christ it was said; Never has another man spoken like this. Of all human's who have ever lived on earth, he had the greatest resources of knowledge from which to draw.
- The officers replied; Never has another man spoken like this. ([John 7:46](#))
- He is the one through whom everything was made by God.

- **In the beginning the Word was, and the Word was with God, and the Word was a god. (John 1:1)**
- **This one was in the beginning with God. (John 1:2)**
- **All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence (John 1:3)**
- **He is the image of the invisible God, the firstborn of all creation. (Colossians 1:15)**
- **Because by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him. (Colossians 1:16)**
- **Also, he is before all other things and by means of him all other things were made to exist. (Colossians 1:17)**
- **He was intimately acquainted with all creation. Understandably, therefore, his comparisons were most apt and his portrayal of human emotions reflected deep understanding. He was like the wise man of old who said,**
- **And besides the fact that the congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. (Ecclesiastes 12:9)**
- **The congregator sought to find the delightful words and the writing of correct words of truth. (Ecclesiastes 12:10)**
- **Jesus appropriately identified his disciples as the salt of the earth and the light of the world.**
- **You are the salt of the earth, but if the salt loses its strength, how will its saltiness be restored? It is no longer usable for anything but to be thrown outside to be trampled on by men. (Matthew 5:13)**
- **You are the light of the world. A city cannot be hid when situated upon a mountain (Matthew 5:14)**

- **He urged them to observe intently the birds of heaven and to take a lesson from the lilies of the field.**
- **Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses, still your heavenly Father feeds them. Are you not worth more than they are? (Matthew 6:26)**
- **Who of you by being anxious can add one cubit to his life span? (Matthew 6:27)**
- **Also, on the matter of clothing, why are you anxious? Take a lesson from the lilies of the field, how they are growing, they do not toil, nor do they spin. (Matthew 6:28)**
- **But I say to you that not even Solomon in all his glory was arrayed as one of these. (Matthew 6:29)**
- **If, now, God thus clothes the vegetation of the field, which is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith? (Matthew 6:30)**
- **He likened himself to a shepherd who was willing to die for his sheep.**
- **I am the fine shepherd, the fine shepherd surrenders his soul in behalf of the sheep. (John 10:11)**
- **The hired man, who is no shepherd and to whom the sheep do not belong as his own, beholds the wolf coming and abandons the sheep and flees, and the wolf snatches them and scatters them. (John 10:12)**
- **Because he is a hired man and does not care for the sheep. (John 10:13)**
- **I am the fine shepherd, and I know my sheep and my sheep know me. (John 10:14)**
- **Just as the Father knows me and I know the Father, and I surrender my soul in behalf of the sheep. (John 10:15)**
- **To Jerusalem he said,**

- **Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her, how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. (Matthew 23:37)**
- **Hypocritical religious leaders he called blind guides, who strain out the gnat but gulp down the camel!**
- **Blind guides, who strain out the gnat but gulp down the camel! (Matthew 23:24)**
- **And concerning a person who would stumble others, he declared; It would be of more advantage to him if a millstone were suspended from his neck and he were thrown into the sea.**
- **Then he said to his disciples; It is unavoidable that causes for stumbling should come. Nevertheless, woe to the one through whom they come! (Luke 17:1)**
- **It would be of more advantage to him if a millstone were suspended from his neck and he were thrown into the sea than for him to stumble one of these little ones. (Luke 17:2)**
- **While the **illustrations** used by Jesus could be short, terse expressions similar to the proverbial sayings found in the Hebrew Scriptures, they were usually longer and often were of story length and character.**
- **Jesus generally drew his illustrations from the surrounding creation, from familiar customs of everyday life, from occasional happenings or not-impossible situations, and from recent events well known to his hearers.**

•• **Some Of Jesus Prominent Illustrations**

- **In the material that follows, you will find helpful information concerning the background and context of 30 of the illustrations used by Jesus Christ in his earthly ministry and recorded by the Gospel writers:**
- **(1) The two debtors**

- **Two men were debtors to a certain lender, the one was in debt for five hundred denarii, but the other for fifty. (Luke 7:41)**
- **When they did not have anything with which to pay back, he freely forgave them both. Therefore, which of them will love him the more? (Luke 7:42)**
- **In answer Simon said; I suppose it is the one to whom he freely forgave the more. He said to him; You judged correctly. (Luke 7:43)**
- **With that he turned to the woman and said to Simon; Do you behold this woman? I entered into your house; You gave me no water for my feet. But this woman wet my feet with her tears and wiped them off with her hair. (Luke 7:44)**
- **The purpose of the parable of the two debtors, one of whom owed ten times as much as the other, and the parables application are found in the context,**
- **Now a certain one of the Pharisees kept asking him to dine with him. Accordingly he entered into the house of the Pharisee and reclined at the table. (Luke 7:36)**
- **And, look! A woman who was known in the city to be a sinner learned that he was reclining at a meal in the house of the Pharisee, and she brought an alabaster case of perfumed oil. (Luke 7:37)**
- **And, taking a position behind at his feet, she wept and started to wet his feet with her tears and she would wipe them off with the hair of her head. Also, she tenderly kissed his feet and greased them with the perfumed oil. (Luke 7:38)**
- **At the sight the Pharisee that invited him said within himself; This man, if he were a prophet, would know who and what kind of woman it is that is touching him, that she is a sinner. (Luke 7:39)**
- **But in reply Jesus said to him; Simon, I have something to say to you. He said; Teacher, say it! (Luke 7:40)**
- **With that he turned to the woman and said to Simon; Do you behold this woman? I entered into your house; You gave me no**

- water for my feet. But this woman wet my feet with her tears and wiped them off with her hair. ([Luke 7:44](#))
- You gave me no kiss, but this woman, from the hour that I came in, did not leave off tenderly kissing my feet. ([Luke 7:45](#))
 - You did not grease my head with oil, but this woman greased my feet with perfumed oil. ([Luke 7:46](#))
 - By virtue of this, I tell you, her sins, many though they are, are forgiven, because she loved much, but he who is forgiven little, loves little. ([Luke 7:47](#))
 - Then he said to her; Your sins are forgiven. ([Luke 7:48](#))
 - At this those reclining at the table with him started to say within themselves; Who is this man who even forgives sins? ([Luke 7:49](#))
 - But he said to the woman; Your faith has saved you. Go your way in peace. ([Luke 7:50](#))
 - The **illustration** was prompted by the attitude of Jesus host Simon toward the woman who came in and greased Jesus feet with perfumed oil.
 - The presence of such an uninvited person was not regarded as unusual, for it seems that on some occasions uninvited persons could enter the room during a meal and sit along the wall, from there conversing with those reclining at the table in the center of the room.
 - Jesus made fitting application of the situation of the two debtors, pointing out that Simon had failed to provide water for his feet, to greet him with a kiss, and to grease his head with oil, these were courtesies customarily accorded a guest.
 - But the woman who had many sins showed the greater love and hospitality toward Jesus, even though she was not his hostess. He then told her; Your sins are forgiven.
 - **(2) The sower**
 - Then he told them many things by illustrations, saying, Look! A sower went out to sow. ([Matthew 13:3](#))

- **And as he was sowing, some seeds fell alongside the road, and the birds came and ate them up. (Matthew 13:4)**
- **Others fell upon the rocky places where they did not have much soil, and at once they sprang up because of not having depth of soil. (Matthew 13:5)**
- **But when the sun rose they were scorched, and because of not having root they withered. (Matthew 13:6)**
- **Others, too, fell among the thorns, and the thorns came up and choked them. (Matthew 13:7)**
- **Still others fell upon the fine soil and they began to yield fruit, this one a hundredfold, that one sixty, the other thirty. (Matthew 13:8)**
- **Listen. Look! The sower went out to sow. (Mark 4:3)**
- **And as he was sowing, some seed fell alongside the road, and the birds came and ate it up. (Mark 4:4)**
- **And other seed fell upon the rocky place where it, of course, did not have much soil, and it immediately sprang up because of not having depth of soil. (Mark 4:5)**
- **But when the sun rose, it was scorched, and for not having root it withered. (Mark 4:6)**
- **And other seed fell among the thorns, and the thorns came up and choked it, and it yielded no fruit. (Mark 4:7)**
- **But others fell upon the fine soil, and, coming up and increasing, they began to yield fruit, and they were bearing thirtyfold, and sixty and a hundred. (Mark 4:8)**
- **A sower went out to sow his seed. Well, as he was sowing, some of it fell alongside the road and was trampled down, and the birds of heaven ate it up. (Luke 8:5)**
- **Some other landed upon the rock-mass, and, after sprouting, it dried up because of not having moisture. (Luke 8:6)**

- **Some other fell among the thorns, and the thorns that grew up with it choked it off. (Luke 8:7)**
- **Some other fell upon the good soil, and, after sprouting, it produced fruit a hundredfold. As he told these things, he proceeded to call out; Let him that has ears to listen, listen. (Luke 8:8)**
- **There are no clues to the interpretation in the illustration itself, but the explanation is plainly given at;**
- **You, then, listen to the **illustration** of the man that sowed. (Matthew 13:18)**
- **Where anyone hears the word of the kingdom but does not get the sense of it, the wicked one comes and snatches away what has been sown in his heart, this is the one sown alongside the road. (Matthew 13:19)**
- **As for the one sown upon the rocky places, this is the one hearing the word and at once accepting it with joy. (Matthew 13:20)**
- **Yet he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word he is at once stumbled. (Matthew 13:21)**
- **As for the one sown among the thorns, this is the one hearing the word, but the anxiety of this system of things and the deceptive power of riches choke the word, and he becomes unfruitful. (Matthew 13:22)**
- **As for the one sown upon the fine soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty. (Matthew 13:23)**
- **The sower sows the word. (Mark 4:14)**
- **These, then, are the ones alongside the road where the word is sown, but as soon as they have heard it Satan comes and takes away the word that was sown in them. (Mark 4:15)**
- **And likewise these are the ones sown upon the rocky places, as**

- soon as they have heard the word, they accept it with joy. (**Mark 4:16**)
- Yet they have no root in themselves, but they continue for a time, then as soon as tribulation or persecution arises because of the word, they are stumbled. (**Mark 4:17**)
 - There are still others who are sown among the thorns, these are the ones that have heard the word. (**Mark 4:18**)
 - But the anxieties of this system of things and the deceptive power of riches and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful. (**Mark 4:19**)
 - Finally, the ones that were sown on the fine soil are those who listen to the word and favorably receive it and bear fruit thirtyfold and sixty and a hundred. (**Mark 4:20**)
 - Now the illustration means this. The seed is the word of God. (**Luke 8:11**)
 - Those alongside the road are the ones that have heard, then the Devil comes and takes the word away from their hearts in order, that they may not believe and be saved. (**Luke 8:12**)
 - Those upon the rock-mass are the ones who, when they hear it, receive the word with joy, but these have no root, they believe for a season, but in a season of testing they fall away. (**Luke 8:13**)
 - As for that which fell among the thorns, these are the ones that have heard, but, by being carried away by anxieties and riches and pleasures of this life, they are completely choked and bring nothing to perfection. (**Luke 8:14**)
 - As for that on the fine soil, these are the ones that, after hearing the word with a fine and good heart, retain it and bear fruit with endurance. (**Luke 8:15**)
 - Attention is focused on the circumstances affecting the soil, or heart, and the influences that can hinder the growth of the seed, or the word of the Kingdom.

