

Session 12 – The Parables of the Unjust Judge and the Self-righteous Pharisee | Luke 18:1-17

Reminder: Matthew 13:10-11 informs us that parables reveal hidden mysteries about the Kingdom of God. We must keep this in mind in the interpretation of every parable.

Luke 18:1-8 | The Parable of the Unjust Judge

- Background: Luke 17:34-37
 - Verses 34-36 –
 - **That night** is a reference to the judgment of the Second Coming of Jesus Christ (see v. 26).
 - This is *not* a reference to the rapture, though the idea of one being **left** may conjure rapture ideas.
 - Those taken are like those taken by the flood in Noah's day (v. 27). In the Second Coming they will be taken in judgment.
 - Verse 37 –
 - These words are also given in the same context in Matthew 24:28.
 - The **eagles** are carnivorous fowl. Compare John's revelation of this judgment in Revelation 19:17-21.
- Verse 1 –
 - The following two parables (vv. 1-17) cannot be properly interpreted without their background (minimally, Lk. 17:34-37).
 - In the context of judgement, these words echo the prayer of the martyrs in the fifth seal (Rev. 6:9-10).
 - If we take this to be a parable for prayer for the church, it becomes confusing and even disturbing. If we place it on the Jewish people during their tribulation, it makes sense and fits the character of God.
- Verses 2-5 -
 - Since we know parables reveal hidden information about the Kingdom, we are allowed (even encouraged) to investigate and consider possible meanings.
 - In the parable, we have a **city** in which there is a **judge which feared not God, neither regarded man**, and a **widow** with an **adversary**.
 - It is *possible* that these elements align with the nation of Israel (the widow - compare Is. 54:4), the city is Jerusalem, the Judge is the antichrist *before the midpoint of the Tribulation*, and the enemy is the nations set to destroy Israel. I
 - In this scenario, Israel pleads with this political leader who finally relents and avenges her, which *could be* a picture of the confirmation of the covenant (peace treaty) that begins the seven-year tribulation.
 - As enticing as this sounds, there is a danger in taking a parable as a type (see session 1).
 - In a parable, you look chiefly for the *singular message* rather than the detailed message.
 - In this regard, the parable at hand shows the need for Israel to pray without ceasing as a means of gaining God's attention during trial. This also aligns with Scripture which teaches that Israel will cry out to God and he will answer them (compare Deut. 4:29, Ps. 50:15, Jer. 33:3, etc., all of which speak of a *day of trouble* and an instruction of the nation to call upon God).

- Verse 6 –
 - The Lord wants his audience to especially **hear what the unjust judge saith**. His words are in verse 5, and the emphasis is **her continual coming**.
 - It is worthy of note that this demand is a works-based judgment, dependent upon the widow rather than the judge. Mixing this parable with the age of grace is troublesome.
- Verses 7-8 –
 - The Kingdom mystery revealed was that persistent calling upon God by the nation would be required for justice.
 - When that persistent cry comes, God will **avenge his own elect** (compare Matt. 24:[22](#), Psalm 10:15-18).
 - God will **bear long with them** (v. 7) but then will **avenge them speedily** (i.e.: quickly, not a reference to *when* but to *how*).
 - The word **speedily** is τάχος [tachos] from which we get *tachometer*.
 - Compare the use of the word in Acts 12:7 and 22:8.
 - The important question for thought for the audience was **when the Son of man cometh** (which may not be *soon* but will be *speedy*, **shall he find faith on the earth?**)

[Luke 18:9-17 | The Parable of the Self-Righteous Pharisee](#)

...to be continued