ST. LUKE. XVIII.   
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 beh. 21.8. nor regard man; 5” yet because this widow troubleth me,   
 I will avenge her, lest ¥ by her continual coming she ®\*   
 me. 6 And the Lord said, Hear what the unjust judge   
 saith. 7 And ‘shall not God avenge his [\*own] elect,   
 ¢ Rev. 10.   
 which cry day and night unto him, » though he bear long   
 @ Heb. 87. withthem? 8&1 tell you ‘that he will avenge them speedily.   
 Pet. iii. Nevertheless when the Son of man cometh, shall he find   
 faith on the earth? 94 And he spake this parable snto   
 och.a.t0: certain which \* trusted in themselves that they were righteous,   
 and despised others: 10 Two men went up into the temple   
 to pray; the one a Pharisee, and the other a publican.   
 11 The Pharisee stood and prayed thus with himself, God,   
 I thank thee, that I am not as ° other men are, extortioners,   
   
   
 unjust, adulterers, or even as this publican. wT fast   
   
 Y render, coming for ever. ® sce note.   
 § omit: not expressed in the original.   
 » render and read, and he is long-suffering over them.   
 © or, the faith.   
 4 better, as in the original, And he spake also unto certain which   
 trust in themselves that they are righteous and despise others, this   
 parable. © render, the rest of men.   
   
 ‘for she orted after them. Matt. xv. 23. 9—14.] THE PHapisee axp THE Pus-   
 6. the unjust judge] literally LICAN. is parable is not to the   
 above) the judge of inj i. e. who Pharisees, for our would not in their   
 was of, belonged to, the unrighteousness presence have chosen a Pharisee as ex-   
 which is in the 4.) The poor ample; nor concerning the Pharisees, for   
 widow in this case (the forsaken then it would have been so parable—but   
 contending with her adversary the devil, to the people, and with reference some   
 1 Pet. v. 8) has this additional in among them (then and always), certain,   
 which the right of her cause consists, who trast in themselves that they are   
 that she is Elect of God,—His Be- righteous, and despise men. The   
 loved. day and night) This answers parable describes every-day occurrence :   
 to the always in ver. but is an ampli the parabolic character given by the con-   
 fication of it. and he is - currence and grouping of the two, and by   
 ing over them] or,...... and He dela: the fact that each of represents psy-   
 his vengeance in their case:—and He, chologically class of 10, 11   
 their case, is long-suffering, i.e. is The Pharisee (ih the ordinary   
 long-suffering to who oppress them : and prayed thus with himself: —such   
 which though it is merciful to the op- a prayer he would not dare to pat up   
 pressors, may be taken in the light of aloud. The Church has admirably fitted   
 a hardship to the oppressed. 8. Never- to this parable the declaration thank-   
 brian This can hardly be, as fulness in 1 Cor. xv. 9, 10 (the two   
 interprets it, the painful thought sud- being the Epistle and Gospel for the   
 denly occurs to the Lord, many there Eleventh Sunday after Trinity), made   
 will be even at His coming who will not by a Pharisee, and also on the ground   
 have received Him as the Messiah: for ‘that he was not as other men :’—but   
 the faith, though it ‘ faith’ how different in its whole spirit and   
 rally, is here, strictly faith in effect! There, in the deepest humility,   
 reference to the object of the parable— he it to the grace of that he   
 faith which has endured in prayer laboured more abundantly than they all   
 fainting. Or the meaning may be general: yet not J, but the of God that   
 the faith in Him, who is the hearer and with me. 12. I fast twice   
 answerer of prayer. week] This was a volentary fast,