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Lesson VIII. August 24. Luke 18: 1-14.

PREVAILING PRAYER.

GOLDEN TEXT.

"He that humbleth himself shall be exalted."—Luke 18: 14.

EXPLANATORY.

I. THE WIDOW AND THE UNJUST JUDGE. AN ILLUSTRATION OF IMPORTUNITY IN PRAYER. 1. *And He spake a parable unto them.* "The key of the parable hangs by the door" in the rest of the verse: *That men ought always to pray: i. e.,* to pray and keep on praying till the answer comes in some form.

TO PRAY WITHOUT CEASING is commanded in several places, as 1 Thes. 5: 17; Rom. 12: 12; Eph. 7: 18. It implies (1) the being always in the spirit of prayer, even when there is no opportunity or possibility of speaking the words of prayer. (2) The never failing, through carelessness, to keep stated seasons of prayer, for there are constant needs. (3) To keep on asking for the things desired till the answer is obtained. Not in all cases till the thing desired is obtained, for we may ask for what is not best, but till we know God's will about it, and have an answer from Him. Real importunity in prayer implies all three. *And not to faint.* Not to grow weary and discouraged, either from the force of the enemy or the delay of the answer, and hence cease to pray.

2. *There was in a city a judge.* According to Deut. 16: 18, Israel must have in all the gates of the city judges, who were under obligation to administer justice, without respect of persons. See Exod. 23: 6-9; Lev. 19: 15. In the days of our Lord also, such municipal tribunals existed (Matt. 5: 21-22). These judges not only decided questions of law between different persons, but they executed the law, or saw that it was executed; for it is only within the last two or three generations that "the world has worked out the problem of wholly separating the legislative, the judical, and the executive functions. *Which feared not God, neither regarded man.* As we should say, dead to all better motives, divine or human. He was an unprincipled person, who had no care whether his decisions inflicted injuries and injustice upon those whom he judged. His only care was for himself and his own profit. "Judges who fear not God cannot be expected to regard the rights of man." The two forms of sin go together, just as love to God is always followed by love to man. The judges in the East are generally irresponsible and corrupt; take bribes from either or both parties; from their decisions there is in most cases no appeal; and the proceedings in execution of their decrees are summary. This is largely because they are so irresponsible, and human nature is such that the tendency of irresponsible persons is to injustice.

3. *And there was a widow in that city.* The condition of widows was indeed desolate, helpless, and friendless. The treatment to which they were exposed is implied in the directions and warnings of Scripture (Ex. 22: 22; Deut. 10: 17-18; 24: 17; 27: 19; 1 Kings 17: 9-12; Mal. 3: 5; Mark 12: 40). This widow, easily injured and not readily protected, without influence and unable to bribe, had little to hope from this wicked and easeloving judge. *Avenge me of mine adversary.* The idea is not so much "avenge me" as "do me justice" against mine adversary. Some powerful and wicked neighbor had taken away her land, her house, her cattle, and she called aloud to the judge to "right her."

4. *And he would not for a while.* He was utterly indifferent to her rights so long as he was not specially annoyed by her. Perhaps her adversary had bribed him, as was common. *Afterward he said within himself,* etc. This soliloquy reveals the utterly abandoned character of the man: he was not ashamed of his own recklessness. He was beyond the stage of hypocrisy.

5. *Yet because this widow troubleth me.* It is the effect upon himself in any case which determines his action. *Lest by her continual coming she weary me.* Wear me out. The literal meaning is, "lest she smite me in the face," beat my face black and blue. This is to be taken, not literally, but figuratively, as setting forth the troublesome effects of a woman's incessant demands.

II. APPLICATION BY CONTRAST. 6. *And the Lord* (that is, Jesus) *said, Hear what the unjust judge saith.* Behold how even such a wretch is constrained to answer the request even of a poor widow by means of her importunity. Importunity is effective even in such a case.

FIRST CONTRAST. 7. *And shall not God.* Who is in perfect contrast to the unjust judge, being (1) holy, perfect in his justice; (2) a Father, not a mere judge; (3) good and loving, desirous of giving help, ready to hear, not selfish; (4) "who is interested on our side against the world and sin;" (5) who is pleased with the importunity of His people, not provoked by it; "who, when He is weary, is weary not with our constancy and perseverance in prayer, but with our forgetfulness of His presence and cessation from prayer." If even an unjust judge could be induced to grant help because of importunity, how infinitely more certain may we be that God will hear and answer.