- **Various means of sowing seed were used in those days. One common way was for the sower to carry a bag of seed tied across his shoulder and around his waist, others would form a pouch for the seed from a part of their outer garment.**
- **They would scatter the seed broadcast by hand as they walked. Seed was covered as soon as possible, before the crows and ravens could get it.**
- **But when the plowman left footpaths between fields unplowed, or if some seed fell on hard ground alongside the road, the birds ate up the seed that fell there. The rocky places were not spots where rocks were merely scattered in the soil, but, as**
- **Some other landed upon the rock-mass, and, after sprouting, it dried up because of not having moisture. (Luke 8:6)**
- **Says, the seed fell on the rock-mass, or a concealed rock ledge, on which there was very little soil. Plants from these seeds would soon wither in the sun.**
- **The soil where the thorns were had evidently been plowed, but it had not been cleaned of weeds, so they grew up and choked out the newly planted seeds.**
- **The stated yields of the productive seeds a hundredfold, sixtyfold, and thirtyfold are well within reason. The sowing of seed and the various types of soil were familiar to Jesus hearers.**
- **(3) Weeds among the wheat**
- **Another illustration he set before them, saying; The kingdom of the heavens has become like a man that sowed fine seed in his field. (Matthew 13:24)**
- **While men were sleeping, his enemy came and oversowed weeds in among the wheat, and left. (Matthew 13:25)**
- **When the blade sprouted and produced fruit, then the weeds appeared also. (Matthew 13:26)**
- **So the slaves of the householder came up and said to him, Master, did you not sow fine seed in your field? How, then, does it come to have weeds? (Matthew 13:27)**

- **He said to them, An enemy, a man, did this. They said to him, Do you want us, then, to go out and collect them? (Matthew 13:28)**
- **He said; No, that by no chance, while collecting the weeds, you uproot the wheat with them. (Matthew 13:29)**
- **Let both grow together until the harvest, and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse. (Matthew 13:30)**
- **Explanation is provided by Jesus, as recorded at;**
- **Then after dismissing the crowds he went into the house. And his disciples came to him and said; Explain to us the illustration of the weeds in the field. (Matthew 13:36)**
- **In response he said; The sower of the fine seed is the Son of man. (Matthew 13:37)**
- **The field is the world. As for the fine seed, these are the sons of the kingdom. The weeds are the sons of the wicked one. (Matthew 13:38)**
- **And the enemy that sowed them is the Devil. The harvest is a conclusion of a system of things, and the reapers are angels. (Matthew 13:39)**
- **Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things. (Matthew 13:40)**
- **The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness. (Matthew 13:41)**
- **And they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. (Matthew 13:42)**
- **At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father. Let him that has ears listen. (Matthew 13:43)**

- **Contrasting the wheat or the sons of the kingdom with the weeds, the sons of the wicked one.**
- **Oversowing a wheat field with weeds is a deed of enmity not unknown in the Middle East. The weeds referred to are usually believed to be the poisonous bearded darnel, *Lolium temulentum*, its poisonous properties generally thought to stem from a fungus growing within these seeds.**
- **It has an appearance much like that of wheat until maturity, but then it can be readily identified. If eaten, it can result in dizziness and, under certain circumstances, even death.**
- **Since the roots of these weeds readily become intertwined with the roots of the wheat, to uproot them before harvest, even if they could be identified, would result in loss of wheat.**
- **(4) The mustard grain**
- **Another illustration he set before them, saying; The kingdom of the heavens is like a mustard grain, which a man took and planted in his field. (Matthew 13:31)**
- **Which is, in fact, the tiniest of all the seeds, but when it has grown it is the largest of the vegetables and becomes a tree, so that the birds of heaven come and find lodging among its branches. (Matthew 13:32)**
- **And he went on to say; With what are we to liken the kingdom of God, or in what illustration shall we set it out? (Mark 4:30)**
- **Like a mustard grain, which at the time it was sown in the ground was the tiniest of all the seeds that are on the earth. (Mark 4:31)**
- **But when it has been sown, it comes up and becomes greater than all other vegetables and produces great branches, so that the birds of the heaven are able to find lodging under its shadow. (Mark 4:32)**
- **Therefore he went on to say; What is the kingdom of God like, and with what shall I compare it? (Luke 13:18)**

- It is like a mustard grain that a man took and put in his garden, and it grew and became a tree, and the birds of heaven took up lodging in its branches. (**Luke 13:19**)
- It is stated that the subject is the **kingdom of the heavens**. As shown in other texts, this can refer to some feature in connection with the Kingdom, even those falsely claiming to represent it, and is not limited to the approved membership of that Kingdom.
- Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up fish of every kind. (**Matthew 13:47**)
- When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. (**Matthew 13:48**)
- Then the kingdom of the heavens will become like ten virgins that took their lamps and went out to meet the bridegroom. (**Matthew 25:1**)
- Five of them were foolish, and five were discreet. (**Matthew 25:2**)
- The mustard grain was tiny and so it could be used to designate anything extremely small.
- Then the Lord said; If you had faith the size of a mustard grain, you would say to this black mulberry tree, Be uprooted and planted in the sea! And it would obey you. (**Luke 17:6**)
- When fully developed, some mustard plants actually attain a height of 3 to 4.5 meters (10 to 15 feet) and have sturdy branches, thus virtually becoming a **tree**, as Jesus said.
- We are helped to identify the **tree** if we take note of the fact that the series of illustrations in which this one is included was introduced at;
- This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it. (**Matthew 13:13**)
- And toward them the prophecy of Isaiah is having fulfillment, which says; By hearing, you will hear but by no means get the sense of it, and, looking, you will look, but by no means see.

(Matthew 13:14)

- For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes, that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them. **(Matthew 13:15)**
- By a statement regarding a negative factor. It should also be noted that in the context **birds** are referred to in a negative sense, they are shown to **represent the wicked one**.
- And as he was sowing, some seeds fell alongside the road, and the birds came and ate them up. **(Matthew 13:4)**
- Where anyone hears the word of the kingdom but does not get the sense of it, the wicked one comes and snatches away what has been sown in his heart, this is the one sown alongside the road. **(Matthew 13:19)**
- Those alongside the road are the ones that have heard, then the Devil comes and takes the word away from their hearts in order, that they may not believe and be saved. **(Luke 8:12)**
- **(5) The leaven**
- Another illustration he spoke to them; The kingdom of the heavens is like leaven, which a woman took and hid in three large measures of flour, until the whole mass was fermented. **(Matthew 13:33)**
- Again, the subject is the **kingdom of the heavens**. But, like the preceding illustration, this one is included in a series that the Bible introduces by a statement regarding failure of people to get the real sense of God's Word.
- This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it. **(Matthew 13:13)**
- And toward them the prophecy of Isaiah is having fulfillment, which says, By hearing, you will hear but by no means get the sense of it, and, looking, you will look but by no means see. **(Matthew 13:14)**

- For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes, that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them. (**Matthew 13:15**)
- The three large measures are three *sa'ta*, that is, three seahs, equaling a total of about 22 Liters (20 dry quarts) of flour. The amount of leaven would be small in comparison, but just a little can affect everything around it.
- The leaven was usually a piece of fermented dough left over from the last baking. Leaven, it should be noted, is used in the Scriptures to represent false teaching, a corrupting influence.
- In the meantime, when the crowd had gathered together in so many thousands that they were stepping upon one another, he started out by saying first to his disciples; Watch out for the leaven of the Pharisees, which is hypocrisy. (**Luke 12:1**)
- Your cause for boasting is not fine. Do you not know that a little leaven ferments the whole lump? (**1 Corinthians 5:6**)
- Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our Passover has been sacrificed. (**1 Corinthians 5:7**)
- Consequently let us keep the festival, not with old leaven, neither with leaven of badness and wickedness, but with unfermented cakes of sincerity and truth. (**1 Corinthians 5:8**)
- **(6) The hidden treasure**
- The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and for the joy he has he goes and sells what things he has and buys that field. (**Matthew 13:44**)
- Spoken by Jesus, not to the crowds, but to his own disciples.
- Then after dismissing the crowds he went into the house. And his disciples came to him and said; Explain to us the illustration of the weeds in the field. (**Matthew 13:36**)

- As stated in the text, the subject is the **kingdom of the heavens**, which brings joy to the one finding it, it requires that he make changes and adjustments in his life and seek the Kingdom first, giving up everything for it.

- **(7) The merchant seeking fine pearls.**

- Again the kingdom of the heavens is like a traveling merchant seeking fine pearls. (**Matthew 13:45**)

- Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it. (**Matthew 13:46**)

- Spoken by Jesus to his disciples. He likens the Kingdom of the heavens to a fine pearl of such value that a man sells all his possessions to acquire it.

- Pearls are precious gems found in shells of oysters and certain other mollusks. Not all pearls are fine, however, some may be, not a translucent white, but yellow, or they may have a dusky tinge, or they may not be smooth.

- Among ancients in the Middle East, the pearl was prized and brought delight to its owner. In this illustration, the merchant was seeking pearls, he had the discernment to appreciate the surpassing value of this one and he was willing to take the trouble to make all the arrangements needed and to part with all else to acquire it.

- Thus, you may be sure, none of you that does not say good-bye to all his belongings can be my disciple. (**Luke 14:33**)

- Why, for that matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ (**Philippians 3:8**)

- **(8) The dragnet**

- Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up fish of every kind. (**Matthew 13:47**)

- When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the

unsuitable they threw away. (**Matthew 13:48**)

- That is how it will be in the conclusion of the system of things: the angels will go out and separate the wicked from among the righteous (**Matthew 13:49**)
- And will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. (**Matthew 13:50**)
- With this **illustration** Jesus describes a separating, or culling out, of those unfit for the Kingdom of the heavens.
- That is how it will be in the conclusion of the system of things. The angels will go out and separate the wicked from among the righteous (**Matthew 13:49**)
- Points to, the conclusion of the system of things, as the time when the fulfillment culminates. Since the dragnet gathered up both **fine fish** and **unsuitable ones**, the net itself must represent an arrangement that embraces those who are truly in line for the Kingdom as well as those who falsely claim to be.
- A dragnet is a net of rope or flax cords designed to be drawn along the bottom of a body of water. By means of it all kinds of fish would be gathered.
- The **illustration** was most appropriate for Jesus disciples, some of whom were fishermen. They well knew that some fish were unsuitable and had to be discarded because, not having fins and scales, they were unclean and could not be eaten, according to the Mosaic Law.
- This is what you may eat of everything that is in the waters: Everything that has fins and scales in the waters, in the seas and in the torrents, those you may eat. (**Leviticus 11:9**)
- And everything in the seas and the torrents that has no fins and scales, out of every swarming creature of the waters and out of every living soul that is in the waters, they are a loathsome thing for you. (**Leviticus 11:10**)
- Yes, they will become a loathsome thing to you. You must not eat any of their flesh, and you are to loathe their dead body. (**Leviticus 11:11**)

- Everything in the waters that has no fins and scales is a loathsome thing to you. ([Leviticus 11:12](#))
- This sort out of everything that is in the waters you may eat; Everything that has fins and scales you may eat. ([Deuteronomy 14:9](#))
- And everything that has no fins and scales you must not eat. It is unclean for you. ([Deuteronomy 14:10](#))
- **(9) The unmerciful slave.**
- That is why the kingdom of the heavens has become like a man, a king, that wanted to settle accounts with his slaves. ([Matthew 18:23](#))
- When he started to settle them, there was brought in a man who owed him ten thousand talents equaling sixty-million denarii. ([Matthew 18:24](#))
- But because he did not have the means to pay it back, his master ordered him and his wife and his children and all the things he had to be sold and payment to be made. ([Matthew 18:25](#))
- Therefore the slave fell down and began to do obeisance to him, saying; Be patient with me and I will pay back everything to you. ([Matthew 18:26](#))
- Moved to pity at this, the master of that slave let him off and canceled his debt. ([Matthew 18:27](#))
- But that slave went out and found one of his fellow slaves that was owing him a hundred denarii, and, grabbing him, he began to choke him, saying; Pay back whatever you owe. ([Matthew 18:28](#))
- Therefore his fellow slave fell down and began to entreat him, saying; Be patient with me and I will pay you back. ([Matthew 18:29](#))
- However, he was not willing, but went off and had him thrown into prison until he should pay back what was owing. ([Matthew 18:30](#))

- **When, therefore, his fellow slaves saw the things that had happened, they became very much grieved, and they went and made clear to their master all the things that had happened. (Matthew 18:31)**
- **Then his master summoned him and said to him; Wicked slave, I canceled all that debt for you, when you entreated me. (Matthew 18:32)**
- **Ought you not, in turn, to have had mercy on your fellow slave, as I also had mercy on you? (Matthew 18:33)**
- **With that his master, provoked to wrath, delivered him to the jailers, until he should pay back all that was owing. (Matthew 18:34)**
- **In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts. (Matthew 18:35)**
- **The situation giving rise to Jesus use of the illustration is set out at;**
- **Then Peter came up and said to him; Lord, how many times is my brother to sin against me and am I to forgive him? Up to seven times? (Matthew 18:21)**
- **Jesus said to him; I say to you, not, up to seven times, but, up to seventy-seven times. (Matthew 18:22)**
- **And the application is stated in;**
- **And said; Truly I say to you, Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens. (Matthew 18:3)**
- **It emphasizes how small the debts of our fellowmen to us are in comparison with our debt to God. The **illustration** impresses upon us as sinful human's, for whom God forgives so great a debt by means of Christ's sacrifice, the need to show forgiveness for the relatively insignificant sins our fellowman commits against us.**
- **A denarius equaled a day's wages, so 100 denarii, the smaller debt, equaled approximately one third of a year's wages. Ten thousand**

silver talents, the larger debt, equaled 60 million denarii, or wages that would require thousands of lifetimes to accumulate.

