‘for she *cried after them*.’ Matt. xv. 23.

**6. the unjust judge]** literally (see  
above) **the judge of injustice**—i.e. who  
was of, belonged to, the unrighteousness  
which is in the world.

**7.]** The poor  
widow in this case (the forsaken Church,  
contending with her adversary the devil,  
1 Pet. v. 8) has this additional claim, in  
which the right of her cause consists,—  
that she is Elect of God,—His Beloved.

**day and night]** This answers  
to the **always** in ver. 1, but is an amplification  
of it.

**and he is long-suffering  
over them]** or,...... **and He delays  
his vengeance in their case:—and He, in  
their case, is long-suffering,** i.e. He is  
long-suffering to those who oppress them:  
which though it is merciful to the oppressors,  
yet may be taken in the light of  
a hardship to the oppressed.

8. Nevertheless....]  
This can hardly be, as Meyer  
interprets it, that the painful thought suddenly  
occurs to the Lord, how many there  
will be even at His coming who will not  
have received Him as the Messiah: for  
**the faith**, though it includes ‘faith’ generally,  
is yet here, strictly speaking, faith *in  
reference to the object of the parable—*  
faith which has endured in prayer without  
fainting. Or the meaning may be general:  
*the faith* in Him, who is the hearer and  
answerer of prayer.  
  
**9–14.]** THE PHARISEE AND THE PUBLICAN.  
This parable is spoken not *to* the  
Pharisees, for our Lord would not in their  
presence have chosen a Pharisee as an example;  
nor *concerning* the Pharisees, for  
then it would have been *no parable*—but  
to the people, and with reference to some  
among them (then and always), certain,  
who trust in themselves that they are  
righteous, and despise other men.

The  
parable describes an every-day occurrence:  
the parabolic character is given by the concurrence  
and grouping of the two, and by  
the fact that each of these represents psychologically  
a class of persons.

**10, 11.]**  
{11} **The Pharisee stood** (in the ordinary place)  
**and prayed thus with himself**:—such  
a prayer he would not dare to put up  
aloud. The Church has admirably fitted  
to this parable the declaration of thankfulness  
in 1 Cor. xv. 9, 10 (the two  
being the Epistle and Gospel for the  
Eleventh Sunday after Trinity), also made  
*by a Pharisee*, and also on the ground  
‘*that he was not as other men:*’—but  
how different in its whole spirit and  
effect! There, in the deepest humility,  
he ascribes it to the *grace of God* that he  
laboured more abundantly than they all;—  
**yet *not I*, but the grace of God that was  
with me.**

**12. I fast twice in the  
week]** This was a *voluntary* fast, on the