SECOND CONTRAST. *His own elect.* His chosen ones, His choice or select ones; and one mark of these is the clause which follows in the verse. The *widow* is often taken as a representation of the church after Christ's death,—a bride bereaved of the bridegroom, poor, struggling against many difficulties, hated, opposed, and persecuted by many and mighty adversaries. She also represents the individual soul, surrounded by innumerable adversaries, tempted in many ways. But still the church of God and the child of God are His elect.

Which cry day and night unto Him. Are importunate and unceasing in their prayers. Importunity is a state of mind and heart, not a vain and continued repetition of phrases of prayer; not loudness of voice nor manifestations of emotion. *Though He bear long with them, i. e.,* with their adversaries. God, suffering with His people, bears long with their oppressors, to give them all possible opportunity to repent, before He is compelled to punish them (2 Peter 3: 9).

8. *I tell you that He will avenge them speedily.* The moment the wise time comes, without a particle of delay beyond. Or it may mean that when He comes to deliver His people He will make speedy work. The preparations may be long and slow, as the electricity is long gathering in the clouds, but the coming will be like a flash of lightning (Luke 17: 24). Or the seeming contradiction between "speedily" here, and the "bearing long" of ver. 7, may be solved by the fact that a thousand years in God's sight is but as a day (2 Pet. 3: 8), and to His view that which is a long delay is really the rapid unfolding of His plans. *Nevertheless.* "I am not afraid of the Judge failing in His duty. The only thing which makes me anxious is this, lest the widow fail in hers." *When the Son of man cometh.* To deliver His people, to give them victory over all their enemies. *Shall He find faith on the earth?* The point is not that there will be then few faithful or none, but that the faith even of the faithful will be almost failing; the distress will be so urgent, the darkness so thick, at the moment when at last the Son of man shall come forth for salvation and deliverance, that even the hearts of His elect people will have begun to fail them for fear.

III. THE PHARISEE'S PRAYER. AN ILLUSTRATION OF WHAT PRAYER SHOULD NOT BE. Having giving His disciples such instruction as to the conditions of caceptable prayer, Jesus points out another danger, and builds, as it were, a lighthouse on a rock against which many prayers are wrecked.

9. *And He spake this parable.* The story is an every-day occurrence. It is only a "parable," because the two men stand for two classes, and their conduct illustrates a general spiritual truth. This verse is the key to the parable which follows. *Unto certain.* Probably among His followers, who showed a tendency to a dangerous error, and *trusted in themselves that they were righteous.* The word "righteous" is used in its ordinary, Old Testament sense, meaning "conformed to the will of God," and so entitled to His favor. *And despised others.* Rather, the rest. The word "despise" means "treat as nothing," "regard as mere cyphers" (Rom. 14: 3, 10). The rabbis invented the most high-flown designations for each other, such as "Light of Israel," "Uprooter of Mountains," "The Glory of the Law," "The Holy," etc.; but they designated the vast mass of their fellow-countrymen as "accursed" for not knowing the law (John 7: 49), and spoke of them as "empty cisterns," "people of the earth," etc. This Pharisee regards with perfect self-complacency the assumed ruin and degradation of all the rest of mankind.

10. *The two men.* From the widest extremes of society. *Went up into the temple.* Which stood on what had been Mount Moriah, and rose high above the other buildings of the city. *To pray.* The temple was the acknowledged place of prayer; to it the devout Jews went at the hour of prayer, if they were near; toward it they looked if they were distant. *One a Pharisee.* The highest and most respectable class among Jews, noted for their pretensions to devoutness, and their rigorous observance of all the ceremonial requirements of the law. That they were not equally heedful of its moral precepts, the New Testament proof is painfully abundant. *The other a publican.* A Brahmin and a pariah, as one might say, if preaching from this gospel in India.

11. *The Pharisee stood.* Took a prominent position, where he could be noticed. "The original word here is not that which denotes simply 'to stand.' It points to his confident assumption of a position to which he was entitled." So far as the phrase has any special point, it indicates that he was not praying to God at all; he was practically praying to himself, congratulating himself, half-consciously, that he had no need to pray, in the sense of asking for pardon, or peace, or righteousness, though it might be right, by way of example, to perform his acts of devotion and to thank God for what he had received. It really was not a prayer at all. *God, I thank thee.* It was right to give thanks, but the way and spirit with which he did it were wrong. It was boasting in the name of thanksgiving, pride in the garb of piety. *That I am not as other men.* Here, as before, the rest of mankind. This was the first false step. *Extortioners, unjust, adulterers.* The first word was aptly chosen, and was obviously suggested by the presence of the other supplicant. "Six publicans and half a dozen extortioners" had become a proverb. *Or even as this publican.* And then, his eye alighting on the publican, he drags him into his prayer, making him to supply the dark background on which the bright colors of his own virtues shall more gloriously appear,—finding, it may be, in the deep heart earnestness with which the penitent was beating his breast, in his downcast eyes, proofs in confirmation of the judgment which he passes upon him. We are too apt to think we ourselves are better than we are, and that others are worse than they are. And we are to guard against the thought, as we look in this Pharisee's face, "I thank God that I am not even as this Pharisee."

