

## Will He Find Faith?

Lk 18:1 — He told a parable to the effect that they are always to pray and not turn coward, not faint, lose heart, or give up. This is what the word *faint* means. He told them a parable to show that they should always pray and not give up or grow weary. You have read this parable many times. Read verses 2-5 — And then the judge said, “*Even though I neither fear God nor respect man, but because this widow continues to bother me, I'll defend her, lest she give me intolerable annoyance and wear me out by her continual coming to me.*” Then our Master said, “*Listen to what the unjust judge said. Will not our just God defend and protect His chosen ones who cry to Him day and night? He will defend and protect them speedily. However, when the Son of Man returns, will He find faith on earth?*”

So what are the main words you see here in verses 1, 7 and 8? In verse 1, the main object of the sentence is “pray always and not faint.” The main words in verse 7 is “cry day and night,” and in verse 8 they are “speedily” and “faith.” In verse 7 He is going to defend and avenge and grant justice to those who “cry day and night.” *Cry* is the main word because nothing happens unless they *cry*. In verse 1, the words are “always pray” — do not just pray, but *always* pray. And in verse 8, there are two main words: He will defend and protect them *speedily*, and also, *faith*. Apparently, He is looking for something. *Faith* is what He is looking for.

**Pray** means to supplicate, worship, earnestly ask for, make an entreaty, beseech, to make a humble, sincere petition, to beg. In the Greek it means to kneel down, beg humbly. It means in a submissive way. That is what this kind of *pray* means.

**Faint** — the Greek means weak, frail in heart, to be weary, tired, fatigued, resigned, ready to give up, resigned. It says that people need to pray so they would not *resign*. Resignation is an oral or written statement that one is giving up a position or something. It is an oral resignation of giving up your priesthood.

**Crying** means to shout for help, **shout** for help, *cry*. In verse 7, *cry* means shout for help, shout for aid, even in a disorderly way. You do not have it together in what you are saying; it is

an outburst in the midst of a disturbance or agitation of mind or emotions. That is what that words “cry to Him” means. You can see what is going to happen in the end of days, what we are going to have to go through.

***Speedily*** means quickly, in a brief span of time, expedited.

***Faith*** — that is one of the main things. Will He find faith on the earth? He is looking for the people who have faith. Will He find it? Faith is persuasion, credence, truthfulness, conviction, reliance upon Messiah for salvation, constancy in such profession, living out good news, the truth itself, assurance, belief, trustworthy, true evidence or authority, confidence.

***With speed*** — if we pray like the word says, the reply will be with speed. He will answer speedily.

So it asks whether He will find this kind of faith on earth when He returns. Whoever He finds who has this kind of faith will be His. No one else will be His. It goes along with Mal 3:16-18 — those who serve God and those who do not, those who talk to one another, and those who do not talk to one another, those who are His possession, and those who are not.

When He comes back, what is He going to do? 2 Ths 1:8 — pour out wrath and indignation upon whom? Those who do not obey the gospel. And what is Lk 18:1? The gospel. So whom is He going to come back and pour out indignation and wrath upon? The one who *will not* pray. Everyone who does not obey the gospel, He is going to pour out wrath and indignation on. Is Lk 18:1 the gospel? Why is it good news? Because it shows what you have to do to keep from disobeying the gospel. It shows what you have to do to keep from giving up. 2 Ths 1:8 — For this kind of faith, He is going to come back. Everyone who is not doing this disobeys the gospel in Lk 18:1.

Lk 18:1 is the gospel. It is an earnest command or warning for us. Lk 18:1 is His word. And Jn 8:51. Therefore if we do not obey Lk 18:1 we will see death. Acts 3:23 — If we do not obey every word He speaks to us, we will be cut off. 1 Cor 16:22 says we have to have an affectionate love for Him, and Eph 6:24, that we have to have an undying love for Him. What happens to people who faint and give up and quit praying, what happens? Their love died, their

heart failed. You can see what we can expect to see in the last of days. In Rev 2:4, of course, is when they left their first love.

Look at 1 Pet 1:8-9 — “Without having seen Him, you love Him; though you do not now see Him, you believe in Him and exult with inexpressible and glorious joy.” Then at the same time you are doing that, you receive the result, the outcome of your faith, which is what? The salvation of your souls. That is how our soul is saved. Our spirit is saved and now our soul has to be saved. So you can see what it takes. And in 1 Pet 1:23 it says that we, “have been regenerated, born again, not from a mortal origin, but from one that is immortal by the ever living and lasting Word of God.” We have been born again by the word of God. This is the word of God, this is His word. We have been born again by this word that we heard. Faith comes by hearing the word and this is the word we heard. And this is the gospel we are hearing.