- The enormous size of the debt owed the king is indicated in that, according to Josephus, the provinces of Judea, Idumea, and Samaria and certain cities together paid taxes in his day amounting to 600 talents a year, Galilee and Perea paid 200. Jesus himself;

- In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts. (**Matthew 18:35**)

- States the principle expressed in the parable; In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts.

- **(10) The neighborly Samaritan.**

- In reply Jesus said; A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. (**Luke 10:30**)

- Now, by coincidence, a certain priest was going down over that road, but, when he saw him, he went by on the opposite side. (**Luke 10:31**)

- Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side. (**Luke 10:32**)

- But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity. (**Luke 10:33**)

- So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. (**Luke 10:34**)

- And the next day he took out two denarii, gave them to the innkeeper, and said; Take care of him, and whatever you spend besides this, I will repay you when I come back here. (**Luke 10:35**)

- Who of these three seems to you to have made himself neighbor to the man that fell among the robbers? (**Luke 10:36**)

- He said; The one that acted mercifully toward him. Jesus then said to him; Go your way and be doing the same yourself. ([Luke 10:37](#))
- The setting, recorded at;
- Now, look! A certain man versed in the Law rose up, to test him out, and said; Teacher, by doing what shall I inherit everlasting life? ([Luke 10:25](#))
- He said to him; What is written in the Law? How do you read? ([Luke 10:26](#))
- In answer he said; You must love Yehowah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind, and, your neighbor as yourself. ([Luke 10:27](#))
- He said to him; You answered correctly. Keep on doing this and you will get life. ([Luke 10:28](#))
- But, wanting to prove himself righteous, the man said to Jesus; Who really is my neighbor? ([Luke 10:29](#))
- Shows that the **illustration** was given in reply to the question; Who really is my neighbor? The proper conclusion to be drawn from the illustration is shown in;
- In reply Jesus said; A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. ([Luke 10:30](#))
- Now, by coincidence, a certain priest was going down over that road, but, when he saw him, he went by on the opposite side. ([Luke 10:31](#))
- Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side. ([Luke 10:32](#))
- But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity. ([Luke 10:33](#))

- **So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. (Luke 10:34)**
- **And the next day he took out two denarii, gave them to the innkeeper, and said; Take care of him, and whatever you spend besides this, I will repay you when I come back here. (Luke 10:35)**
- **Who of these three seems to you to have made himself neighbor to the man that fell among the robbers? (Luke 10:36)**
- **He said; The one that acted mercifully toward him. Jesus then said to him; Go your way and be doing the same yourself. (Luke 10:37)**
- **The road from Jerusalem to Jericho led through wild and lonely terrain that was the scene of frequent robberies. So bad was it that, in time, a garrison was stationed there to protect travelers. Jericho was about 23 kilometers (14 miles) East-northeast of Jerusalem.**
- **To identify the neighbor toward whom the Law commanded the exercise of love, Jesus spoke of the reactions of a priest and of a Levite toward a man who had been robbed and left half-dead.**
- **The priests were men who were assigned to offer sacrifices at the temple in Jerusalem, and the Levites assisted them. The Samaritans recognized the Law as expressed in the Pentateuch, but the Jews were not neighborly toward them, in fact, they would have no dealings with them.**
- **Therefore the Samaritan woman said to him; How is it that you, despite being a Jew, ask me for a drink, when I am a Samaritan woman? For Jews have no dealings with Samaritans. (John 4:9)**
- **They viewed the Samaritans with great contempt.**
- **In answer the Jews said to him; Do we not rightly say; You are a Samaritan and have a demon? (John 8:48)**
- **And there were those Jews who cursed them publicly in their synagogues and daily prayed to God that the Samaritans might not be partakers of eternal life.**

- Oil and wine, poured into the wounds of the injured man, were often used for healing purposes. The two denarii that the Samaritan left with the innkeeper for the man's care equaled about two days wages.
- When he had agreed with the workers for a denarius a day, he sent them forth into his vineyard. ([Matthew 20:2](#))
- **(11) The persistent friend.**
- Further, he said to them; Who of you will have a friend and will go to him at midnight and say to him; Friend, loan me three loaves. ([Luke 11:5](#))
- Because a friend of mine has just come to me on a journey and I have nothing to set before him? ([Luke 11:6](#))
- And that one from inside says in reply; Quit making me trouble. The door is already locked, and my young children are with me in bed. I cannot rise up and give you anything. ([Luke 11:7](#))
- I tell you, Although he will not rise up and give him anything because of being his friend, certainly because of his bold persistence he will get up and give him what things he needs. ([Luke 11:8](#))
- The illustration was part of Jesus reply to his disciples request for instruction on how to pray.
- Now on the occasion of his being in a certain place praying, when he stopped, a certain one of his disciples said to him; Lord, teach us how to pray, just as John also taught his disciples. ([Luke 11:1](#))
- Then he said to them; Whenever you pray, say; Father, let your name be sanctified. Let your kingdom come. ([Luke 11:2](#))
- Give us our bread for the day according to the days requirement. ([Luke 11:3](#))
- And forgive us our sins, for we ourselves also forgive everyone that is in debt to us, and do not bring us into temptation. ([Luke 11:4](#))
- As shown at;

- Accordingly I say to you, Keep on asking, and it will be given you. Keep on seeking, and you will find. Keep on knocking, and it will be opened to you. (Luke 11:9)
- For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened. (Luke 11:10)
- The point to be drawn from it is not that God is disturbed by our requests but that he expects us to **keep on asking**.
- Hospitality is a duty in which people of the Middle East love to excel. Even though the guest arrived unexpectedly at midnight, perhaps due to the uncertainties of travel then, his host would feel compelled to provide food.
- Since it is often difficult to judge exactly how much bread a household will need to have baked, there was some borrowing among neighbors. In this case the neighbor had gone to bed.
- Since some homes, especially those of the poor, might consist of only one large room, his getting up would disturb the whole family, hence the man's reluctance to grant the request.
- **(12) The unreasonable rich man.**
- With that he spoke an illustration to them, saying; The land of a certain rich man produced well. (Luke 12:16)
- Consequently he began reasoning within himself, saying; What shall I do, now that I have nowhere to gather my crops? (Luke 12:17)
- So he said; I will do this. I will tear down my storehouses and build bigger ones, and there I will gather all my grain and all my good things. (Luke 12:18)
- And I will say to my soul; Soul, you have many good things laid up for many years. Take your ease, eat, drink, enjoy yourself. (Luke 12:19)
- But God said to him; Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up? (Luke 12:20)

- So it goes with the man that lays up treasure for himself but is not rich toward God. ([Luke 12:21](#))
- The illustration was part of Jesus reply to a man who asked him to arbitrate in a matter of inheritance. As shown in;
- Then he said to them; Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses. ([Luke 12:15](#))
- The point emphasized is that, even when a person has an abundance his life does not result from the things he possesses. Compare it with what Jesus went on to say to his disciples, beginning in
- Then he said to his disciples; On this account I say to you, quit being anxious about your souls as to what you will eat or about your bodies as to what you will wear. ([Luke 12:22](#))
- The Law required that two parts of everything belonging to the father be inherited by his eldest son.
- For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. ([Deuteronomy 21:17](#))
- Apparently the dispute came about because of failure to respect this law, hence the warning against covetousness.
- **(13) The unproductive fig tree.**
- Then he went on to tell this illustration. A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but found none. ([Luke 13:6](#))
- Then he said to the vinedresser, Here it is three years that I have come looking for fruit on this fig tree, but have found none. Cut it down! Why really should it keep the ground useless? ([Luke 13:7](#))
- In reply he said to him, Master, let it alone also this year, until I

dig around it and put on manure. (Luke 13:8)

- And if then it produces fruit in the future, well and good, but if not, you shall cut it down. (Luke 13:9)
- Spoken late in 32 C.E, a full three years after Jesus baptism. Report had just been made about Pilates killing some Galileans. Jesus had also cited the case of the death of 18 upon whom the tower of Siloam fell and told the people that, unless they repented, they would all be destroyed.
- At that very season there were certain ones present that reported to him about the Galileans whose blood Pilate had mixed with their sacrifices. (Luke 13:1)
- So in reply he said to them; Do you imagine that these Galileans were proved worse sinners than all other Galileans because they have suffered these things? (Luke 13:2)
- No, indeed, I tell you, but, unless you repent, you will all likewise be destroyed. (Luke 13:3)
- Or those eighteen upon whom the tower in Siloam fell, thereby killing them, do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? (Luke 13:4)
- No, indeed, I tell you, but, unless you repent, you will all be destroyed in the same way. (Luke 13:5)
- Then he went on to use this **illustration**.
- It was common to set both fig and olive trees in the vineyards at certain distances, so that when the vineyards had a bad year, there would still be some income.
- New trees grown from cuttings usually produce at least a few figs within two or three years. The parallel between the three years mentioned in the illustration and the three years of Jesus ministry that had passed was evidently significant.
- The tree appeared from a distance to be productive but was deceptive. As a taxable item, it was a burden, hence it deserved to be destroyed.

- **(14) The grand evening meal.**
- Jesus said to him; A certain man was spreading a grand evening meal, and he invited many. (Luke 14:16)
- And he sent his slave out at the hour of the evening meal to say to the invited ones, Come, because things are now ready. (Luke 14:17)
- But they all in common started to beg off. The first said to him, I bought a field and need to go out and see it, I ask you; Have me excused. (Luke 14:18)
- And another said; I bought five yoke of cattle and am going to examine them. I ask you; Have me excused. (Luke 14:19)
- Still another said; I just married a wife and for this reason I cannot come. (Luke 14:20)
- So the slave came up and reported these things to his master. Then the householder became wrathful and said to his slave; Go out quickly into the broad ways and the lanes of the city, and bring in here the poor and crippled and blind and lame. (Luke 14:21)
- In time the slave said; Master, what you ordered has been done, and yet there is room. (Luke 14:22)
- And the master said to the slave; Go out into the roads and the fenced-in places, and compel them to come in, that my house may be filled. (Luke 14:23)
- For I say to you people, None of those men that were invited shall have a taste of my evening meal. (Luke 14:24)
- And on an occasion when he went into the house of a certain one of the rulers of the Pharisees on the Sabbath to eat a meal, they were closely watching him. (Luke 14:1)
- And, look! There was before him a certain man who had dropsy. (Luke 14:2)
- So in response Jesus spoke to those versed in the Law and to the Pharisees, saying; Is it lawful on the Sabbath to cure or not?

