

# The First Parable of Luke 18

An address to the elect

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## The Purpose of the Parable

The Parable written in the book of Luke Chapter 18 and verses 1-8 is addressed to the ‘elect’ of Israel. Not directed to the main body, but to those who are ‘called out’, because they know that the Kingdom of Elohim does not come by ‘observation’ but through revelation from within (Luke 17:20,21).

The admonition of their continuous prayer is the purpose of the parable of Luke 18:1-8

Luke 18:1 *“And he spake a parable unto them to this end, that men ought always to pray, and not to faint.”*

One of the most misunderstood and misused words in the Scriptures is the word ‘Pray’. The list of meanings held by the people of Israel today is long and could well fill many pages. However, there is only one way man ‘communes’, or prays, with his Creator and that is through the righteousness of his Heart. Everything else falls short and is no communication. Sure, man may speak and Father hears but praying is far beyond that, praying is communicating with Him. It is being in unity with Him, in a sense, on a par with Him though not separated. In unity with Him and not with the brilliance of the mind, but with His Life of the Heart, and the Life of the Heart is His Sovereignty. Prayer therefore is His application of the Heart. So, it is only when one is revealed to that Sovereignty of the Father in him or her that one has become conscious that all actions, all thoughts of the mind are of Him and only then one prays. There is no other communication. To: ‘always pray’ is the revealed awareness of His Presence... as You as Me....

This meaning is confirmed by the Hebrew ‘word picture’ of the word ‘Pray’ which is Strong’s 6419 לָלַחַם *palal*. The first letter, the letter פ *Pey* shows ‘the mouth’ or ‘the communication’ and the following letter ל *Lamed* shows ‘the authority’ or ‘the tongue’. Two *Lameds* לָלַחַם make ‘authority’ from 2 sources ‘alike’, ‘even’, or ‘level’ and so, ‘true’ as they are witnesses. This is understood as the authority of the Spirit Father is ‘alike’ the authority within man. When ‘the mouth’ stands before the 2 *Lameds* it is this mouth which then pictures ‘communication’ and brings about justice or truth in this realm of time and space, because it ‘speaks’, it has then communed, it has then prayed and His authority is thus established<sup>1</sup>. As a further clarifying note to this, there is only One authority, One ל *Lamed*, which is our Father. Two *Lameds* in this word

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<sup>1</sup> One may consider that it is only with ‘prayer’ that “*All things were made by Him*” or, that His authority is thus established and was in the **‘beginning’**.

John 1:1 *“In the beginning was the Word (פ communication), and the Word was with Elohim (1<sup>st</sup> ל authority) and the Word was Elohim (2<sup>nd</sup> ל authority).”*

means, His authority in the duality, Him the Spirit Father and Her who came out of Him, who has the breath of Life and the promise, indeed who are the people of Israel.

## The Parable

Luke 18:2,3 “..., *There was in a city a judge, which feared not Elohim, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.*”

- A city is a collective body, governed by doctrines or a branch of knowledge. In this parable it refers to the body of the people of Israel or to the individual Israelite.
- A judge is someone who leads man to Elohim or shows ***The Pathway to Life***<sup>2</sup>. It is the Judge or the conscience in the Israelite which will bring him to his Father. In this parable the ‘unjust Judge’ is one who: “*feared not Elohim neither regarded man*”. He reflects the Israelite without the conscience of ‘his love for Elohim and his neighbour’ (Luke 10:27). “*You shall love YaHWaH thy Elohim, with all thy heart, and with all thy soul, and with all thy might, and with all thy mind; and your neighbour as yourself*”. This love is the summation and fulfillment of all the Law, because the Love for Elohim is the realisation of His unity in you as the Israelite and the love for your neighbor is ‘seeing’ this unity in your neighbour as in yourself. In other words, ‘seeing the Father in you and in your neighbour is Life, not regarding the Father and your neighbour is the ‘unjust Judge’ and leads to Death.
- The widow is blinded Israel or the blinded Israelite. Blinded for the presence of the Father which she regards to be dead, hence her plight to be without husband.
- The Adversary is the nature of man, the principalities of his being. Flesh man is drawn by his nature to satisfy, to requite all his feelings, all the thoughts of his mind in order to master. This is pictured for the people of Israel in their brother Esau and for the individual Israelite the adversary is his human nature, his Satan.

