CAB TARY   
 UNIV: oF THR sITY   
 ST. LUKENor., 0h" 409   
 XVIII. 1—4.   
 Nee cc atin=\*\*   
 left. [¥ 36 Two men shall be in the field ; the one shall be   
 taken, and the other left.) 81 And they answered and said   
 unto him, » Where, Lord? And he said unto them, >Jbomn™.   
 Wheresoever the body is, © thither will the eagles be ™   
   
 gathered together.   
 XVIII. } And he spake a parable unto them to this   
 end, that \* men ought \*always to pray, and not to faint ; «o.715: =.   
 2 saying, There was in a city a judge, which feared not fprwu   
 God, neither regarded man: 8 and there was a widow in !Tim-v.v.   
 that city; and she came unto him, saying, Avenge me of   
 mine adversary. 4 And he would not for a while: but   
 afterward he said within himself, Though I fear not God,   
   
   
   
 V omitted in most of the ancient authorities, It was probably inserted from   
 Matt, xxiv. 40,   
 W render and read, there will also. ® read, they.   
   
 that of mere fellow-workmen, and sets He may hardly find among his people the   
 forth the division even families where power to believe it—though few of them   
 shall this happen? The disciples know will have shewn this unweariedness en-   
 not the universality this which our Lord treaty which the poor widow shewed.   
 is announcing to them, and which His 1 always] See 1 Thess. v.17.   
 dark and awful saying proclaims; see The mind of prayer, rather than,   
 on it, Matt. 28. Observe, there of course including, the outward act, is   
 pr eater tee far as the greater here intended. The earnest desire of the   
 éoming includes lesser, in all of heart, is to faint;—to lan-   
 the destruction ef The future guish,—to give up through the weight   
 coming of the Lord is the only subject of overpowering evil. 2.} See Deut.   
 and thus it is entirely discourse ay 18 and Matt. es 21, 22, ean   
 from that in Matt. xxiv., in our ch. xxi. 3. Avenge me » + » or perhaps, °   
 Cuap. XVIII. 1—8.] Toe vunsust ver me from—the of her cause   
 super. This parable, though not per- being presupposed —: adve being   
 haps spoken in immediate unbroken se- her oppressor on account of her defence.   
 quence after the last evidently less situation, and she wanting a sen-   
 arose out of it:—perhape was the fruit of tence from the judge to stop practices.   
 & conversation with the about 4.] The point of this part of the   
 the day of His coming and the mind with parable is, the extortion of right from   
 which they must expect it. For observe, such a man by importunity. His act was   
 that in its direct application is eccle- not an act of but of injustice;   
 siastical; and not individual, but by a very avenging was injustice, use he   
 legitimate accommodation. The widow is did it from selfiregard and sot a   
 the Church; the judge, her God and sense of of le, the brad above,   
 Father in heaven. The ent, as in was @ man injustice,— ing to,   
 the parable of the steward of (so being of, the iniquity which provails in   
 literally), in this of judge of injus- the world. 5.) The word rendered   
 tive (so literally), fortiori, from the weary is a remarkable one. It properly   
 stronger to the weaker:” ‘If such be signifies smite in the face;—and pro-   
 power of earnest entreaty, it can win verbially (see reff.), mortify or inoes-   
 Tight even from a man sunk in selfishness annoy. It is the same verb as   
 and fearing neither God nor men, how pie Cor. ix. 27 rendered “ under.”   
 much more will the right be done by the yer interprets literally—« at last   
 just and holy God in answer to the con- she should become desperate, comeand   
 tinued poem of his ? even though, strike me in the face” It has been ob-   
 when this right is asserted the served that the Apostles acted from this   
 world by the coming of the Son of Man, very motive when they besought the Lord   
 to send away the Syrophenician woman,—