(31) Parables: Persistent Widow; Pharisee & Tax Collector (Lk. 18:1–14)

1. The Parable of the Persistent Widow teaches continuous communication with heaven (Lk. 18:1–8).
   a. Prayer needs to be taught (Lk. 11:1) and shown (Lk. 18:1).
   b. If prayer is always the focus (Lk. 11:5–8; Gen. 32:24–26; Isa. 62:6, 7; Acts 10:2; Rom. 12:12; Eph. 6:18; Phil. 4:6; Col. 4:2, 12; 1st Thess. 5:17), losing heart is never the result (2nd Cor. 4:1, 16; Gal. 6:9; Eph. 3:13; 2nd Thess. 3:13).
   c. The unrighteous judge feared a black eye if he continued to frustrate the widow (Lk. 18:5).
   d. The unrighteous judge is maladjusted both regarding spiritual and temporal issues (Lk. 18:2, 4). God is neither.
   e. God may delay, but He won’t delay long (Lk. 18:7). His justice will come quickly (Lk. 18:8 cf. Rev. 22:20).
   f. Prolonged night & day communication with heaven is an application of faith—one that will grow more rare in the last days (Lk. 18:8).

2. The Parable of the Pharisee & Tax Collector teaches continuous humility on earth (Lk. 18:9–14).
   a. The parable is addressed to those having—been—self—persuaded righteous types. Perfect active ptc. πείθω peithō #3982 52x.
   b. These self—persuaded “righteous” types viewed others with contempt. ἐξουθενέω exoutheneō #1848 11x (Lk. 18:9; 23:11; Acts 4:11; Rom. 14:3, 10; 1st Cor. 1:28; 6:4; 16:11; 2nd Cor. 10:10; Gal. 4:14; 1st Thess. 5:20).

Principle: Trusting self motivates contempt, but trusting the Lord motivates courageous evangelism (Phil. 1:14), and is the most vital consideration in enduring affliction (2nd Cor. 1:9).
   c. The Pharisee thanked God that his works made him unlike others (Lk. 18:11–12).
   d. The Tax Collector pleaded for God’s mercy despite his works (Lk. 18:13).
   e. God’s judicial evaluation of our exaltation—humility spectrum produces an inversely proportionate humiliation—exaltation spectrum (Lk. 18:14).