To put these meanings in the context of the first part of this parable, it tells us about blinded Israel or the blinded Israelite who seeks to satisfy ‘self’ all his life, trusting in ‘ability’ to avenge, ‘to get even’ with Him in order to become. And sure, the widow or the people of Israel have been avenged by this unjust Judge, they indeed, in their blindness, perceive to have ‘almost’ mastered Life itself. And then, how do we see this for the individual ‘widow’ or ‘blinded’ Israelite? He thinks to be independent of Him, and satisfies his lusts through immorality and unjust things. Even the so called Christian Israelite is blinded and perceive to have a relationship with Elohim through his ‘understanding’, trying to satisfy His requirements through ‘choice’ out of his illusion of having a ‘Self Will’. Though in so doing, this Christian too trusts his ‘ability’ which is merely ‘*avenging his adversary by the unjust judge*’.

- The Elect are the few out of Israel chosen to be the New Judges in Israel.

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<sup>2</sup> See the paper: ‘The Judge Dan’

Father tells these few men and women: “*hear what the unjust Judge says*”. And the unjust Judge said:

Luke 18:5 “*Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me*”.

This means, that because her conscience was ‘troubled’, conscience became compromised and ‘new morality’ adopted. Why is that so? Because Israel was blinded and so she relied on the ‘unjust judge’ who only showed the pathway to ‘Self’ and ‘Self’ does not want to be ‘wearied’. This ‘new morality’ is the retribution of those who do not know Him and happens within the Israelite and his nation. It is the unjust judge who leads Israel through the ‘trust in their ability’ towards their death. This is not so difficult to see in the present state of our society because our people are near to their point of death. However it is deceptively harder to see in the Christian churches within the nations of Israel where people rely on ‘self’, on their ‘ability to choose’, to come into the realm of Father, which also for them will end into their death, but their death comes later in order that the last will become first and the first last.

Elohim will do right, He will complete, “*He will speedily avenge*”, He will speedily open the eyes of those He selected to be the firstborn in Israel. They have suffered greatly. While their brothers, ‘the widow’, have trouble with ‘conscience’ and are looking for justification, adopting a ‘new morality’, these Elect are crying out ‘*day and night unto Him*’ and desire to be filled by Him, giving away their ‘ability’, their Self. Yes, for these Elect He will come speedily and has already arrived, but... not by observation.

‘Observation’ is what the blinded Israelite relies on, his own ability, thus ‘Self’. This is of the Earth, and Faith<sup>3</sup> is not there. Yahshua ends this parable therefore with a rhetorical question in verse 8: “*Nevertheless when the Son of man cometh, shall he find faith on the earth?*” The answer is, He will find No faith in the flesh, (because the earth is the flesh). Therefore those in Israel who have become aware of His Sovereignty within them, those who are aware of His Presence know themselves to be “*men who always pray and never faint*”. They know themselves to be the Faithful, the Amen and a True Witness, they are the Elect in Yahshua and for them the Kingdom has begun.

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<sup>3</sup> The word Faith is a wonderful word because the old Hebrew letters together show the picture of a ‘new beginning’. The word Faith is in the Hebrew language אִמּוּן *‘emuwn’*. Briefly, it shows: the mother (אִמּוּ) connected (וּ) to life (אִ).

- *The mother* (אִמּוּ) is Israel, she comes out of Him as Eve came out of Adam.
- *Life* (אִ) is the Father out of whom Israel came and to whom she will return.
- *Connected* (וּ) shows and represents the work to fasten the Mother/Israel to Life.

The word Faith describes thus ‘The Mother of Life’ accomplished through ‘works’. This is almost a contradiction in terms. Of course it is not a wrong word, though it shows that Faith can never be established by man because man/Israel/the mother cannot connect to Life, man/Israel/the mother is insufficient. However when the Israelite has been lifted up, when the Father has circumcised him then the Father has bonded him to Life, through His rest, then the word shows the fullness of faith or, then man/Israel/the mother is ‘faith-ful’ which is the Hebrew word אָמֵן *Aman*. In this Hebrew word אָמֵן *Aman* the ‘fastening’ letter ‘וּ’ has disappeared because there is no ‘work’ (וּ) in the completion of His Faith as **‘He’** has made Israel to be ‘The Mother of Life’. As this word אָמֵן *Aman* is the Hebrew word for ‘Faithful’, this word אָמֵן *Aman* is also the word for ‘Amen’, which means ‘It is established’, better still, ‘Life is established’ a New Beginning.