12. Having boasted that he had done no wrong, and thus had kept the second table of the law, he now proceeds to boast of his positive duties, and how faithfully he had kept the first table of the law. The boast of the Pharisee is, that he paid the lesser tithes, as well as the greater; of mint, anise, and cummin (Matt. 23: 23), as well as of corn and wine and oil. Thus, besides doing all his duty, he did works of supererogation; while sins to confess, and spiritual wants to be supplied, he seems to have felt none.

IV. THE PUBLICAN'S PRAYER. AN EXAMPLE OF THE TRUE SPIRIT OF PRAYER. 13. *And the publican, standing afar off.* Far from the holy place, to which the Pharisee had drawn as near as he could, and hence also afar off from the Pharisee. But that was not in his mind. He only felt that he was unworthy to come near to God. *Would not lift up so much as his eyes unto heaven.* On account of his sense of guilt and unworthiness. "The Jew usually stood with arms outspread, the palms turned upwards, as though to receive the gifts of heaven, and the eyes raised. 'Unto thee lift I up mine eyes,' (Ps. 123: 1, 1)." *But smote upon his breast.* An emblem of the stroke of death which the sinner feels that he has merited at the hand of God. The heart is struck, as the seat of personal life and of sin. *Saying, God be merciful to me a sinner.* One word more. When the publican thus confessed himself a sinner, and asked mercy, we are not to suppose that he confessed to mere sinfulness common to all men alike, but that in all probability he had committed the sins to which the publicans as a class were liable,—fraud, extortion, injustice, false accusation. The whole virtue of the parable is in this, that he had led an actually evil life, and from this he was delivered, and not only from certain spiritual sins to which there is no particular shame attached.

14. *I tell you.* With what emphasis and power did this *tell you* come from this divine *I!* *This man went down . . . justified.* His sins forgiven, His prayer answered, and He hereafter treated as a just person, received back into the family of God. It was possible to justify and receive Him, because the true spirit and character had begun in his soul. *Rather than the other.* Because, though as great a sinner as the publican, he was still proud, unloving, and unrepenting. So the Pharisee returned from the temple as poor as he came; while the publican, whom he despised, wondering how he dared to come, returned made rich by God's kiss of forgiveness and peace. *Every one that exalteth himself shall be abased.* Abased by his own vanity, which blinds those whom it infects, and draws them into many errors and indiscretions pernicious to their worldly interests. He will be abased by men, who seldom miss any fair opportunity of humbling vain-glorious persons. He will be abased in the sight of God, who abhors the proud. *He that humbleth himself shall be exalted.* Out of his sorrows and tears into peace with God; out of his sins into holiness; out of evil company into that of the angels; out of his outcast position and character into heaven.

PRACTICAL SUGGESTIONS.

1. In asking favors of our fellow-men we use words for a two-fold purpose; to *inform* them of our wants, and to *induce* them to grant our petition. But words have neither these functions in prayer.

2. Importunity is required, not to persuade God, but to make us able to receive.

3. The adversary never ceases to seek our destruction by tempting us to sin; therefore we must guard against ceaseless attacks by unceasing prayer.

4. There is danger that we may fail in seeking; there is no danger of failure in the willingness and power of God to give.

5. What a man gives thanks for is a test of his character.

6. Pride, self-conceit, self-righteousness, are flaming swords that keep men out of Paradise.

7. Humility is Jacob's ladder, with its base on the earth; but God and heaven are at the top, and send messengers bearing precious promises and messages of love to the humble heart below.

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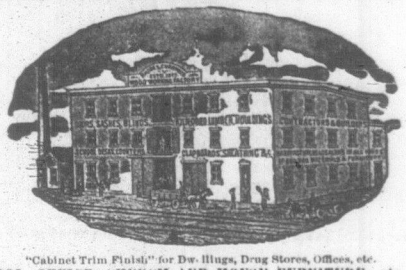

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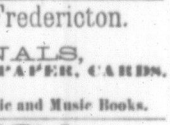

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