

## “The End Time Dimension Of The Parables”

### Lesson #5 - The Widow, the Judge and the Adversary, Part 1

**Focus:** “The Bible is the fully inspired Word of God. It is the infallible revelation of His will. It is the authoritative revealer of doctrine, and it is the trustworthy record of God’s acts in history. Prayerfully and humbly read and study the Bible more. For in it we will find hope for every crisis. But more importantly, we will find our Lord and Saviour Jesus Christ, who died to redeem us from our sins.” ref. Psalm 119:142; Isaiah 8:20; 41:21-29; Matthew 4:4; Luke 4:4; Luke 24:25-27, 32, 44-49; John 3:16-17; John 5:39; John 8:58; John 17:17; 1 Timothy 3:16-17; 2 Timothy 2:15; 1 Peter 1:1-25; 2 Peter 1:16-21

**READ:** Luke 18:1-8; Christ’s Object Lessons, p. 164-180; The Great Controversy, pg. 613-634; Ellen G. White

**Introduction:** Central Lesson and Time Frame

1. Which two central lessons did Christ teach in this parable? That “men ought always to pray and not to faint.” (Luke 18:1) Mk. 13:33; Eph. 6:18
2. Though these two lessons apply to God’s people in all ages, they have special reference to the period just before Christ’s second coming. (COL, p. 164.1) see Mark 13:31-37; Luke 12:35-40; Luke 21:36; 2 Pet. 3:8-18
3. In the immediately preceding context of this parable, Christ had been comparing His second coming with the days of Noah and the days of Lot. (Luke 17:26-37)
4. At the conclusion of the parable, Jesus asked the question: “Nevertheless, when the Son of man cometh, shall He find faith on the earth?” (Lk. 18:8)

**Symbols of the Parable**

1. The judge in the parable represents God (Luke 18:7). “Christ here draws a sharp contrast between the unjust judge and God.” (COL, p. 165.1)

**Note 1:** The judge symbolizes God by way of comparison and contrast. Both the judge and God meet out justice but for contrasting reason.

2. In the Bible, a woman is employed as a symbol of the Church. (Ephesians 5:25-27) ref. Jer. 6:2; 3:1, 12-14, 20; 2 Cor. 11:2; Rev. 12:1-6, 13-17; Rev. 17
3. The widow represents God’s people who cry out to Him day and night.<sup>1</sup> (Luke 18:7); ref. Ex. 3:1-17; Ps. 137; 1-7; Ezk. 9:4, 6; 1 Peter 4:17;

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<sup>1</sup> The End Time Dimension of the Parables, #5, p. 35, by Pastor Stephen Bohr, [SecretsUnsealed.org](http://SecretsUnsealed.org)

**Note 2:** Scholars who have studied this parable agree that the widow's husband most likely owed a large sum of money to a certain creditor. Upon his death, the creditor confiscated all his possessions and left the widow totally destitute. She had no children, no home, no money and no friends. "Christ's Object Lessons" comments: "The woman who entreated the judge for justice had lost her husband by death. Poor and friendless, she had no means of retrieving her ruined fortunes." (COL, p. 165.2) *ref. Job 1-37*

4. Christ describes the elect as living especially in the midst of the final time of trouble: "And except those days [the time of trouble] should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. . . . For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:22; Matt. 24:24)

5. The parable tells us that the woman came to the judge for justice. (Lk. 18:3)

**Note 3:** The verb "came" here is better translated "kept coming" or "continued coming." The sense of the verb is seen in **verse 5** where the judge says: "I will avenge her, lest by her continual coming she weary me." The widow did not come once and then give up. She was perseverant, persistent and insistent. She was not about to give up. *see Job 23:1-17*

6. The adversary (antidikon) in the parable represents Satan. In **1 Peter 5:8** we are warned: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour." *see 1 Sam. 1:6*

**Note 4:** "Christ's Object Lessons" remarks: "Satan is their great adversary. . . . The work of Satan as an accuser began in heaven. This has been his work on earth ever since man's fall, and it will be his work in a special sense as we approach nearer to the close of this world's history." (COL, p. 166.2; COL, p. 167.1) *see Job 1-2; Zech. 3:1-2; Rev.12:7-10*

7. The judge delayed in answering the widow's pleas. We are told that "he would not for a while." (Luke 18:4) Likewise, God will delay in answering the pleas of His elect: "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?"<sup>2</sup> (Luke 18:7)

**Note 5:** The expression, "though He bear long with them" is variously translated. The **New International Version** reads: "Will He keep putting them off?", The **Jerusalem Bible** has it: "even when He delays to help them?", The **Weymouth translation** states: "although He delays vengeance on their behalf?" It is clear that God will delay in delivering His people!! Yet the

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<sup>2</sup> *ibid.*, p. 35-36

contrast between God and the judge is clear. The judge capriciously delays to answer the widow's plea but finally does so to get her off his back. In contrast, God delays to answer His elect because He loves them. Hab. 2:3