(Luke 14:3)

- **But they kept silent. With that he took hold of the man, healed him and sent him away. (Luke 14:4)**
- **And he said to them; Who of you, if his son or bull falls into a well, will not immediately pull him out on the Sabbath day? (Luke 14:5)**
- **And they were not able to answer back on these things. (Luke 14:6)**
- **He then went on to tell the invited men an illustration, as he marked how they were choosing the most prominent places for themselves, saying to them. (Luke 14:7)**
- **When you are invited by someone to a marriage feast, do not lie down in the most prominent place. Perhaps someone more distinguished than you may at the time have been invited by him. (Luke 14:8)**
- **And he that invited you and him will come and say to you, Let this man have the place. And then you will start off with shame to occupy the lowest place. (Luke 14:9)**
- **But when you are invited, go and recline in the lowest place, that when the man that has invited you comes he will say to you, Friend, go on up higher. Then you will have honor in front of all your fellow guests. (Luke 14:10)**
- **For everyone that exalts himself will be humbled and he that humbles himself will be exalted. (Luke 14:11)**
- **Next he proceeded to say also to the man that invited him; When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps sometime they might also invite you in return and it would become a repayment to you. (Luke 14:12)**
- **But when you spread a feast, invite poor people, crippled, lame, blind. (Luke 14:13)**
- **And you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the**

righteous ones. (Luke 14:14)

- On hearing these things a certain one of the fellow guests said to him; Happy is he who eats bread in the kingdom of God. (Luke 14:15)
- Give the setting, at a meal the illustration was related to a fellow guest who said; Happy is he who eats bread in the kingdom of God.
- It was customary to notify those previously invited to a feast when the meal was actually ready. Those who begged off from this grand evening meal preferred to pursue other interests that would normally seem quite reasonable.
- However, their responses showed that they had no real desire to be present, nor did they have proper regard for the host. Most of the ones later invited, the poor, the crippled, the lame, the blind, and others finally brought in, were persons viewed by the world in general as unworthy.
- But when you spread a feast, invite poor people, crippled, lame, blind. (Luke 14:13)
- **(15) The one lost sheep**
- Then he spoke this illustration to them, saying; (Luke 15:3)
- What man of you with a hundred sheep, on losing one of them, will not leave the ninety-nine behind in the wilderness and go for the lost one until he finds it? (Luke 15:4)
- And when he has found it he puts it upon his shoulders and rejoices. (Luke 15:5)
- And when he gets home he calls his friends and his neighbors together, saying to them; Rejoice with me, because I have found my sheep that was lost. (Luke 15:6)
- I tell you that thus there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance. (Luke 15:7)
- Now all the tax collectors and the sinners kept drawing near to him to hear him. (Luke 15:1)

- **Consequently both the Pharisees and the scribes kept muttering, saying; This man welcomes sinners and eats with them. (Luke 15:2)**
- **Shows that the **illustration** was prompted by the muttering of the Pharisees and the scribes over the fact that Jesus welcomed sinners and tax collectors.**
- **What do you think? If a certain man comes to have a hundred sheep and one of them gets strayed, will he not leave the ninety-nine upon the mountains and set out on a search for the one that is straying? (Matthew 18:12)**
- **And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed. (Matthew 18:13)**
- **Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish. (Matthew 18:14)**
- **Records a similar **illustration** used on a different occasion.**
- **Tax collectors, particularly those who were Jews, were hated because their occupation was to gather taxes for the hated Romans. They were held in scorn.**
- **Jesus illustration concerning the one lost sheep was one that his hearers would readily recognize from everyday life. A lost sheep is helpless, it is the shepherd who does the searching to recover it.**
- **The joy in heaven over the sinner who repents is in marked contrast with the muttering of the scribes and Pharisees over the concern that Jesus showed for such persons.**
- **(16) The lost drachma coin.**
- **Or what woman with ten drachma coins, if she loses one drachma coin, does not light a lamp and sweep her house and search carefully until she finds it? (Luke 15:8)**
- **And when she has found it she calls the women who are her friends and neighbors together, saying; Rejoice with me, because I have found the drachma coin that I lost. (Luke 15:9)**

- **Thus, I tell you, joy arises among the angels of God over one sinner that repents. (Luke 15:10)**
- **The setting is found in;**
- **Now all the tax collectors and the sinners kept drawing near to him to hear him. (Luke 15:1)**
- **Consequently both the Pharisees and the scribes kept muttering, saying; This man welcomes sinners and eats with them. (Luke 15:2)**
- **And this illustration immediately follows the one concerning the one lost sheep.**
- **Thus, I tell you, joy arises among the angels of God over one sinner that repents. (Luke 15:10)**
- **Points out the application.**
- **A drachma was worth 65 cents, almost a day's wages. However, this lost coin may have had special value as one of a set of ten, perhaps an heirloom or part of a prized string used for adornment. It was necessary to light a lamp to search, because the light opening in a home, if any, was usually quite small, and the sweeping would facilitate the search, because the floor was generally just clay.**
- **(17) The prodigal son**
- **Then he said; A certain man had two sons. (Luke 15:11)**
- **And the younger of them said to his father, Father, give me the part of the property that falls to my share. Then he divided his means of living to them. (Luke 15:12)**
- **Later, after not many days, the younger son gathered all things together and traveled abroad into a distant country, and there squandered his property by living a debauched life. (Luke 15:13)**
- **When he had spent everything, a severe famine occurred throughout that country, and he started to be in need. (Luke 15:14)**

- He even went and attached himself to one of the citizens of that country, and he sent him into his fields to herd swine. (Luke 15:15)
- And he used to desire to be filled with the carob pods which the swine were eating, and no one would give him anything. (Luke 15:16)
- When he came to his senses, he said; How many hired men of my father are abounding with bread, while I am perishing here from famine! (Luke 15:17)
- I will rise and journey to my father and say to him; Father, I have sinned against heaven and against you. (Luke 15:18)
- I am no longer worthy of being called your son. Make me as one of your hired men. (Luke 15:19)
- So he rose and went to his father. While he was yet a long way off, his father caught sight of him and was moved with pity, and he ran and fell upon his neck and tenderly kissed him. (Luke 15:20)
- Then the son said to him, Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men. (Luke 15:21)
- But the father said to his slaves, Quick! Bring out a robe, the best one, and clothe him with it, and put a ring on his hand and sandals on his feet. (Luke 15:22)
- And bring the fattened young bull, slaughter it and let us eat and enjoy ourselves. (Luke 15:23)
- Because this my son was dead and came to life again. He was lost and was found. And they started to enjoy themselves. (Luke 15:24)
- Now his older son was in the field, and as he came and got near the house he heard a music concert and dancing. (Luke 15:25)
- So he called one of the servants to him and inquired what these things meant. (Luke 15:26)

- He said to him; Your brother has come, and your father slaughtered the fattened young bull, because he got him back in good health. (Luke 15:27)
- But he became wrathful and was unwilling to go in. Then his father came out and began to entreat him. (Luke 15:28)
- In reply he said to his father; Here it is so many years I have slaved for you and never once did I transgress your commandment, and yet to me you never once gave a kid for me to enjoy myself with my friends. (Luke 15:29)
- But as soon as this your son who ate up your means of living with harlots arrived, you slaughtered the fattened young bull for him. (Luke 15:30)
- Then he said to him, Child, you have always been with me, and all the things that are mine are yours. (Luke 15:31)
- But we just had to enjoy ourselves and rejoice, because this your brother was dead and came to life, and he was lost and was found. (Luke 15:32)
- The Pharisees and scribes were muttering because Jesus welcomed tax collectors and sinners and ate with them. Jesus replied by giving the illustrations of the one lost sheep and the lost coin, followed by this parable.
- The inheritance of the younger son was half that of the elder brother, according to Jewish law.
- For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (Deuteronomy 21:17)
- As the younger son went to a far country, so the Jews viewed the tax collectors as having left them to take up service to Rome. To be forced to take up swineherding was degrading to a Jew, since these animals were unclean according to the Law.
- Also the pig, because it is a splitter of the hoof and a former of a cleft in the hoof, but it itself does not chew the cud. It is unclean for you. (Leviticus 11:7)

- **On his return home, the younger son asked to be accepted, not as a son, but as a hired man. Such a man was not even part of the estate, as were the slaves, but was an outsider hired, often for just a day at a time.**
- **For the kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard. (Matthew 20:1)**
- **When he had agreed with the workers for a denarius a day, he sent them forth into his vineyard. (Matthew 20:2)**
- **When it became evening, the master of the vineyard said to his man in charge, Call the workers and pay them their wages, proceeding from the last to the first. (Matthew 20:8)**
- **The father called for a robe, the best one, for the younger son. This was not merely a simple article of clothing, but it probably was a richly embroidered vestment of the sort presented to an honored guest. The ring and sandals were possibly tokens of dignity and of a free man.**
- **(18) The unrighteous steward.**
- **Then he went on to say also to the disciples; A certain man was rich and he had a steward, and this one was accused to him as handling his goods wastefully. (Luke 16:1)**
- **So he called him and said to him; What is this I hear about you? Hand in the account of your stewardship, for you can no longer manage the house. (Luke 16:2)**
- **Then the steward said to himself; What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig, I am ashamed to beg. (Luke 16:3)**
- **Ah! I know what I shall do, so that, when I am put out of the stewardship, people will receive me into their homes. (Luke 16:4)**
- **And calling to him each one of the debtors of his master he proceeded to say to the first, How much are you owing my master? (Luke 16:5)**

- **He said; A hundred bath measures of olive oil. He said to him, Take your written agreement back and sit down and quickly write fifty. (Luke 16:6)**
- **Next, he said to another one, Now you, how much are you owing? He said; A hundred cor measures of wheat. He said to him, Take your written agreement back and write eighty. (Luke 16:7)**
- **And his master commended the steward, though unrighteous, because he acted with practical wisdom. For the sons of this system of things are wiser in a practical way toward their own generation than the sons of the light are. (Luke 16:8)**
- **The lesson to be drawn from the illustration is stated in;**
- **Also, I say to you; Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places. (Luke 16:9)**
- **The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. (Luke 16:10)**
- **Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? (Luke 16:11)**
- **And if you have not proved yourselves faithful in connection with what is another's, who will give you what is for yourselves? (Luke 16:12)**
- **No house servant can be a slave to two masters, for, either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to riches. (Luke 16:13)**
- **The steward is commended, not for his unrighteousness, but for his practical wisdom.**
- **The steward was placed in charge of the affairs of his master, it was a position of great trust.**

- Hence Abraham said to his servant, the oldest one of his household, who was managing all he had; Put your hand, please, under my thigh. (**Genesis 24:2**)
- And Joseph kept finding favor in his eyes and waited upon him continually, so that he appointed him over his house, and all that was his he gave into his hand. (**Genesis 39:4**)
- In Jesus **illustration**, the stewards being dismissed meant that he was being sent out of the house, with no means of support. His lowering of the debts of his masters debtors brought him no money but was done to win friends who might favor him in the future. One hundred bath measures of oil equaled 2,200 Liters (581 gallons), and 100 cor measures of wheat came to 22,000 Liters (625 bushels)
- **(19) The rich man and Lazarus.**
- But a certain man was rich, and he used to deck himself with purple and linen, enjoying himself from day to day with magnificence. (**Luke 16:19**)
- But a certain beggar named Lazarus used to be put at his gate, full of ulcers (**Luke 16:20**)
- And desiring to be filled with the things dropping from the table of the rich man. Yes, too, the dogs would come and lick his ulcers. (**Luke 16:21**)
- Now in course of time the beggar died and he was carried off by the angels to the bosom position of Abraham. Also, the rich man died and was buried. (**Luke 16:22**)
- And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him. (**Luke 16:23**)
- So he called and said; Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this blazing fire. (**Luke 16:24**)
- But Abraham said; Child, remember that you received in full your good things in your lifetime, but Lazarus correspondingly the injurious things. Now, however, he is having comfort here but you are in anguish. (**Luke 16:25**)

- **And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us. (Luke 16:26)**
- **Then he said; In that event I ask you, father, to send him to the house of my father. (Luke 16:27)**
- **For I have five brothers, in order, that he may give them a thorough witness, that they also should not get into this place of torment. (Luke 16:28)**
- **But Abraham said; They have Moses and the Prophets, let them listen to these. (Luke 16:29)**
- **Then he said; No, indeed, father Abraham, but if someone from the dead goes to them they will repent. (Luke 16:30)**
- **But he said to him; If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead. (Luke 16:31)**
- **The setting, in;**
- **Now the Pharisees, who were money lovers, were listening to all these things, and they began to sneer at him. (Luke 16:14)**
- **Consequently he said to them; You are those who declare yourselves righteous before men, but God knows your hearts, because what is lofty among men is a disgusting thing in God's sight. (Luke 16:15)**
- **Shows that the money-loving Pharisees were listening and sneering. But Jesus told them; You are those who declare yourselves righteous before men, but God knows your hearts, because what is lofty among men is a disgusting thing in God's sight.**
- **The purple and linen in which the rich man was decked out were comparable to garb worn only by princes, nobles, and priests.**
- **As for Mordecai, he went forth from before the king in royal apparel of blue and linen, with a great crown of gold, and a fine-fabric cloak, even of wool dyed reddish purple. And the city of**

