

LESSON 17:
The Life Of Christ –
The Parable of the
Importunate Woman

Luke 18:1-8
March 9, 2022

Persistent Prayer: The Unjust
Judge (Luke 18:1-8)

Lesson: Luke 18:1, "And he spake a parable unto them to the end that **they ought always to pray, and not to faint**" cf. **Luke 11:5-13**

Luke 18:6, "And the Lord said, Hear what the unrighteous judge saith."

➤The application of the parable is **prayer ...**

NOTE: The woman in the parable was desperate!

Persistent Prayer: The Unjust
Judge (Luke 18:1-8)

Prayer makes a difference!

God gives power through prayer to the child of God over the events of nations and rulers. 1 Timothy 2:1-3

1. The fate of Sodom and Gomorrah hung upon ten righteous souls and one praying man. Genesis 18:20ff
2. Moses lifted his arms in prayer during the battle against Amalek. The course of the struggle varied according as he held his arms high or let them drop in weariness. Exodus 17:11ff
3. Note the example of David. Psalms 3:1-4; 7:1-2; 94:1-3

Persistent Prayer: The Unjust
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Prayer makes a difference!

4. We may pray for peace. Jeremiah 29:7; 1 John 5:14-15
 5. For favorable weather. James 5:17-18
 6. For liberation from tyranny. Jeremiah 18:1-12; Daniel 2:20-21
- If prayer is a power in the world is to be taken seriously, then this is a message that should cause us to wake up!
- The parable is designed to teach us that, though our prayers should appear to be unanswered, we should persevere, and not grow weary in supplication to God.

Persistent Prayer: The Unjust
Judge (Luke 18:1-8)

Luke 18:6, "And the Lord said, Hear what the unrighteous judge saith." The application of the parable.

1. Christians should be like the widow, persistently coming to God, thus continuing at all times in prayer.
2. Disciples should understand the contrast between the unrighteous judge and the loving, caring God to whom we pray, thus trusting God implicitly to provide every need.
3. God will certainly vindicate His saints, thus the need for patience if for His own reasons response to our prayers is delayed. cf. Revelation 6:9-11
4. We must be found watchful and faithful whenever Christ responds with blessing and/or judgment.

(C.G. Caldwell, *Luke, Truth Commentaries*, page 950)

Persistent Prayer: The Unjust
Judge (Luke 18:1-8)

Luke 18:7-8a, "And shall not God avenge his elect, that cry to him day and night, and (yet) he is longsuffering over them? I say unto you, that he will avenge them speedily."

NOTE: 2 Thessalonians 1:6-7

- The widow was an unloved nuisance to the unjust judge.
- We are loved by our Heavenly Father.
- God will avenge those He loves; Those among the elect. John 10:14-16; Romans 8:33; 16:13; Colossians 3:12; 1 Timothy 5:21; 2 Timothy 2:10, 19; Titus 1:1; 1 Peter 1:2; 2:4, 6, 9; 2 John 1, 13; Revelation 17:14

Persistent Prayer: The Unjust Judge (Luke 18:1-8)

Luke 18:7-8a, “*And shall not God avenge his elect, that cry to him day and night, and (yet) he is longsuffering over them? I say unto you, that he will avenge them speedily.*”

- Unlike the Judge.
 - God is patient, we are not a nuisance.
 - God will avenge speedily. (However, we must not judge God with our time table. cf. 2 Peter 3:8-9)

Persistent Prayer: The Unjust Judge (Luke 18:1-8)

Luke 18:8, “*Nevertheless, when the Son of man cometh, shall he find faith on the earth?*”

- The question is not, “*How will God respond to us?*”
- The probing question is, “*How will we respond to God?*”
 - Will there be committed people constantly praying and upholding God’s word in their lives? 1 Corinthians 15:58; 16:22; Revelation 12:10-11; 22:17-20
 - When He comes again will He find our lamps burning bright?
 - Will the trumpets of judgment speak only to ignorant and wondering ears because God has been consigned to nothingness by the silence and sleep of men?
 - Will He see there is one who has been waiting for Him and has not fallen asleep, or is out of oil, running about going nowhere?

LESSON 17: The Life Of Christ – The Parable of the Pharisee and the Publican

Luke 18:9-14

March 9, 2022

The Parable of the Pharisee and the Publican – Luke 18:9-14

- Luke 18:9-14 is the last parable that concerns prayer that we will notice, and certainly none could rank higher in importance. How easy it is for us to become self-righteous.
- Regarding length of prayer. (Not the point!)
 - In Luke 6:23, Jesus “*continued all night in prayer to God,*” and the length of that prayer would certainly be as much an example for us as the one in Luke 18:13.