### The End Time Fulfillment of the Parable

1. We have seen that the judge represents God, the adversary is the devil, and the widow symbolizes the Church. Though this parable applies generally to all ages, it applies especially to those who will go through the time of trouble. Gen.32:1-32; Book of Job; Jer.30:7; Dan.3; 6; 12:1; Matt.24
2. The widow represents God's afflicted people: "The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help." (GC, p. 626.1) ref. Matt. 10:16-42; Heb. 11:36-40; Jn. 15:20
3. The adversary represents Satan: "As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested." (GC, p. 618.3) ref. Job 1-2; Zech. 3:1-2; Matt. 26; Mk. 14; Lk. 22
4. Like the widow, the faith of God's people will not waver in spite of the delay: "Their faith does not fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions." (GC, p. 619.3) see Job
5. The expression "cry out" in the parable translates the Greek word "boao". This is a very intense word which describes a person crying out in agony. It is used in Acts 8:7 where the evil spirits cried out as they were cast out by the apostles. It is also used in Luke 9:38 where the man cried out to Jesus for healing. In Matthew 27:46 we find Jesus crying out "MY God, My God, Why hast Thou forsaken Me."<sup>3</sup> see 2 Samuel 19:1-4; Psalm 22:1
6. The following paragraph from *The Great Controversy*, pp. 630-631 (GC, p. 630.2) explains the reason for the delay: "Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the Word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the Word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions.

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<sup>3</sup> *ibid.*, p. 36-37

As they endeavor to wait trustingly for the Lord to work they are led to exercise faith, hope and patience, which have been too little exercised during their religious experience. Yet for the elect's sake the time of trouble will be shortened. “*Shall not God avenge His own elect, which cry day and night unto Him? . . . I tell you that He will avenge them speedily.*” (Luke 18:7-8) Ps.103:20; Matt.20:22-23; Mk.10:38-39; Heb.12:3-13

7. The agonizing prayers of God's people and the delay can be illustrated with the experience of Jacob in Genesis 32:1-32. When his brother was coming to destroy him, Jacob poured out his heart to God and struggled with Him all night. Finally, in the morning, God blessed him and changed his name. (Genesis 32:28-29) see Ps. 30:5; Jer. 30:7; Rev. 2:17; Rev. 3:12
8. The story of Job also illustrates the plight of God's people in the time of trouble. Job lost all he had—servants, children, wife, friends, possessions, health. He was accused by Satan before the heavenly courts. He pleaded with God for an explanation of his sufferings and God delayed to answer. Yet Job exclaimed: “*Though He slay me, yet will I trust in Him.*” (Job 13:15). In the end, God answered Job's pleas and his cause was vindicated! see Zechariah 3:1-2; Revelation 12:10; Job 42
9. Perseverant prayer is also illustrated by the story of the women of Caanan. In spite of the fact that Jesus kept putting her off, she boldly continued coming. Finally, Jesus said: “*O woman, great is thy faith.*” (Matthew 15:21-28); see Mark 7:24-30; Hebrews 4:16
10. The time of delay in the time of trouble is described in Isaiah 54:7-8: “*For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.*”<sup>4</sup> see Psalm 30:1-5

**Closing:** “All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled. The Lord will not forsake His people in their time of trial. He says, “*For a small moment have I forsaken you; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer.*” Are these words of comfort spoken to those who are making void the law of God? No, no, the promise is for those who amid general apostasy, keep the commandments of God, and lift up the moral standard before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant.” *EGW, The Advent Review and Sabbath Herald, August 20, 1895;* Jer. 31:31-34; Heb. 8:11-13; 10:15-22

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<sup>4</sup> *ibid.*, p. 37-38

## **Lesson #5 - The Widow, the Judge and the Adversary, Part 1**

*Lead Me Gently Home, Father  
by W. L, Thompson<sup>5</sup>*

**Lead me gently home, Father, lead me gently home,  
Help me learn to always pray, and not faint  
For when Jesus comes again in the clouds of heaven  
May He find faith on earth and find faith in me.**

**Lead me gently home, Father, lead me gently home  
Lest I fall upon the wayside, lead me gently home.**

**Lead me gently home, Father, lead me gently home,  
Help me not be tares but wheat, growing in good soil.  
Let me not follow Felix, whose time never came,  
Help me go where You lead me, lead me gently home.**

**Lead me gently home, Father, lead me gently home,  
In my heart Thy word abiding, let Thy truth be sown.  
Keep my feet from wandering, avoiding a wayside path,  
Help my eyes to focus on You, lead me gently home.**

**Lead me gently home, Father, lead me gently home,  
When life's toils overwhelm, and last days have come.  
Sin no more shall tempt me, ne'er from Thee I roam,  
Help me follow where You lead me, lead me gently home.**

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<sup>5</sup> Words adapted by Barbara J. Hales, 3/12/2022.