

## **180722-1 Luke Series, 18, 1-14, The Prayer Parables – Craig Thurman**

The things revealed in the closing parts of chapter 17 concerned the days of the Son of man. There are two days of the Son of man. I will fill in some details to show the parallels that are between these two days.

The first days were when the Son of man showed Himself as the Christ of God to a wicked and unbelieving generation. For rejecting and crucifying Jesus Christ Israel is brought into judgment. That judgment manifests in the form of the Roman destruction of 70 A.D. So ended the generation of Jesus' day, and the beginning of the times of the Gentiles. (cf. Lk.21.24).

The second days of the Son of man are when this same Jesus shall come in His kingdom. Just prior to His return the world shall attempt a *final solution* against the people of God, both of the Jews *and* Christians. The persecution at this time shall reach to a degree as has never been *since the beginning of the world to this time, no, nor ever shall be.* (Dan.7.25; Mt.24.21; Mk.13.19) As Christ was rejected in His first coming by Israel, and judged for that, so God's elect of the natural and spiritual people shall be rejected by the whole world in His second coming, and judgment shall fall upon it. At this time every soul that obeys not God and believes not the gospel of Jesus Christ is destroyed from the earth. (1Co.15.52; 2Th.1.8; Re.11.15) None of these shall enter into the millennial reign of Jesus Christ. Only those of His people that are in their natural & glorified bodies enter into this kingdom.

In view of both of these days of the Son of man (Lk.17.26) Luke's gospel, but for 21.25-28, does not touch on the issue of the judgment of the whole world just prior to Christ's coming. The gospels of Matthew and Mark do.

To the text before us today, the thought closing chapter 17 continues into the 18<sup>th</sup> chapter. The disciples know by the words of Christ that the days ahead shall be very difficult for any that will remain in the land when Israel is judged. John Gill says the same,

'Ver. 1 *And he spake a parable unto them, &c.] ... since such sore times of trial and affliction were coming upon the Jews, of which he had spoken I*

the preceding chapter; and such times more especially call for prayer ...'  
*Exposition of the Old & New Testaments*, vol. 7, p.675, v.1

## **Chapter 18**

**1 ¶ And he spake a parable unto them to this end, that men ought always to pray, and not to faint;**

*spake a parable*: A parable is an illustration that can be used to teach a great truth. The elements of it can be both fiction or non-fiction. This parable teaches importunate prayer. Importunate prayer was taught to the disciples earlier in the illustration of the *unfriendly friend*. (Lk.11.5-13) It is attached to the model prayer which Christ gave to the disciples in answer to their request that He teach them to pray.

*Lu 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

*9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

*unto them* refers to the disciples. (Lk.17.22) The thought concluded with:

*Lu 17:37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.*

So, the disciples, in light of coming and severe judgment upon national Israel ought always to pray and not faint.

*that men*, is not that all men without exception can pray to God, but that men of His elect should continue in prayer to God ... v.7, *And shall not God avenge his own elect, which cry day and night unto him ...* Men without Christ cannot pray. Only those which have the Spirit of God can pray because He works in them to pray. (Ro.8.26, 27, *helpeth our infirmities*; Eph. 6.18, *praying always in the Spirit*) Prayers of a Christless people are unbelieving prayers.

*Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

That catastrophic event which was to take place in the years ahead would have disheartened most every Jew that witnessed it unfold upon their beloved nation. Undoubtedly, the unlearned Messianic Jew would be subject to ceasing in pray. But Christ would have His elect of continue to look to the Heavenly Father in prayer. Prayer to God is a manifestation of the hope that is in them of the second coming of Christ and His kingdom? This is precisely what the last verse of this text reveals. (v.8) *Nevertheless when the Son of man cometh, shall he find faith on the earth?*

‘Not content with foretelling and describing that perilous period (ch.17:22ff), **he spake a parable**, to illustrate their duty in the long waiting for his advent. – **Always to pray** – to be always praying. His object was not so much to teach this duty as, assuming it, to show something of the manner and effect of it. They would be in great danger of losing heart (ch.17.22) and forsaking their faith, the remedy for which would be unceasing prayer; and in reference to this duty (πρὸς τὸ δεῖν, κ.τ. λ.), he spake the parable.; *An American Commentary on the New Testament*, vol. , p.266, ch.18, v.1