Shushan itself cried out shrilly and was joyful. (Esther 8:15)

- **With that Pharaoh removed his signet ring from his own hand and put it upon Joseph's hand and clothed him with garments of fine linen and placed a necklace of gold about his neck. (Genesis 41:42)**
- **And these are the garments that they will make: a breastpiece, and an ephod and a sleeveless coat and a robe of checker-work, a turban and a sash, and they must make the holy garments for Aaron your brother and his sons, that he may act as priest to me. (Exodus 28:4)**
- **And they themselves will take the gold and the blue thread and the wool dyed reddish purple and coccus scarlet material and the fine linen. (Exodus 28:5)**
- **They were very costly. Hades, where this rich man is said to have gone, is the common grave of dead mankind. That it cannot be concluded from this parable that Hades itself is a place of blazing fire is made clear at**
- **And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire. (Revelation 20:14)**
- **Where death and Hades are described as being hurled into the lake of fire. The death of the rich man and his being in Hades must therefore be figurative, figurative death being mentioned elsewhere in the Scriptures.**
- **But he said to him; Let the dead bury their dead, but you go away and declare abroad the kingdom of God. (Luke 9:60)**
- **Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, God made you alive together with him. He kindly forgave us all our trespasses (Colossians 2:13)**
- **But the one that goes in for sensual gratification is dead though she is living. (1 Timothy 5:6)**
- **So the fiery torment was experienced while he was figuratively dead but actually alive as a human. Fire is used in God's Word to describe his fiery judgment messages**

- **Therefore this is what Yehowah, the God of armies, has said; For the reason that you men are saying this thing, here I am making my words in your mouth a fire, and this people will be pieces of wood, and it will certainly devour them. (Jeremiah 5:14)**
- **Is not my word correspondingly like a fire, is the utterance of Yehowah, and like a forge hammer that smashes the crag? (Jeremiah 23:29)**
- **And the work done by God's prophets in declaring his judgments is said to torment those who oppose God and his servants.**
- **And when they have finished their witnessing, the wild beast that ascends out of the abyss will make war with them and conquer them and kill them. (Revelation 11:7)**
- **And those dwelling on the earth rejoice over them and enjoy themselves, and they will send gifts to one another, because these two prophets tormented those dwelling on the earth. (Revelation 11:10)**
- **Lazarus is a Grecianized form of the Hebrew name Eleazar, which means **God Has Helped**. The dogs that licked his sores were apparently scavengers that roamed the streets and were viewed as unclean. Lazarus being in the bosom position of Abraham indicates that he was in a position of favor**
- **No man has seen God at any time, the only-begotten god who is in the bosom position with the Father is the one that has explained him. (John 1:18)**
- **This figure of speech being drawn from the practice of reclining at meals in such a way that one could lean back on the bosom of a friend.**
- **There was reclining in front of Jesus bosom one of his disciples, and Jesus loved him. (John 13:23)**
- **Therefore Simon Peter nodded to this one and said to him; Tell who it is about whom he is saying it. (John 13:24)**
- **So the latter leaned back upon the breast of Jesus and said to him; Lord, who is it? (John 13:25)**

- **(20) Good-for-nothing slaves.**
- **Who of you is there that has a slave plowing or minding the flock who will say to him when he gets in from the field, Come here at once and recline at the table? (Luke 17:7)**
- **Rather, will he not say to him; Get something ready for me to have my evening meal, and put on an apron and minister to me until I am through eating and drinking, and afterward you can eat and drink? (Luke 17:8)**
- **He will not feel gratitude to the slave because he did the things assigned, will he? (Luke 17:9)**
- **So you, also, when you have done all the things assigned to you, say; We are good-for-nothing slaves. What we have done is what we ought to have done. (Luke 17:10)**
- **So you, also, when you have done all the things assigned to you, say; We are good-for-nothing slaves. What we have done is what we ought to have done. (Luke 17:10)**
- **Shows the lesson to be drawn from the illustration.**
- **Slaves who worked in the fields of their master also frequently served his evening meal. Not only was it the usual thing for them to wait until their master had eaten before they would do so, but often it was a matter of dispute as to which one of them would have the honor of waiting on him. It was not viewed as an extra burden but as something to which their master was entitled.**
- **(21) The widow and the judge.**
- **Then he went on to tell them an illustration with regard to the need for them always to pray and not to give up. (Luke 18:1)**
- **Saying; In a certain city there was a certain judge that had no fear of God and had no respect for man. (Luke 18:2)**
- **But there was a widow in that city and she kept going to him, saying; See that I get justice from my adversary at law. (Luke 18:3)**

- Well, for a while he was unwilling, but afterward he said to himself; Although I do not fear God or respect a man. (Luke 18:4)
- At any rate, because of this widows continually making me trouble, I will see that she gets justice, so that she will not keep coming and pummeling me to a finish. (Luke 18:5)
- Then the Lord said; Hear what the judge, although unrighteous, said! (Luke 18:6)
- Certainly, then, shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? (Luke 18:7)
- I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth? (Luke 18:8)
- **As stated in;**
- Then he went on to tell them an **illustration** with regard to the need for them always to pray and not to give up. (Luke 18:1)
- **The illustration was with regard to the need for them always to pray and not to give up.**
- Certainly, then, shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? (Luke 18:7)
- I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth? (Luke 18:8)
- **Also show application. The illustration emphasizing prayer was particularly appropriate in view of what is stated in the preceding chapter,**
- But on being asked by the Pharisees when the kingdom of God was coming, he answered them and said; The kingdom of God is not coming with striking observableness. (Luke 17:20)
- Neither will people be saying; See here! Or, There! For, look!

the kingdom of God is in your midst. (Luke 17:21)

- **Then he said to the disciples; Days will come when you will desire to see one of the days of the Son of man but you will not see it. (Luke 17:22)**
- **And people will say to you, See there! Or, See here! Do not go out or chase after them. (Luke 17:23)**
- **For even as the lightning, by its flashing, shines from one part under heaven to another part under heaven, so the Son of man will be. (Luke 17:24)**
- **First, however, he must undergo many sufferings and be rejected by this generation. (Luke 17:25)**
- **Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man: (Luke 17:26)**
- **They were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all. (Luke 17:27)**
- **Likewise, just as it occurred in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. (Luke 17:28)**
- **But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. (Luke 17:29)**
- **The same way it will be on that day when the Son of man is to be revealed. (Luke 17:30)**
- **On that day let the person that is on the housetop but whose movable things are in the house not come down to pick these up, and the person out in the field, let him likewise not return to the things behind. (Luke 17:31)**
- **Remember the wife of Lot. (Luke 17:32)**
- **Whoever seeks to keep his soul safe for himself will lose it, but whoever loses it will preserve it alive. (Luke 17:33)**

- I tell you, In that night two men will be in one bed, the one will be taken along, but the other will be abandoned. ([Luke 17:34](#))
- There will be two women grinding at the same mill, the one will be taken along, but the other will be abandoned. ([Luke 17:35](#))
- So in response they said to him; Where, Lord? He said to them; Where the body is, there also the eagles will be gathered together. ([Luke 17:37](#))
- Apparently the judge was not connected with a Jewish tribunal. In the First Century there were four Jewish courts:
 - (1) the village court, consisting of three men.
 - (2) a court consisting of seven older men of the village.
 - (3) in Jerusalem there were lower courts consisting of 23 persons each, and such courts were established in cities of sufficient size elsewhere throughout Palestine.
 - (4) the principal court, the Great Sanhedrin, consisting of 71 members, with its seat at Jerusalem and with authority over the whole nation.

See Also COURT, JUDICIAL

- But the judge of the **illustration** does not fit into the Jewish judicial arrangement in which at least a three-man court officiated, so he must have been one of the judges or police magistrates appointed by the Romans.
- It is plainly stated that he did not fear God nor was he constrained by concern over public opinion. The **illustration** does not say that God is like the unrighteous judge, rather, it contrasts God with the judge.
- If this judge would finally do what was right, how much more so would God! Persistence on the part of the widow moved the unrighteous judge to act, God's servants likewise must persist in prayer. God, who is righteous, will respond in answer to their prayer, causing justice to be done.
- **(22) The self-righteous Pharisee and the penitent tax collector.**

- **But he spoke this illustration also to some who trusted in themselves that they were righteous and who considered the rest as nothing. (Luke 18:9)**
- **Two men went up into the temple to pray, the one a Pharisee and the other a tax collector. (Luke 18:10)**
- **The Pharisee stood and began to pray these things to himself, O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. (Luke 18:11)**
- **I fast twice a week, I give the tenth of all things I acquire. (Luke 18:12)**
- **But the tax collector standing at a distance was not willing even to raise his eyes heavenward, but kept beating his breast, saying; O God, be gracious to me a sinner. (Luke 18:13)**
- **I tell you, This man went down to his home proved more righteous than that man, because everyone that exalts himself will be humiliated, but he that humbles himself will be exalted. (Luke 18:14)**
- **The setting and the objective of the **illustration** are found in;**
- **But he spoke this **illustration** also to some who trusted in themselves that they were righteous and who considered the rest as nothing: (Luke 18:9)**
- **I tell you, This man went down to his home proved more righteous than that man, because everyone that exalts himself will be humiliated, but he that humbles himself will be exalted. (Luke 18:14)**
- **Respectively.**
- **Those who went to the temple to pray did not go into the Holy or the Most Holy, but they were permitted to enter the surrounding courts. These men, Jews, probably stood in the outer court, the Court of Women, as it was called. The Pharisees were proud and self-righteous, viewing other men with contempt.**

- In turn the Pharisees answered; You have not been misled also, have you? ([John 7:47](#))
- But this crowd that does not know the Law are accursed people. ([John 7:49](#))
- They fasted twice a week, though this was not required by the Mosaic Law. The days they chose for this, it is reported, were the regular market days when many people would be in town, when special services were held in the synagogues, and when the local Sanhedrin met, so their piety would be observed.
- When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. ([Matthew 6:16](#))
- Be on your guard against men, for they will deliver you up to local courts, and they will scourge you in their synagogues. ([Matthew 10:17](#)) Footnote
- The Jewish tax collectors were permitted to go to the temple, but they were hated for their service to Rome.
- **(23) The vineyard workers.**
- For the kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard. ([Matthew 20:1](#))
- When he had agreed with the workers for a denarius a day, he sent them forth into his vineyard. ([Matthew 20:2](#))
- Going out also about the third hour, he saw others standing unemployed in the marketplace. ([Matthew 20:3](#))
- And to those he said; You also, go into the vineyard, and whatever is just I will give you. ([Matthew 20:4](#))
- So off they went. Again he went out about the sixth and the ninth hour and did likewise. ([Matthew 20:5](#))
- Finally, about the eleventh hour he went out and found others standing, and he said to them, Why have you been standing here

all day unemployed? (**Matthew 20:6**)

- They said to him; Because nobody has hired us. He said to them, you too go into the vineyard. (**Matthew 20:7**)
- When it became evening, the master of the vineyard said to his man in charge, Call the workers and pay them their wages, proceeding from the last to the first. (**Matthew 20:8**)
- When the eleventh-hour men came, they each received a denarius. (**Matthew 20:9**)
- So, when the first came, they concluded they would receive more, but they also received pay at the rate of a denarius. (**Matthew 20:10**)
- On receiving it they began to murmur against the householder (**Matthew 20:11**)
- And said; These last put in one hours work, still you made them equal to us who bore the burden of the day and the burning heat! (**Matthew 20:12**)
- But in reply to one of them he said; Fellow, I do you no wrong. You agreed with me for a denarius, did you not? (**Matthew 20:13**)
- Take what is yours and go. I want to give to this last one the same as to you. (**Matthew 20:14**)
- Is it not lawful for me to do what I want with my own things? Or is your eye wicked because I am good? (**Matthew 20:15**)
- In this way the last ones will be first, and the first ones last. (**Matthew 20:16**)
- The **illustration** is part of Jesus answer to Peter's question in;
- Then Peter said to him in reply; Look! We have left all things and followed you. What actually will there be for us? (**Matthew 19:27**)
- And Pharisees came up to him, intent on tempting him and saying; Is it lawful for a man to divorce his wife on every sort of

ground? (**Matthew 19:3**)

