

cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth? (Luke 18: 6-8).

Now for the unjust judge and the widow, Jesus substitutes God and His elect (*eklektos*, "chosen one"). Jesus' argument is that God is not unjust, but rather is from the lesser to the greater: if an unjust, selfish judge will see that justice is done in response to persistent requests, how much more will the just God bring justice to His own beloved people who pray constantly for relief.

The phrase "bring about justice" or "avenge" is the noun form, *ekdikesis*, of the verb *ekdikeo*, and it means "giving of justice, see to it that justice is done." Jesus answer is firm: "He will see that they get justice, and quickly. The word "quickly" is Greek *tachos*, "speed, quickness, swiftness, haste" or with the preposition *en* as an adverbial unit, "soon, in short time." Our Lord "tachometer" (measuring speed of rotation) comes from the Greek word.

Jesus has told us a parable of persistence-- weak in the world's estimation-- who has won a victory because she did not give up hope. How much more you can expect from God to intervene on your behalf! How much more will God bring justice to you, since you are his beloved, chosen child! Yes, we become discouraged. Paul did (2 Cor. 1: 8; 4: 8-12). But we must not quit, not give up praying.

\*(excerpted from: [www.jesuswalk.com](http://www.jesuswalk.com))

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## ***The Parable of the Widow and the Unjust Judge***



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## ***THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE***

A parable is a short, fictitious story that illustrates a moral attitude or a religious principle. Parables are never meant to be taken for the letter of their word. When taken literally, at face value, the entirety of its meaning is lost.

\*In Luke 18: 1-8, Jesus told His disciples a parable to show them that they should always pray and not give up. He said: "In a certain town there was a judge who neither feared God nor cared about men. And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'

The phrase "feared God" refers to piety, faith in God, and recognition that He will judge the sons of men. The judge had no regard for God's justice. The phrase "cared about" or "respected" is Greek *entrepo*, "to show deference to a person in recognition of special status, 'turn toward something/someone, having regard for, respect,'" in this context, "who showed deference to no human." The judge a man-pleaser, but neither did he respect the special needs of the poor and oppressed. He was independent or thought he was. He was not overly concerned about public opinion.

He was concerned with himself-- his own opinions, his own comfort, his own income. Jesus calls him "unjust," Greek *adikia*, "wrongdoing, unrighteous, wickedness, injustice." Though it is not explicit, there was probably a reason that the judge would not give the widow justice-- it probably had to do with money. Probably the judge was taking bribes or had an "arrangement" with a wealthy citizen who stood to lose if the widow won her case. The judge was arrogant self-absorbed, and unjust, a powerful man facing down one of the weakest members of society-- a widow.

Widows had a difficult place in Palestine. Normally, the wife of a deceased husband had no legal right to inherit her husband's estate, so when her husband died she could not take for granted living in his house on his land. If her deceased husband had no children, the estate

reverted to her husband's male relatives on his father side-- his brothers, his father's brothers, and then the nearest kinsman. If she had grown children things would be easier; they would take care of Mom. But a widow with small children might just as well have to contend for property rights with her-in-laws, and if they did not happen to like her, things could be difficult.

We do not know how the widow was being cheated, but the judge was on her opponent's side. She did not have money for lawyers. She was probably holding on by a hair. But there is one thing we know about her-- she was persistent. The phrase "kept coming" is the common Greek verb *erchomai*, "come." Here it is in the imperfect tense, indicating repeated or continued action in the past. She had not come just once, but many times. She did not take no for an answer. Instead, she demanded (not asking for) justice to which she was entitled.

For some time the judge refused. Finally he said to himself, 'Even though I do not fear God or care about man, yet because this widow keeps bothering me, I will see that she gets justice, so that she will not wear me out with her coming.'

The phrase "keeps bothering" translates two Greek words. *Parecho*, "to cause to happen or be brought about, cause, make happen," is in the present tense, which here indicates continued action in the present. The second word is Greek *kopos*, "a state of discomfort or distress, trouble, or difficulty. The idea here is "cause trouble for someone, bother someone." This weak little widow is starting to make the powerful judge feel some heat. The phrase "wear me out" is Greek *hupopiazo*, literally, "give a black eye to." Figuratively this means "to bring someone to submission by constant annoyance, wear down, browbeat," or perhaps "slander, besmirch." Whatever he had been paid was not worth the hassle she was causing. He decided to grant her what she was due just to get rid of her.

"And the Lord said, 'Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who