*to the end, ‘To give the intended lesson of perseverance in prayer under discouragement ...’* *ibid.*, v.2

There are discouragements many. Christians should face them by continuance in prayer. The one thing, the single place where we would feel the most powerless and least effectual is in our prayer closet. But I would encourage every child of God that the opposite is true. This is where the true power of God is manifested. This is a place where the flesh cannot boast and where God receives the glory. The Lord Jesus has given instructions like this once already in Luke chapter eleven with the illustration of the unfriendly neighbor. (vss. 5-13)

*Lu 11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

10 For every one that asketh receiveth; and he that seeketh findeth;  
and to him that knocketh it shall be opened.

1 Ἐλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ  
μὴ ἐκκακεῖν

**2 Saying, There was in a city a judge, which feared not God, neither regarded man:**

*regarded*, ἐντρεπόμενος, nom. sing. masc. part. pres. mid. of ἐντρέπω, ἐν among, by, with, in + τρέπω manner, way, means, conversation; ἐντρέπω, KJV tss. as *to reverence, regard, shame, ashamed*.

This judge had no principle of the fear of God or a humanitarian regard that worked in most others. He was void of principle; self-serving.

2 λέγων, Κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος

**3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.**

*she came*, ἦρχετο, 3ps. imperf. of ἔρχομαι, I come;

A widow is one who is most susceptible to neglect and abuse by others. *1Ti 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.* This one came, ἦρχετο, 3ps. imperf., and *continued to come* to him for redress: *avenge me!*

3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἦρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου

καὶ οὐκ ἤθελησεν (3ps. aor. ind.) ἐπὶ χρόνον  
**4 And he would not** **for a while:**  
for a time

**but afterward he said within himself, Though I fear not God, nor regard man;**

4 καὶ οὐκ ἠθελησεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι

**5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**

*troubleth*, παρέχειν, pres. infin. act. of παρέχω παρά by, near, with, from, at + ἔχω to have; παρέχω, KJV tss. *to trouble, offer, bring, give, keep, show, minister*; **she relentlessly brought this matter before him time, and time again.**

*by her continual coming*, εἰς τέλος ἐρχομένη; the verb ἐρχομένη, nom. sing. fem. part. pres. of ἔρχομαι, tss. *her coming*; attach to this εἰς τέλος, which is tss. in Mt. 10.22, *to the end*, Jn.13.1, *unto the end*, and 1Th.2.16, *to the uttermost*, and there is **the idea of her incessant coming (synonymous with perseverance, cf. v.8) before this unjust judge, pleading for a just settlement to her complaint.**

*weary*, ὑπωπιάζω, 3ps. pres. subj. of ὑπωπιάζω, ὑπό among, by, from, under, with + ὤψ; according to Moulton's Analytical Greek Lexicon, Revised 1978 Edition, this Gr. comes from ὑπόπιον, meaning the part of the face below the eyes, so the only two place in the N.T. where this verb is found is here in Lk.18.5; 1Co.9.27 *keep under* my body.

5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζω με

κριτῆς τῆς ἀδικίας

**6 And the Lord said, Hear what the unjust judge saith.**

judge of injustice

*hear* the reponse of this unjust judge. Not for the principal of the matter; not because of God or man, but because he knew that this widow was not going to stop bringing this matter before him until he did something. And

like this, but from the Righteous Judge, the prayers of God's elect are heard, and the answers shall come.

6 Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει

**7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**

longsuffer

hath long patience (Ja.5.7, cited directly below)

*bear long*, μακροθυμῶν, nom. sing. masc. part. pres. of μακροθυμέω, μακρός long, far + θυμός, wrath, indignation, fierceness; μακροθυμέω, KJV, tss. *to have patience, bear long, suffer long, be patient, longsuffering*; hath long patience, (Ja.5.7, the identical verb form).

Four words, among some of the most powerful words in Scripture, are these: 1Pe 5:7 ... *he careth for you*. (which is a quote of Ps.55.22 [particularly the Septuagint version of the O.T.]

1Pe 5:7, *Casting all your care upon him; for he careth for you*.

*casting ... upon*, ἐπιρρίψαντες, nom. pl. masc. part. aor. of ἐπιρρίπτω, ἐπί among, on, upon, at + ρίπτω, KJV, *to scatter abroad, cast down, thrown, cast off, cast out, cast*; ἐπιρρίπτω, KJV, Lk.19.35, *cast their garments upon the colt*; 1Pe.5.7, *casting all your care upon him*; so, *cast them out and upon Him*.