- In this way the last ones will be first, and the first ones last. (**Matthew 20:16**)
- **Grape-gathering time is a season of anxious concern for the owners of vineyards. Some workers are employed for the entire harvesttime, others are hired as the need becomes apparent. Payment of wages at the end of the day was in harmony with the Mosaic Law, it was a necessity for poor laborers.**
- You must not defraud your fellow, and you must not rob. The wages of a hired laborer should not stay all night with you until morning. (**Leviticus 19:13**)
- You must not defraud a hired laborer who is in trouble and poor, whether of your brothers or of your alien residents who are in your land, within your gates. (**Deuteronomy 24:14**)
- In his day you should give him his wages, and the sun should not set upon them, because he is in trouble and is lifting up his soul to his wages, that he may not cry out to Yehowah against you, and it must become sin on your part.
- A denarius, which was payment for the day's work, was a silver Roman coin. Its modern-day value would be 74 cents. In the First Century C.E, the day, from sunrise to sunset, was divided by the Jews into 12 equal parts, so the 3rd hour would be about 8:00 to 9:00 a.m., the 6th hour, about 11:00 a.m. to noon, the 9th hour, about 2:00 to 3:00 p.m., and the 11th hour, about 4:00 to 5:00 p.m.
- **(24) The minas.**
- While they were listening to these things he spoke in addition an illustration, because he was near Jerusalem and they were imagining that the kingdom of God was going to display itself instantly. (**Luke 19:11**)
- Therefore he said; A certain man of noble birth traveled to a distant land to secure kingly power for himself and to return. (**Luke 19:12**)
- Calling ten slaves of his he gave them ten minas and told them, Do business till I come. (**Luke 19:13**)

- **But his citizens hated him and sent out a body of ambassadors after him, to say; We do not want this man to become king over us. (Luke 19:14)**
- **Eventually when he got back after having secured the kingly power, he commanded to be called to him these slaves to whom he had given the silver money, in order to ascertain what they had gained by business activity. (Luke 19:15)**
- **Then the first one presented himself, saying; Lord, your mina gained ten minas. (Luke 19:16)**
- **So he said to him; Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities. (Luke 19:17)**
- **Now the second came, saying; Your mina, Lord, made five minas. (Luke 19:18)**
- **He said to this one also; You, too, be in charge of five cities. (Luke 19:19)**
- **But a different one came, saying; Lord, here is your mina, that I kept laid away in a cloth. (Luke 19:20)**
- **You see, I was in fear of you, because you are a harsh man; You take up what you did not deposit and you reap what you did not sow. (Luke 19:21)**
- **He said to him; Out of your own mouth I judge you, wicked slave. You knew, did you, that I am a harsh man, taking up what I did not deposit and reaping what I did not sow? (Luke 19:22)**
- **Hence why is it you did not put my silver money in a bank? Then on my arrival I would have collected it with interest. (Luke 19:23)**
- **With that he said to those standing by; Take the mina from him and give it to him that has the ten minas. (Luke 19:24)**
- **But they said to him; Lord, he has ten minas! (Luke 19:25)**
- **I say to you, to everyone that has, more will be given, but from**

the one that does not have, even what he has will be taken away.
([Luke 19:26](#))

- Moreover, these enemies of mine that did not want me to become king over them bring here and slaughter them before me. ([Luke 19:27](#))
- Spoken as Jesus was on his way up to Jerusalem for the last time, **33 C.E.**
- And he entered Jericho and was going through. ([Luke 19:1](#))
- So, after he had said these things, he began to go on ahead, going up to Jerusalem. ([Luke 19:28](#))
- The reason for the illustration, as stated in;
- While they were listening to these things he spoke in addition an illustration, because he was near Jerusalem and they were imagining that the kingdom of God was going to display itself instantly. ([Luke 19:11](#))
- Was that they were imagining that the kingdom of God was going to display itself instantly.
- It was a common thing in the Roman Empire for a person of noble birth to travel to Rome in quest of kingly power. Archelaus, the son of Herod the Great, had done this, but the Jews sent 50 ambassadors to the court of Augustus to bring charges against him and, if possible, thwart his quest for power. The silver mina that was initially given to each slave would be worth \$65.40 in today's values but was equal to 88 days wages then.
- **(25) The two children sent out to work.**
- What do you think? A man had two children. Going up to the first, he said; Child, go work today in the vineyard. ([Matthew 21:28](#))
- In answer this one said; I will, sir, but did not go out. ([Matthew 21:29](#))
- Approaching the second, he said the same. In reply this one said; I will not. Afterwards he felt regret and went out.

(Matthew 21:30)

- Which of the two did the will of his father? They said; The latter. Jesus said to them; Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. **(Matthew 21:31)**
- Spoken in the temple at Jerusalem, the illustration was part of Jesus reply to the questions in;
- Now after he went into the temple, the chief priests and the older men of the people came up to him while he was teaching and said; By what authority do you do these things? And who gave you this authority? **(Matthew 21:23)**
- By what authority do you do these things? And who gave you this authority? Having handled their questions, Jesus used some illustrations to show the religious leaders what kind of persons they really were.
- Jesus points to the application of his **illustration** in;
- Which of the two did the will of his father? They said; The latter. Jesus said to them; Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. **(Matthew 21:31)**
- For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him. **(Matthew 21:32)**
- He indicates that the chief priests and the older men of influence to whom he was speaking were comparable to the first child, professing to serve God but actually failing to do so. On the other hand, the tax collectors and harlots who believed John the Baptizer were like the second child, at first they rudely refused to serve God but later felt regret and changed their course.
- **(26) The murderous cultivators.**
- Hear another illustration. There was a man, a householder, who planted a vineyard and put a fence around it and dug a winepress in it and erected a tower, and let it out to cultivators, and

- traveled abroad. (**Matthew 21:33**)
- When the season of the fruits came around, he dispatched his slaves to the cultivators to get his fruits. (**Matthew 21:34**)
 - However, the cultivators took his slaves, and one they beat up, another they killed, another they stoned. (**Matthew 21:35**)
 - Again he dispatched other slaves, more than the first, but they did the same to these. (**Matthew 21:36**)
 - Lastly he dispatched his son to them, saying; They will respect my son. (**Matthew 21:37**)
 - On seeing the son the cultivators said among themselves; This is the heir! Come, let us kill him and get his inheritance! (**Matthew 21:38**)
 - So they took him and threw him out of the vineyard and killed him. (**Matthew 21:39**)
 - Therefore, when the owner of the vineyard comes, what will he do to those cultivators? (**Matthew 21:40**)
 - They said to him; Because they are evil, he will bring an evil destruction upon them and will let out the vineyard to other cultivators, who will render him the fruits when they become due. (**Matthew 21:41**)
 - Jesus said to them; Did you never read in the Scriptures: The stone that the builders rejected is the one that has become the chief cornerstone. From Yehowah this has come to be, and it is marvelous in our eyes? (**Matthew 21:42**)
 - This is why I say to you, the kingdom of God will be taken from you and be given to a nation producing its fruits. (**Matthew 21:43**)
 - Also, the person falling upon this stone will be shattered. As for anyone upon whom it falls, it will pulverize him. (**Matthew 21:44**)
 - Also, he started to speak to them with illustrations. A man planted a vineyard, and put a fence around it, and dug a vat for the winepress and erected a tower, and let it out to cultivators,

- and traveled abroad. (**Mark 12:1**)
- Now in due season he sent forth a slave to the cultivators, that he might get some of the fruits of the vineyard from the cultivators. (**Mark 12:2**)
 - But they took him, beat him up and sent him away empty. (**Mark 12:3**)
 - And again he sent forth another slave to them, and that one they struck on the head and dishonored. (**Mark 12:4**)
 - And he sent forth another, and that one they killed, and many others, some of whom they beat up and some of whom they killed. (**Mark 12:5**)
 - One more he had, a beloved son. He sent him forth last to them, saying; They will respect my son. (**Mark 12:6**)
 - But those cultivators said among themselves; This is the heir. Come, let us kill him, and the inheritance will be ours. (**Mark 12:7**)
 - So they took him and killed him, and threw him outside the vineyard. (**Mark 12:8**)
 - What will the owner of the vineyard do? He will come and destroy the cultivators, and will give the vineyard to others. (**Mark 12:9**)
 - Did you never read this scripture: The stone that the builders rejected, this has become the chief cornerstone. (**Mark 12:10**)
 - From Yehowah this has come to be, and it is marvelous in our eyes? (**Mark 12:11**)
 - Then he started to tell the people this illustration. A man planted a vineyard and let it out to cultivators, and he traveled abroad for considerable time. (**Luke 20:9**)
 - But in due season he sent out a slave to the cultivators, that they might give him some of the fruit of the vineyard. The cultivators, however, sent him away empty, after beating him up. (**Luke 20:10**)

- **But he repeated and sent them a different slave. That one also they beat up and dishonored and sent away empty. (Luke 20:11)**
- **Yet again he sent a third, this one also they wounded and threw out. (Luke 20:12)**
- **At this the owner of the vineyard said; What shall I do? I will send my son the beloved. Likely they will respect this one. (Luke 20:13)**
- **When the cultivators caught sight of him they went reasoning with one another, saying; This is the heir, let us kill him, that the inheritance may become ours. (Luke 20:14)**
- **With that they threw him outside the vineyard and killed him. What, therefore, will the owner of the vineyard do to them? (Luke 20:15)**
- **He will come and destroy these cultivators and will give the vineyard to others. On hearing this they said; Never may that happen! (Luke 20:16)**
- **But he looked upon them and said; What, then, does this that is written mean, The stone which the builders rejected, this has become the chief cornerstone? (Luke 20:17)**
- **Everyone falling upon that stone will be shattered. As for anyone upon whom it falls, it will pulverize him. (Luke 20:18)**
- **Spoken in the temple in Jerusalem, just three days before Jesus, God's Son, was killed. This **illustration**, too, was in answer to the question about the source of Jesus authority.**
- **And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the older men came to him (Mark 11:27)**
- **And began to say to him; By what authority do you do these things? Or who gave you this authority to do these things? (Mark 11:28)**
- **Jesus said to them; I will ask you one question. You answer me, and I will also tell you by what authority I do these things. (Mark**

11:29)

- **Was the baptism by John from heaven or from men? Answer me. (Mark 11:30)**
- **So they began to reason among themselves, saying; If we say; From heaven, he will say; Why is it, therefore, you did not believe him? (Mark 11:31)**
- **But dare we say; From men? They were in fear of the crowd, for these all held that John had really been a prophet. (Mark 11:32)**
- **Well, in reply to Jesus they said; We do not know. And Jesus said to them; Neither am I telling you by what authority I do these things. (Mark 11:33)**
- **Immediately after the **illustration**, the Gospel accounts state that the religious leaders realized that he was speaking about them.**
- **Now when the chief priests and the Pharisees had heard his illustrations, they took note that he was speaking about them. (Matthew 21:45)**
- **At that they began seeking how to seize him, but they feared the crowd, for they took note that he spoke the illustration with them in mind. So they left him and went away. (Mark 12:12)**
- **The scribes and the chief priests now sought to get their hands on him in that very hour, but they feared the people, for they perceived that he spoke this illustration with them in mind. (Luke 20:19)**
- **The fence around the vineyard might have been of stone.**
- **I passed along by the field of the lazy individual and by the vineyard of the man in need of heart. (Proverbs 24:30)**
- **And, look! all of it produced weeds. Nettles covered its very surface, and its stone wall itself had been torn down. (Proverbs 24:31)**
- **Or it might have been a hedge.**
- **And now, please, may I make known to you men what I am doing**