The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:9, “*And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought*” ASV

- “*viewed others with contempt*” NASB
 - (*exouthenountas*), to make of no account, to despise utterly: (Thayer)
 - “*To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable*” (NIV).
 - This parable follows Jesus’ inquiry about finding faith on the earth.
 - We are not to trust in ourselves, but in God.
- Note: 2 Corinthians 1:9; Ezekiel 33:13; Matthew 7:21-23

The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:10, “*Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*”

- cf. Matthew 3:7
- [The PHARISEES] were the most numerous and wealthy sect of the Jews. They derived their name from the Hebrew word *pharash*, which signifies to set apart, or to separate, because they separated themselves from the rest of their countrymen, and professedly devoted themselves to special strictness in religion. Their leading tenets were the following: that the world was governed by fate, or by a fixed decree of God; that the souls of men were immortal, and were either eternally happy or miserable beyond the grave; that the dead would be raised; that there were angels, good and bad; that God was under obligation to bestow special favor on the Jews; and that they were justified by their own conformity to the law. They were proud, haughty, self-righteous, and held the common people in great disrespect, John 7:49.
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The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:10, *“Two men went up into the temple to pray; the one a Pharisee, and the other a publican.”*

- cf. Matthew 5:46
- [The publicans] The publicans were tax-gatherers. Judea was a province of the Roman empire. The Jews bore this foreign yoke with great impatience, and paid their taxes with great reluctance. It happened, therefore, that those who were appointed to collect taxes were objects of great detestation. They were, besides, people who would be supposed to execute their office at all hazards; men who were willing to engage in an odious and hated employment; people often of abandoned character, oppressive in their exactions, and dissolute in their lives. By the Jews they were associated in character with thieves and adulterers; with the profane and the dissolute. (from Barnes' Notes, Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Inc. All rights reserved.)

The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:11-12, *“The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.”*

- “Stood” – not necessarily an improper physical posture. However, it may here suggest his arrogant manner.
- “With himself” (*pros heauton*). Literally, (*pros*) most often carried the meaning of “to” or “toward.”
(C.G. Caldwell, *Luke, Truth Commentaries*, page 956)

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- Though it is not wrong to thank God that He has kept us from the gross sins which other people commit; it should not be done in a disrespectful manner, nor should it be done forgetting still that we are great sinners and need pardon. These were the faults of the Pharisees. (cf. Luke 16:15).

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“Extortioners” – swindlers ... those who take advantage of the necessities of others, the poor and the oppressed, and extort their property.

“Unjust” – They who are not fair and honest in their dealings; who get the property of others by “fraud.” (Barnes' Notes)

“Adulterers” (*moichoi*), – “who has unlawful intercourse with the spouse of another, Luke 18:11; 1 Cor 6:9; Heb 13:4.” (W. E. Vine).

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- **Self-Righteousness, Causes Unjust and Unrighteous Judgments of Others. Isaiah 65:5.**
 1. Despises others.
 2. Unjust, foolish, fleshly judgments. Luke 18:11-12; James 4:11-12; 2 Corinthians 10:12.
 3. The self-righteous should compare themselves to someone like Jesus and those who are following Him. cf. Philippians 3:17-19.

The Parable of the Pharisee and the Publican – Luke 18:9-14

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- **Self-Righteousness, Causes Self Praise ... (arrogancy)**
 - Proverbs 8:13, *“... Pride, and arrogance, and the evil way, And the perverse mouth, do I hate.”*
 - Proverbs 11:2, *“When pride cometh, then cometh shame ...”*
 - Proverbs 16:18, *“Pride (goeth) before destruction, And a haughty spirit before a fall.”*

The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:11-12, *"I fast twice in the week; I give tithes of all that I get."*

- "The ancients identified their week with its final day, the Sabbath. The days between the Sabbaths were a week. Those who fasted twice each week, often chose Mondays and Thursdays because those days divided the week. The original Law required Jews only to fast (literally, 'afflict your souls') on the annual Day of Atonement (Lev. 16:29-31; 23:27-32).
- "It appears that by the days of Zechariah's prophecy (ca. 520-518 B.C.), the nation had adopted a special fasting day in each of the fourth, fifth, seventh, and tenth months (Zech. 8:19). Nevertheless, for a Jew to say that he fasted twice a week was 'over the top.' If sincerely done, the man would evidence exceptional self-sacrifice for the purpose of spiritual devotion."

(C.G. Caldwell, *Luke*, Truth Commentaries, page 958-959)

The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:11-12, *"I fast twice in the week; I give tithes of all that I get."*

- The Law concerning tithing: Leviticus 27:30-32; Numbers 18:21-24; and Deuteronomy 14:22-29; cf. Matthew 23:23
- Abraham paid tithes to Melchizedek (Genesis 14:20) and that offering is remembered in the New Testament (Hebrews 7:4).
- The Israelites under the Law were required to tithe. To have failed to pay tithes was considered robbing God of what was due to Him. (Malachi 3:8)

The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:13, *"But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner."*

- Note: Psalms 123:1-3.
- Jesus lifted up His eyes to the Father in prayer. (Mark 6:41; 7:34; John 11:41; 17:1)
- This man knew he was a sinner! cf. Psalms 51, 34; 1 Timothy 1:15

The Parable of the Pharisee and the Publican – Luke 18:9-14

Luke 18:14, *"I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."*

God declared this man "justified" (*dikaioo*).

1. Properly, to make to render righteous or such as he ought to be
2. To show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
3. To declare, pronounce, one to be just, righteous, or such as he ought to be. (Thayer)

➤ **Humility is necessary. Luke 14:11; Matthew 23:12**