*care*, μέριμναν, acc. sing. of μέριμνα; a noun always tss. *care*; the verb is tss. *thought, careful, careth, will*.

*cares*, μέλει, an impersonal verb always tss. with the English, *care*; the negated verb form of this word, ἀμελέω, is tss. *neglect*, so the Lord does not neglect, but regards, heeds, cares for you.

He knows our trial. He knows our hardships. He knows our sorrows. **He is certainly aware of our anxiety for that which is before us having been touches with the same.** (He.4.15)

*He was touched with the feeling (συμπαθήσαι) of our infirmities (weaknesses).*

*Mt.26.36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.*

*37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.*

*38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

*39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

The cries of His elect do not fall upon deaf ears.

*Jas 5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth (meaning, hosts).*

...

*7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman **waiteth** for the precious fruit of the earth, and hath long patience*

suffers long, μακροθυμῶν, nom. sing. masc. part. pres. of μακροθυμέω, above, Lk. 20.7

*for it (that fruit), until he (the husbandman) receive the early and latter rain*

those things which are instrumental to bringing forth fruit

8 Be ye also **patient** (like that husbandman); *stablish*

στηρίξατε, 2ppl. aor. imper. of στηρίζω, *to be steadfastly set, fixed, established, stablished, strengthened*)

*your hearts: for the coming of the Lord draweth nigh. (the very same idea of Lk.18.8)*

The longsuffering of our Lord is salvation of His elect, not their condemnation.

*2Pe 3:9 The Lord is not slack concerning his promise [to return], as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

Our Lord's delay to return is to bring in every one of His elect at this time to faith in Christ. Until then we suffer these things to the glory of God. These sufferings bring from us fruit. How much suffering does it take before we learn to give glory to God in the midst of it? How soon do we complain against Him? Everyone, the believing and the unbelieving, suffers in this this life. Contrary to what some of us might think, Christians don't have the corner on sicknesses, suffering tragedies, enduring an infinitude of hardships and deaths.

*Ec 9:2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.*

But Christians ought to have the corner on giving God the glory through these things.

7 ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων πρὸς αὐτόν ἡμέρας καὶ νυκτός καὶ μακροθυμῶν ἐπ' αὐτοῖς

**8 I tell you that he will avenge them speedily.**

quickly, but not meaning soon, but suddenly

*speedily*, ἐν τάχει, dat. sing. of τάχος; with the preposition ἐν it could be interpreted lit. *with speed*; KJV, *speedily, quickly, shortly*.

**'Speedily'** cannot, in consistency with the design of the parable (ver.1), mean "very soon," measured from the moment of its utterance; but measured from the point **where the vindication begins**, after long waiting, it will soon be accomplished.' *An American Commentary on the New Testament*, vol. 2, p.268, v.8 (bolding added)

'He is pained, as it were, at the long delay which His wisdom sees necessary, and at the sore trial to which it puts their faith, and is impatient, so to speak, till "the time, and set time," arrive to interpose.' *J-F-B Bible Commentary*, vol. 3, p. 302, v.8

This agrees with the fact that the Scriptures do not say that God *is not willing* to show His wrath, but rather that He *is willing* to show His wrath. *Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction ...*

### ***Nevertheless when the Son of man cometh, shall he find faith on the earth?***

Faith in what respect? In that day will the elect be so worn by trial as to doubt that God will avenge His own elect. How do we bear under the trials that we have suffered to this day? These are going to intensify and multiply because of our faith in Christ, because we are Christians, because we do the righteousness of Christ and convict sinners for their sin.

Will we be watching and waiting for the sudden coming of Christ in His kingdom? He will come. But until then, continue instant in prayer ...

*Ro.12.6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

...