- to my vineyard. There will be a removing of its hedge, and it must be destined for burning down. There must be a breaking down of its stone wall, and it must be destined for a place of trampling. (**Isaiah 5:5**)
- The wine vat was frequently excavated in the rock and consisted of two levels, the juice flowing from the upper one to the lower. The tower was a lookout place for the guard, who was to keep out thieves and animals.
 - In some cases, the cultivators employed received a certain portion of the fruits. In other cases, the cultivators paid rent in money or agreed to give the owner a definite amount of the produce, the latter apparently being the case in the **illustration**.
 - By murdering the son, the heir, they may have thought to seize the vineyard as their own, since the one who planted it was out of the country. In;
 - Let me sing, please, to my beloved one a song of my loved one concerning his vineyard. There was a vineyard that my beloved one came to have on a fruitful hillside. (**Isaiah 5:1**)
 - And he proceeded to dig it up and to rid it of stones and to plant it with a choice red vine, and to build a tower in the middle of it. And there was also a winepress that he hewed out in it. And he kept hoping for it to produce grapes, but it gradually produced wild grapes. (**Isaiah 5:2**)
 - And now, O you inhabitants of Jerusalem and you men of Judah, please judge between me and my vineyard. (**Isaiah 5:3**)
 - What is there yet to do for my vineyard that I have not already done in it? Why is it that I hoped for it to produce grapes, but it gradually produced wild grapes? (**Isaiah 5:4**)
 - And now, please, may I make known to you men what I am doing to my vineyard; There will be a removing of its hedge, and it must be destined for burning down. There must be a breaking down of its stone wall, and it must be destined for a place of trampling. (**Isaiah 5:5**)
 - And I shall set it as a thing destroyed. It will not be pruned, nor will it be hoed. And it must come up with the thornbush and

weeds, and upon the clouds I shall lay a command to keep from precipitating any rain upon it. ([Isaiah 5:6](#))

- For the vineyard of Yehowah of armies is the house of Israel, and the men of Judah are the plantation of which he was fond. And he kept hoping for judgment, but, look! The breaking of Law, for righteousness, but, look! An outcry. ([Isaiah 5:7](#))
- The vineyard of Yehowah is said to be the house of Israel. As shown by the Gospel writers, Jesus quoted;
- The stone that the builders rejected has become the head of the corner. ([Psalms 118:22](#))
- This has come to be from Yehowah himself, it is wonderful in our eyes. ([Psalms 118:23](#))
- As a key to understanding the illustration.
- **(27) The marriage feast for the king's son.**
- In further reply Jesus again spoke to them with illustrations, saying; ([Matthew 22:1](#))
- The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son. ([Matthew 22:2](#))
- And he sent forth his slaves to call those invited to the marriage feast, but they were unwilling to come. ([Matthew 22:3](#))
- Again he sent forth other slaves, saying; Tell those invited; Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and all things are ready. Come to the marriage feast. ([Matthew 22:4](#))
- But unconcerned they went off, one to his own field, another to his commercial business. ([Matthew 22:5](#))
- But the rest, laying hold of his slaves, treated them insolently and killed them. ([Matthew 22:6](#))
- But the king grew wrathful, and sent his armies and destroyed those murderers and burned their city. ([Matthew 22:7](#))

- **Then he said to his slaves; The marriage feast indeed is ready, but those invited were not worthy. (Matthew 22:8)**
- **Therefore go to the roads leading out of the city, and anyone you find invite to the marriage feast. (Matthew 22:9)**
- **Accordingly those slaves went out to the roads and gathered together all they found, both wicked and good, and the room for the wedding ceremonies was filled with those reclining at the table. (Matthew 22:10)**
- **When the king came in to inspect the guests he caught sight there of a man not clothed with a marriage garment. (Matthew 22:11)**
- **So he said to him, Fellow, how did you get in here not having on a marriage garment? He was rendered speechless. (Matthew 22:12)**
- **Then the king said to his servants, Bind him hand and foot and throw him out into the darkness outside. There is where his weeping and the gnashing of his teeth will be. (Matthew 22:13)**
- **For there are many invited, but few chosen. (Matthew 22:14)**
- **As indicated by;**
- **In further reply Jesus again spoke to them with illustrations, saying; (Matthew 22:1)**
- **This illustration is a continuation of the discussion that precedes it and is part of Jesus reply to the question about the authority by which he carried on his work.**
- **Now after he went into the temple, the chief priests and the older men of the people came up to him while he was teaching and said; By what authority do you do these things? And who gave you this authority? (Matthew 21:23)**
- **In reply Jesus said to them; I, also, will ask you one thing. If you tell it to me, I also will tell you by what authority I do these things. (Matthew 21:24)**
- **The baptism by John, from what source was it? From heaven or**

- from men? But they began to reason among themselves, saying; If we say; From heaven, he will say to us; Why, then, did you not believe him? (**Matthew 21:25**)
- If, though, we say; From men, we have the crowd to fear, for they all hold John as a prophet. (**Matthew 21:26**)
 - So in answer to Jesus they said; We do not know. He, in turn, said to them; Neither am I telling you by what authority I do these things. (**Matthew 21:27**)
 - For application, note;
 - The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son. (**Matthew 22:2**)
 - For there are many invited, but few chosen. (**Matthew 22:14**)
 - Some months before this, Jesus had used a similar **illustration** concerning a grand evening meal to which many were invited, the invitees then showed preoccupation with other matters and disregard for their would-be host.
 - Jesus said to him; A certain man was spreading a grand evening meal, and he invited many. (**Luke 14:16**)
 - And he sent his slave out at the hour of the evening meal to say to the invited ones; Come, because things are now ready. (**Luke 14:17**)
 - But they all in common started to beg off. The first said to him, I bought a field and need to go out and see it. I ask you; Have me excused. (**Luke 14:18**)
 - And another said; I bought five yoke of cattle and am going to examine them. I ask you; Have me excused. (**Luke 14:19**)
 - Still another said; I just married a wife and for this reason I cannot come. (**Luke 14:20**)
 - So the slave came up and reported these things to his master. Then the householder became wrathful and said to his slave; Go out quickly into the broad ways and the lanes of the city, and bring in here the poor and crippled and blind and lame. (**Luke**

14:21)

- In time the slave said; **Master, what you ordered has been done, and yet there is room. (Luke 14:22)**
- And the master said to the slave, **Go out into the roads and the fenced-in places, and compel them to come in, that my house may be filled. (Luke 14:23)**
- For I say to you people, none of those men that were invited shall have a taste of my evening meal. **(Luke 14:24)**
- This time, just three days before his death, Jesus speaks not only of unwillingness to come but also of a murderous spirit on the part of some of those invited.
- Their murder of the king's representatives amounted to rebellion, so the king's armies destroyed the murderers and burned their city.
- This was a royal wedding, and it is likely that a special garment was provided by the royal host for his guests on an occasion such as this.
- If so, the failure of one of the guests to be clothed with the marriage garment indicated that he had spurned the garment provided by the king when it was offered to him.
- **(28) The ten virgins.**
- Then the kingdom of the heavens will become like ten virgins that took their lamps and went out to meet the bridegroom. **(Matthew 25:1)**
- Five of them were foolish, and five were discreet. **(Matthew 25:2)**
- For the foolish took their lamps but took no oil with them. **(Matthew 25:3)**
- Whereas the discreet took oil in their receptacles with their lamps. **(Matthew 25:4)**
- While the bridegroom was delaying, they all nodded and went to sleep. **(Matthew 25:5)**

- **Right in the middle of the night there arose a cry, Here is the bridegroom! Be on your way out to meet him. (Matthew 25:6)**
- **Then all those virgins rose and put their lamps in order. (Matthew 25:7)**
- **The foolish said to the discreet, Give us some of your oil, because our lamps are about to go out. (Matthew 25:8)**
- **The discreet answered with the words, Perhaps there may not be quite enough for us and you. Be on your way, instead, to those who sell it and buy for yourselves. (Matthew 25:9)**
- **While they were going off to buy, the bridegroom arrived, and the virgins that were ready went in with him to the marriage feast, and the door was shut. (Matthew 25:10)**
- **Afterwards the rest of the virgins also came, saying; Sir, sir, open to us! (Matthew 25:11)**
- **In answer he said; I tell you the truth, I do not know you. (Matthew 25:12)**
- **Keep on the watch, therefore, because you know neither the day nor the hour. (Matthew 25:13)**
- **This illustration concerning the kingdom of the heavens is part of Jesus reply to the question of his disciples recorded in;**
- **While he was sitting upon the Mount of Olives, the disciples approached him privately, saying; Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things? (Matthew 24:3)**
- **The purpose of the illustration is plainly shown in;**
- **Keep on the watch, therefore, because you know neither the day nor the hour. (Matthew 25:13)**
- **In those days an important feature of the marriage ceremony was the solemn bringing of the bride from her father's home to the home of her bridegroom or the bridegrooms father.**

- The bridegroom, arrayed in his best attire, would leave his house in the evening for the home of the bride's parents, escorted by his friends.
- From there, accompanied by musicians and singers and usually by persons bearing lamps, the procession moved toward the home of the bridegroom. The people along the route would take great interest in the procession, some would join it, particularly maids bearing lamps.
- And I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of exultation and the voice of rejoicing, the voice of the bridegroom and the voice of the bride, for the land will become nothing but a devastated place. **(Jeremiah 7:34)**
- For this is what Yehowah of armies, the God of Israel, has said; Here I am causing to cease out of this place before the eyes of you people and in your days the voice of exultation and the voice of rejoicing, the voice of the bridegroom and the voice of the bride. **(Jeremiah 16:9)**
- For just as a young man takes ownership of a virgin as his wife, your sons will take ownership of you as a wife. And with the exultation of a bridegroom over a bride, your God will exult even over you. **(Isaiah 62:5)**
- The procession might be delayed until late, as there was no particular haste, so that some waiting along the way might get drowsy and fall asleep.
- The singing and exultation would be heard quite a distance ahead, those hearing it making the cry; Here is the bridegroom!
- Then, after the bridegroom and his entourage had gone into the house and closed the door, it was too late for tardy guests to enter. The lamps carried in the procession burned oil and required frequent refilling.
- **(29) The talents.**
- For it is just as when a man, about to travel abroad, summoned slaves of his and committed to them his belongings. **(Matthew 25:14)**

- **And to one he gave five talents, to another two, to still another one, to each one according to his own ability, and he went abroad. (Matthew 25:15)**
- **Immediately the one that received the five talents went his way and did business with them and gained five more. (Matthew 25:16)**
- **In the same way the one that received the two gained two more. (Matthew 25:17)**
- **But the one that received just one went off, and dug in the ground and hid the silver money of his master. (Matthew 25:18)**
- **After a long time the master of those slaves came and settled accounts with them. (Matthew 25:19)**
- **So the one that had received five talents came forward and brought five additional talents, saying; Master, you committed five talents to me, see, I gained five talents more. (Matthew 25:20)**
- **His master said to him; Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master. (Matthew 25:21)**
- **Next the one that had received the two talents came forward and said; Master, you committed to me two talents. See, I gained two talents more. (Matthew 25:22)**
- **His master said to him; Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master. (Matthew 25:23)**
- **Finally the one that had received the one talent came forward and said; Master, I knew you to be an exacting man, reaping where you did not sow and gathering where you did not winnow. (Matthew 25:24)**
- **So I grew afraid and went off and hid your talent in the ground. Here you have what is yours. (Matthew 25:25)**
- **In reply his master said to him; Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered**

