that of mere fellow-workmen, and sets  
forth the division of even families in that.  
day.

**87.]** **Where, Lord? i.e. where  
shall this happen?** The disciples know  
not the universality of this which our Lord  
is announcing to them, and which His  
dark and awful saying proclaims; see note  
on it, Matt. xxiv. 28.

Observe, there  
is *not a word,* except so far as the greater  
coming includes the lesser, in all this, of  
the destruction of Jerusalem. The future  
coming of the Lord is the *only subject:*  
and thus it is an entirely distinct discourse  
from that in Matt. xxiv., or in our ch. xxi.

**CHAP. XVIII. 1–3.]** THE UNJUST  
JUDGE. This parable, though not perhaps  
spoken in immediate unbroken sequence  
after the last discourse, evidently  
arose out of it:—perhaps was the fruit of  
a conversation with the disciples about  
the day of His coming and the mind with  
which they must expect it. For observe,  
that in its *direct* application it is ecclesiastical;  
and not individual, but by a  
legitimate accommodation. The widow is  
the Church; the judge, her God and  
Father in heaven. The argument, as in  
the parable of the *steward of injustice* (so  
literally), so in this of the **judge of injustice**  
(so literally), is “*à fortiori*, from the  
stronger to the weaker:” ‘If such be the  
power of earnest entreaty, that it can win  
right even from a man sunk in selfishness  
and fearing neither God nor men, how  
much more will the right be done by the  
just and holy God in answer to the continued  
prayers of his elect;’ even though,  
when this very right is asserted in the  
world by the coming of the Son of Man,  
He may hardly find among his people the  
power to believe it—though few of them  
will have shewn this unweariedness of entreaty  
which the poor widow shewed.

**1. always]** See 1 Thess. v. 17.

The *mind* of prayer, rather than, though  
of course including, the outward act, is  
here intended. The earnest desire of the  
heart, is prayer.

**to faint;—to languish,**—to  
give up through the weight  
of overpowering evil.

**2.]** See Deut.  
xvi. 18 and Matt. v. 21, 22.

**3.]** **Avenge me of… or perhaps, deliver  
me from**—the justice of her cause  
being presupposed—this adversary being  
her oppressor on account of her defenceless  
situation, and she wanting a sentence  
from the judge to stop his practices.

**4.]** The point of this part of the  
parable is, the extortion of *right* from  
*such a man* by importunity. *His act* was  
not an act of justice, but of injustice; his  
very *avenging* was *injustice*, because he  
did it from *self-regard* and *not from a  
sense of duty.* He, like the steward above,  
was *a man of injustice,—belonging to,*  
*being of,* the iniquity which prevails in  
the world.

**5.]** The word rendered  
**weary** is a remarkable one. It properly  
signifies to **smite in the face**;—and proverbially  
(see reff.), **to mortify** or **incessantly  
annoy**. It is the same verb as that  
in 1 Cor. ix. 27 rendered “*keep under.*”  
Meyer interprets it literally—‘*lest at last  
she should become desperate, and come and  
strike me in the face.*’ It has been observed  
that the Apostles acted from this  
very motive when they besought the Lord  
to send away the Syrophœnician woman,—