12 Rejoicing in hope; patient in tribulation; **continuing instant** (persevering) **in prayer** ...

*continuing instant*, προσκατεροῦντες, nom. sing. masc. part. pres. of προσκατερέω, πρὸς at, to, toward, unto + κατερέω, only once, He.11.26, *endured*; προσκατερέω, KJV, *to wait, continue, continue steadfastly, to give –selves continually, to wait on continually, continue instant, attend continually, continue in*; the noun, προσκατερήσις, is with reference to prayer and is tss. perseverance (Eph.6.18, below)

*Eph 6:18 Praying always with all prayer (what it is) and supplication<sup>1</sup> (what is done by it) in the Spirit, and watching thereunto with all perseverance and supplication<sup>2</sup> for all saints ...*

*supplication*, <sup>1</sup>δεήσεως, gen. sing. & <sup>2</sup>δεήσει, dat. sing. of δέησις; KJV, tss. Lk.1.13, *prayer*; Acts 1.14, *supplication*, and Phl.1.4, *request*; this is a suppliant, entreating prayer.

It was necessary that the Bridegroom be taken away from the disciples. (Mt.9.15) It was necessary that the Bridegroom, as it were, tarry in His coming back to them. (Mt.25.5) But He shall come suddenly. (Mt.25.10) Therefore, disciples are to persevere in prayer? Does that describe us?

Now, to the next prayer parable. Jesus does not appear to change the direction of His speech from His disciples, but becomes more focused upon certain among which were defective in their prayers.

8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς

**9 ¶ And he spake this parable unto certain** (context: of His disciples) **which trusted in themselves**  
waxed confident

*which trusted*, πεποιθότας, acc. pl. masc. part. perf. of πείθω; KJV tss. *to be persuaded, to trust, to obey, to have confidence*; the verb, πεποιθότας, is found in three texts of Scripture: Mk.10.24, *that trust*; Lk.18.9, *which trusted*; Phl. 1.14, *waxing confident*.

***that they were righteous, and despised***      ***others:***  
the rest

*despised*, έξουθενοῦντας, acc. pl. masc. part. pres. act. of έξουθενέω, έξ of, from, out, out of, forth + οὐδέν, οὐδείς, nothing; έξουθενέω, KJV tss. *to despise, set at nought, who are least esteemed, to be contemptible*.

Jesus knew who these were. To these, they were righteous, and everyone else was contemptible in their eyes. No one was righteous like they were. No one else could pray like they prayed. No one else could teach and preach like them. These exalted themselves and there was no one, in their eyes, like these were. I'm not sure that these are prayers which were prayed aloud so that all could hear them (*prayed thus with himself*, v.11), but they might have been. This much is clear, the Pharisee prayed, and God did not regard it.

9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ έξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην

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

The temple was called a *house of prayer*. (Mk.11.17) It was right that men came here to pray.

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης

***11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.***

*stood, σταθείς, nom. sing. masc. part. aor. pass. of ἵστημι; KJV, to stand, contibue, to be set, established, appointed.*

The posture one takes for prayer is not as important as the heart of the person who offers the prayer. Certainly, posture can be indicative of pride or humility, but that is not an absolute. People may pray sincere prayers and be sincerely wrong.

*1Ki.18.26 And they (the prophets of Baal that were of the children of Israel) took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.*

*27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.*

*28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.*

These were sincere in their prayers. They prayed at length. These were so persuaded that their cause was right, so much so that they maimed themselves bodily. But their prayers were wrong and they were not heard. Zeal is not the litmus test for truth.

*Gal.4.17 ¶ They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.*

*18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.*

In this instance the point of standing in prayer isn't the issue. Jesus said,

*Mr 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.*

Prayer could be offered standing, kneeling (Acts 21.5... *and we kneeled down on the shore, and prayed.*), prostrated (Mt 26:39 *And he went a little further, and fell on his face, and prayed ...*), etc. The problem with man's prayer was not the posture or the object of the prayer. It problem was in the subject that prayed. This man was lifted up in his heart. He was *self-exalted*, which manifests a deeper problem rooted in the privacy of this man's heart. Evidently, some of Christ's disciples had a heart like this Pharisee. Beyond question we know that there were some among the disciples who feigned faith in Christ, and had received the baptism of John.

*Jn.6.64 But there are some of you (Jesus says to those disciples which had joined themselves to Him.) that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.*

*65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

*66 From that time many of his disciples went back, and walked no more with him.*

There are Baptist, baptized believers of the same sort that join themselves to one of the true churches of Christ for various reasons. They join because of friends, because of appearance, to enhance clientele, for work, for family: in some way in order to gain some personal advantage. These have no interest in growing into the image of Christ; in Christ directing their lives into a deeper and real Christian relationship. There are some real Christians like this that in time shall be chastened and made willing participants in true holiness and the fear of God. But some, the false professors, will never know what I'm talking about because they are unregenerate. As long as they can have their ungodly music, flaunt the latest tatoos and body piercings, drink and flirt, dress (or undress) as they please, all is well. But while we all begin as newborn babes, that must not be a permanent manner of life.