- where I did not winnow? ([Matthew 25:26](#))
- Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest. ([Matthew 25:27](#))
 - Therefore take away the talent from him and give it to him that has the ten talents. ([Matthew 25:28](#))
 - For to everyone that has, more will be given and he will have abundance, but as for him that does not have, even what he has will be taken away from him. ([Matthew 25:29](#))
 - And throw the good-for-nothing slave out into the darkness outside. There is where his weeping and the gnashing of his teeth will be. ([Matthew 25:30](#))
 - This illustration about a man who was about to travel abroad was spoken by Jesus to four of his disciples just three days before his death, not long after which he was to ascend to heaven. It, too, is part of Jesus reply to the question found at
 - While he was sitting upon the Mount of Olives, the disciples approached him privately, saying; Tell us; When will these things be, and what will be the sign of your presence and of the conclusion of the system of things? ([Matthew 24:3](#))
 - And as he was sitting on the Mount of Olives with the temple in view, Peter and James and John and Andrew began to ask him privately. ([Mark 13:3](#))
 - Tell us; When will these things be, and what will be the sign when all these things are destined to come to a conclusion? ([Mark 13:4](#))
 - Unlike the illustration of the minas, in which each slave was given just one mina, here the talents are given, to each one according to his own ability.
 - While they were listening to these things he spoke in addition an illustration, because he was near Jerusalem and they were imagining that the kingdom of God was going to display itself instantly. ([Luke 19:11](#))

- **Therefore he said; A certain man of noble birth traveled to a distant land to secure kingly power for himself and to return. (Luke 19:12)**
- **Calling ten slaves of his he gave them ten minas and told them, Do business till I come. (Luke 19:13)**
- **But his citizens hated him and sent out a body of ambassadors after him, to say; We do not want this man to become king over us. (Luke 19:14)**
- **Eventually when he got back after having secured the kingly power, he commanded to be called to him these slaves to whom he had given the silver money, in order to ascertain what they had gained by business activity. (Luke 19:15)**
- **Then the first one presented himself, saying; Lord, your mina gained ten minas. (Luke 19:16)**
- **So he said to him, Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities. (Luke 19:17)**
- **Now the second came, saying; Your mina, Lord, made five minas. (Luke 19:18)**
- **He said to this one also; You, too, be in charge of five cities. (Luke 19:19)**
- **But a different one came, saying; Lord, here is your mina, that I kept laid away in a cloth. (Luke 19:20)**
- **You see, I was in fear of you, because you are a harsh man; You take up what you did not deposit and you reap what you did not sow. (Luke 19:21)**
- **He said to him; Out of your own mouth I judge you, wicked slave. You knew, did you, that I am a harsh man, taking up what I did not deposit and reaping what I did not sow? (Luke 19:22)**
- **Hence why is it you did not put my silver money in a bank? Then on my arrival I would have collected it with interest. (Luke 19:23)**

- **With that he said to those standing by; Take the mina from him and give it to him that has the ten minas. (Luke 19:24)**
- **But they said to him, Lord, he has ten minas! (Luke 19:25)**
- **I say to you, to everyone that has, more will be given, but from the one that does not have, even what he has will be taken away. (Luke 19:26)**
- **Moreover, these enemies of mine that did not want me to become king over them bring here and slaughter them before me. (Luke 19:27)**
- **The silver talent, which is apparently referred to here, would be as much as a laboring man could earn in 14 years in those days. The slaves should all have been interested in the master's estate and so should have traded diligently and wisely with the masters goods committed to their care.**
- **The least they should have done was to deposit the money with the bankers, so that, if they did not themselves want to increase their masters goods, the money would not lie completely idle but would earn interest.**
- **But the wicked and sluggish slave hid in the ground the talent committed to him, thereby, in effect, working against his masters interests.**
- **(30) The sheep and the goats.**
- **When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. (Matthew 25:31)**
- **And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. (Matthew 25:32)**
- **And he will put the sheep on his right hand, but the goats on his left. (Matthew 25:33)**
- **Then the king will say to those on his right; Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. (Matthew 25:34)**

- **For I became hungry and you gave me something to eat. I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably. (Matthew 25:35)**
- **Naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me. (Matthew 25:36)**
- **Then the righteous ones will answer him with the words, Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink? (Matthew 25:37)**
- **When did we see you a stranger and receive you hospitably, or naked, and clothe you? (Matthew 25:38)**
- **When did we see you sick or in prison and go to you? (Matthew 25:39)**
- **And in reply the king will say to them; Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me. (Matthew 25:40)**
- **Then he will say, in turn, to those on his left; Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels. (Matthew 25:41)**
- **For I became hungry, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. (Matthew 25:42)**
- **I was a stranger, but you did not receive me hospitably, naked, but you did not clothe me, sick and in prison, but you did not look after me. (Matthew 25:43)**
- **Then they also will answer with the words; Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you? (Matthew 25:44)**
- **Then he will answer them with the words; Truly I say to you, to the extent that you did not do it to one of these least ones, you did not do it to me. (Matthew 25:45)**
- **And these will depart into everlasting cutting-off, but the righteous ones into everlasting life. (Matthew 25:46)**

- **As stated in;**
- **When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. (Matthew 25:31)**
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- **And these will depart into everlasting cutting-off, but the righteous ones into everlasting life. (Matthew 25:46)**
- **What is here illustrated is the separating and judging of the people of the nations when the Son of man arrives in his glory. This illustration is part of Jesus reply to his disciples question concerning the sign of his presence and the conclusion of the system of things.**
- **While he was sitting upon the Mount of Olives, the disciples approached him privately, saying; Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things? (Matthew 24:3)**
- **Sheep and goats commonly graze together in the Middle East, and the shepherd easily identifies the two kinds of animals when he wants to separate them. Jesus reference to goats in this **illustration** is with no discredit to animals of that kind.**
- **On the annual Day of Atonement the blood of a goat was used to make atonement for sin in behalf of Israel. So the goats merely represent one class of people, and the sheep represent another class. The **right hand**, where the sheep are put, is a place of honor.**
- **Therefore because he was exalted to the **right hand** of God and received the promised Holy Spirit from the Father, he has poured out this which you see and hear. (Acts of Apostles 2:33)**
- **And what the surpassing greatness of his power is toward us believers. It is according to the operation of the mightiness of his strength. (Ephesians 1:19)**

- **With which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places. (Ephesians 1:20)**
- **The left, where the goats are put, represents a place of dishonor.**
- **The heart of the wise is at his right hand, but the heart of the stupid at his left hand. (Ecclesiastes 10:2)**
- **Notice that the sheep, who are put on the right hand of the enthroned Son of man, are shown to be different from Jesus Christ's brothers, to whom they did acts of kindness.**
- **Then the king will say to those on his right; Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. (Matthew 25:34)**
- **For I became hungry and you gave me something to eat, I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably. (Matthew 25:35)**
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- **And in reply the king will say to them, Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me. (Matthew 25:40)**
- **For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them brothers. (Hebrews 2:11)**
- **As he says; I will declare your name to my brothers, in the**

middle of the congregation I will praise you with song. (**Hebrews 2:12**)

•• The Book Of Revelation

• The book of Revelation concludes the Holy Scriptures with one of the most outstanding concentrations of **illustrations** found in the entire Bible. As the writer John himself relates, it was presented to him **in signs**.

• A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented it **in signs** through him to his slave John. (**Revelation 1:1**)

• Therefore, it can truthfully be said that, from beginning to end, the Bible is outstanding for its use of appropriate **illustrations**.

•• Illustrations By Christ's Disciples

• Besides recording the **illustrations** spoken by Jesus Christ, the Christian Bible writers also made good use of such. In the book of Acts, Luke records the fine illustrations used by the apostle Paul when talking to non-Jews in Athens. Paul referred to objects of devotion with which they were acquainted and to the writings of their own poets.

• Paul now stood in the midst of the Areopagus and said; Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. (**Acts of Apostles 17:22**)

• For instance, while passing along and carefully observing your objects of veneration I also found an altar on which had been inscribed, **To an Unknown God**. Therefore what you are unknowingly giving godly devotion to, this I am publishing to you. (**Acts of Apostles 17:23**)

• The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples. (**Acts of Apostles 17:24**)

• Neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. (**Acts of Apostles 17:25**)

- **And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men. (Acts of Apostles 17:26)**
- **For them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. (Acts of Apostles 17:27)**
- **For by him we have life and move and exist, even as certain ones of the poets among you have said; For we are also his progeny. (Acts of Apostles 17:28)**
- **Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. (Acts of Apostles 17:29)**
- **True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. (Acts of Apostles 17:30)**
- **Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead. (Acts of Apostles 17:31)**
- **As a reading of the letter to the Hebrews will reveal, the same apostle, who is generally credited with writing this letter, freely used **illustrations** from the history of God's dealing with Israel. To those in Corinth, who were familiar with Greek sports, he likened the Christian course to a race.**
- **Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may attain it. (1 Corinthians 9:24)**
- **Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. (1 Corinthians 9:25)**
- **Therefore, the way I am running is not uncertainly, the way I am**

directing my blows is so as not to be striking the air. (**1 Corinthians 9:26**)

- But I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow. (**1 Corinthians 9:27**)
- Outstanding is the **illustration** of the olive tree, with its warning against complacency and its admonition to Christians to perform sacred service to God with their power of reason.
- Now I speak to you who are people of the nations. Forasmuch as I am, in reality, an apostle to the nations, I glorify my ministry. (**Romans 11:13**)
- If I may by any means incite those who are my own flesh to jealousy and save some from among them. (**Romans 11:14**)
- For if the casting of them away means reconciliation for the world, what will the receiving of them mean but life from the dead? (**Romans 11:15**)
- Further, if the part taken as firstfruits is holy, the lump is also, and if the root is holy, the branches are also. (**Romans 11:16**)
- However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a sharer of the olives root of fatness. (**Romans 11:17**)
- Do not be exulting over the branches. If, though, you are exulting over them, it is not you that bear the root, but the root bears you. (**Romans 11:18**)
- You will say, then; Branches were broken off that I might be grafted in. (**Romans 11:19**)
- All right! For their lack of faith they were broken off, but you are standing by faith. Quit having lofty ideas, but be in fear. (**Romans 11:20**)
- For if God did not spare the natural branches, neither will he spare you. (**Romans 11:21**)
- See, therefore, God's kindness and severity. Toward those who

- fell there is severity, but toward you there is God's kindness, provided you remain in his kindness. Otherwise, you also will be lopped off. (**Romans 11:22**)
- They also, if they do not remain in their lack of faith, will be grafted in, for God is able to graft them in again. (**Romans 11:23**)
 - For if you were cut out of the olive tree that is wild by nature and were grafted contrary to nature into the garden olive tree, how much rather will these who are natural be grafted into their own olive tree! (**Romans 11:24**)
 - For I do not want you, brothers, to be ignorant of this sacred secret, in order for you not to be discreet in your own eyes. That a dulling of sensibilities has happened in part to Israel until the full number of people of the nations has come in. (**Romans 11:25**)
 - And in this manner all Israel will be saved. Just as it is written: The deliverer will come out of Zion and turn away ungodly practices from Jacob. (**Romans 11:26**)
 - And this is the covenant on my part with them, when I take their sins away. (**Romans 11:27**)
 - True, with reference to the Good News they are enemies for your sakes, but with reference to God's choosing they are beloved for the sake of their forefathers. (**Romans 11:28**)
 - For the gifts and the calling of God are not things he will regret. (**Romans 11:29**)
 - For just as you were once disobedient to God but have now been shown mercy because of their disobedience. (**Romans 11:30**)
 - So also these now have been disobedient with mercy resulting to you, that they themselves also may now be shown mercy. (**Romans 11:31**)
 - For God has shut them all up together in disobedience, that he might show all of them mercy. (**Romans 11:32**)
 - Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God,

- a sacred service with your power of reason. (**Romans 12:1**)
- And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God. (**Romans 12:2**)
 - Jesus half brother James nicely wove into his writing common circumstances of daily life, referring to a man looking in a mirror, the bridle of a horse, the rudder of a ship, and so forth, to drive home spiritual truths.
 - For if anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in a mirror. (**James 1:23**)
 - For he looks at himself, and off he goes and immediately forgets what sort of man he is. (**James 1:24**)
 - If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. (**James 3:3**)
 - Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. (**James 3:4**)
 - Peter and Jude drew heavily on earlier inspired writings for incidents to **illustrate** the message that they were moved by Holy Spirit to convey. All these fine **illustrations**, directed by the spirit of God, serve their purpose toward making God's Word the Bible a living book.