This Pharisee was a religious conservative and deceived about himself. He was unaware of his heart's desperately depraved condition before God, which thing His disciples are warned against.

*Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?*

[H]e ascribes nothing of his vaunted excellences to God's help or influence, but enumerates all as if they were a natural growth out of his unaided nature. It is a most graphic self-delineation of one who trusts in himself that he is righteous. The meritorious grounds of his proud thankfulness are, negatively, **that I am not as the rest of men.**' *An American Commentary on the New Testament*, vol. 2, v.11

While it is true that this is how we all began. ... *1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* But God forbid that we should continue so. Those who have received the Spirit of God in regeneration, that are born again are taught the truth about themselves, their depraved, deceptive hearts, and of the absolute need to rely upon the Lord for all things at all times until the day come for our changed at the coming of Jesus Christ. The child of God learns to live moment by moment by the grace of God.

The Pharisee refers to this Publican, a Jew in the service of the Roman empire, collecting taxes as one of the most despicable people in all of the nation of Israel.

11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο Ὁ θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων ἄρπαγες ἄδικοι μοιχοὶ ἢ καὶ ὡς οὗτος ὁ τελώνης

## ***12 I fast twice in the week, I give tithes of all that I possess.***

For our information, first of all the issue of fasting twice in the week was self-imposed. There is no rule commanding a fast, and certainly no fasting twice in the week. It is understood that there will be times that we shall fast. *Mt 6:16 Moreover when ye fast ...*

Second, the tithe was an offering of a portion (1/10<sup>th</sup>) of what the field produced. There is no such rule for tithing to this extent in the Law of

Moses. So, he is boasting about the extent to which he has chosen to levy the rule of tithing to his life. He prided Himself for doing more than even what God commanded! He confided himself with the notion that he was accepted with God based on what he did.

*2Co.10.12 ¶ For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*

At issue is not how we *appear* in the eyes of others, but how we stand before the eyes of a holy God. No amount of comparative righteousness will ever redeem one soul to God. We either stand absolutely upon the merit of Christ's death for us or we have no standing before God at all. He stands for us or we have no standing at all. *Mr 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

*13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.*

...

*17 But he that glorieth, let him glory in the Lord.*

*2Co.11.30 If I must needs glory, I will glory of the things which concern mine infirmities.*

*18 For not he that commendeth himself is approved, but whom the Lord commendeth.*

I can claim that I am a minister of the gospel to the inth degree, but it is nothing if that is not confimed by the Lord.

*2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the*

*word of God deceitfully; but by manifestation of the truth \*commending ourselves to every man's conscience in the sight of God. (commending, approving [to stand with], Gr. συνιστάω or συνίστημι\*)*

*2Co 6:4 But in all things \*approving (commending) ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses ...*

The Pharisee assumes he is better than the Publican. It was probably true that the Publican neither fasted or tithed to the extent that the Pharisee did. But the Lord does not judge according to the eye.

One day Jesus stood next to offering box in the temple. And there he noted those that cast into the treasury box. The greatest gift wasn't how much one put into the box, but how much it cost those that put into it.

*Lk.21.3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:  
4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.*

The rich man exalted and glorified himself by what he did.

12 νηστεύω δις τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα κτῶμαι

### **13 And the publican, standing afar off,**

He too was standing. But His heart communicated a far different message from that of the Pharisee. He didn't draw towards the front of the temple to gain the attention of the congregation. He stood *afar off*. His concerns were not of what other men thought, but what he knew the LORD knew about him. This man knew the truth about the condition of his heart. He was all too familiar with the path that his heart took in an instant to evil thoughts and lusts. He knew the sins that he committed, not necessarily acted on, but what boiled in the privacy of the heart at any moment. But the truth of the matter is that this is the heart of a child of God, a disciple of

Christ, a saint of God which has been awakened to the true nature of the flesh by the grace of God. If you know the Lord Jesus, and the forgiveness of sins, this is not unfamiliar grounds to you. This is the sense of a true child of God at all times. Rather than pride, this one who rejoices in the God of his salvation also lies in the dust of the earth in a spirit of continual sorrow for sin, for the unrelenting, rebellious nature that accompanies him through every moment of every day of His life, until this body is put off once and for all. This man ...

***would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.***

*smote, ἔτυπεν, 3ps. imperf. of τύπτω; KJV, to smite, beat, and wound; an incomplete act, 'he kept smiting.'*

This man was in a continual agony before God for his sin. Only the children of God do this!

*Job 42.5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.*

*6 Wherefore I abhor myself, and repent in dust and ashes.*

*Is.6.1 ¶ In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.*

...

*5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*

*Ro 7:24 O wretched man that I am! who shall deliver me from the body of this death?*

The people of God who will abide with Christ are the most aware of sin in them. A sure indication of a cold, wandering heart is to lack the sense of sin. This is a dangerous state for the child of God. Then we are dulled to its presence and it begins to secretly fill our life until we are ensnared by it.

*be merciful, ἰλάσθητί, 2ps. aor. imper. pass. of ἰλάσκομαι; ἰλάσκομαι, is found twice in the N.T.; Lk.18.13, be merciful; He.2.17, make reconciliation for.*

The Publican cried, God make reconciliation for my sin! By it I stray from thee, and life is wasting away, useless, meaningless. Apart from thee there is nothing that satisfies.

*Ps 84:10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.*

*to me a sinner, μοι τῷ ἁμαρτωλῷ, lit. 'to me the sinner.'* The greatest proof of the grace of God is knowing that we are sinners before the Lord. Those who see Jesus Christ's death for them evidence not the self-righteous attitude of the Pharisee, but the broken spirit of the publican. Only the grace of God gives the the sinner a right understanding of his need for Christ. No man in his natural, unregenerate state can know his lost state apart from the working of the Spirit of God.

*1Co.2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

*10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

...

*14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

13 καὶ ὁ τελώνης μακρόθεν ἔστῳς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν ἐπαῖραι ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων, Ὁ θεός ἰλάσθητί μοι τῷ ἁμαρτωλῷ

ἢ ἐκεῖνος

**14 I tell you, this man went down to his house justified [rather] than the other:**

than that one

*justified*, δεδικαιωμένος, nom. sing. masc. part. perf. pass. of δικαίωω; KJV, *to be justified (oft), freed (1), righteous (1)*.

*rather than the other*, ἢ ἐκεῖνος, lit. than that one; meaning, 'not the other.

This man, by the grace of God went to His house with the right mind, a proper understanding of himself in the sight of God. Christians that know Christ will live out their lives, if they draw near to Him, with this frame of mind. And everyone else will go on deceived and blinded to their terrible condition before the Lord. They confess, 'I'm not so bad. I'm as good as the next guy. God will overlook a little black spot here and there.'

***for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.***

The grace of God will empty us of ourselves and fill us with His Spirit. The grace of God works in us to *hunger and thirst for righteousness*. The grace of God teaches us well that in Christ alone are the words of eternal life, and I cannot find satisfaction in any other. Do you know Him? Do you know that Jesus came from eternal glory, from the presence of the Heavenly Father, to die in your place for sin on the cross? Do you know that He raised up bodily from the tomb and is seated at the right hand of the Father even at this present time? Do you know that one day in the not-to-distant future He is coming again to rule and reign over this earth for a thousand years? Have you eternal life? I can tell you that if you have believed in Christ to the saving of the soul you have eternal life.

Today's text presented the 'Prayer Parables.' Connecting these to the closing thoughts of the previous chapter lead to the following conclusions:

First, in the parable of the importunate widow there was coming a time when Christ's disciples would face unimaginable hardship. Christ encouraged them to persevere in prayer until He comes to them again.

God shall avenge His elect for the wrongs that they have suffered by the world.

Second, in the parable of the Pharisee and Publican's prayers the one trusts in himself and the other implicitly trusts in God. One shall not fare well in the time when great trouble shall come and the other will. If we know Christ, personal prayer gives us valuable insight into the condition of our heart before God. Trial simply brings it out for everyone to see.

14 λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ ἐκεῖνος ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν ταπεινωθήσεται ὁ δὲ ταπεινῶν ἐαυτὸν ὑψωθήσεται