Now, Eph 3:12 — we learned that we are to pray in His name and in His faith. So we can approach our Father in Him and in His faith. This is the faith that passes through that veil and gets on over to the other side. So what kind of faith will He be looking for when He returns? The faith He will be looking for is the faith of Abraham. What is the faith of Abraham? Where does it talk about the faith of Abraham? Jms 2:20-26.

Rahab believed God. It thrilled her heart when she heard about what God was doing when the children of Israel were coming out of Egypt. She feared God. So what did she do? She had faith, so she put that *tikvah* outside, and it saved her. They were able to come in and find out where she lived and they did not destroy her and then she came into Israel. We can understand from this that she had faith, she received the spies, she received faith from them and she was obedient. She did what they told her to do. She had faith; she was saved by faith. Anything you do now because of faith is the right response. Rahab had the right response to faith. If she had not put the *tikvah* up, she would not have been saved, because she did not have faith. But she *had* faith, and that (putting out the *tikvah*) is the work she was saved by — faith and obedience. Verses 25-26 — “...so faith apart from works is dead.” Faith's works. Faith's

works is not obedience to the law. It is not obedience to the law that we are justified by, but we are saved by obedience through faith.

We are either believers or not believers. We are either saved or not. We either have the faith or do not have the faith. We know that Christianity does not have the faith. What about us? Do we have that kind of faith? Will He find that kind of faith on earth when He returns, and who will it be who has that kind of faith?

**Hakam:** The circumstances of our life every day as we live in Messiah bring out the condition of our heart — exactly what Lk 18 said. In a lot of ways this exposes my withered condition. Because sometimes when I have that sense in me like that woman, sometimes I do cry out, sometimes I pray and cry out. But sometimes, I don't know what it is, if it's obstinacy in my heart, or succumbing to bad feelings, I don't know what, but I know there's something in me that hates that feeling, I hate that way of sensing in me to cry out.

When you read the definition of faint, it was like a storybook of my soul, what my soul experiences a lot — those feelings of fainting. I know those feelings, but I never heard it like I heard tonight. It's a very familiar feeling, and apparently is something that is familiar to all of us because our Master made a universal statement in Lk 18. I want to be able to get over whatever it is that keeps me from crying out every single time. I want to know why it is that I don't pray every time I have that sense of fainting. When things get really hard and you feel like you just want to break through, and all the circumstances feel like they're just crashing down or whatever it might be in your family or personal life or whatever. Is it training that we're going through, or learning how to be humble? I don't know, but there is something in me that wants to be that way all the time. And I heard tonight when you said you can see how it's going to be, because right now these circumstances might come upon me, let's say a few times a week, and some of those times I cry out and some of those times I don't. But our Master said *night and day*. Night and day! So our life, evidently, must be pretty easy right now compared to what's going to come. It put an alertness in my heart to not take it for granted and not think it's OK just to be passive when those things come upon me. In my life now, if I don't learn to go to Him in every circumstance, what am I going to do later? Our Father has us in overwhelming circumstances in every spot in the community. It made me want to not wallow in that feeling of fainting, of cowardice, of being a coward, not just clinging to the force of life, but cower back.

One time you told me something about your daddy. You said your daddy would have to get mad before something would come out of him. And I feel like that, like our Father has to frustrate me, almost to get me to the point of frustration before I ever cry out, before I just say I can't do it. I guess it's just because I'm so strong. But really in my heart I *don't want* to be that way. He's never ever not met me when I prayed; He's never not answered.

The Greek says *tumultuous*, in a turmoil, crying out in a disorderly way in a disturbance or agitation of mind and emotions — *cry*. That is what *crying* means. That is how we are going to do it. It is going to be that stressful in the last days. And those who are crying out are who He says He is going to speedily come to the aid of. This is for these last days. He had you in mind. He knew you would live in these last days. He knew He would do a work in your heart and you are going to be one of these who cry out to Him and have faith. He is going to come to you in the last day. You are His possession. He will say, “He’s mine, he belongs to me, I'm coming back for him, he has faith, he cried out to me day and night.” This is speaking about someone in the very last days when He returns. He could be talking about you. But it also could be talking about you in the negative. Will He find that kind of faith in me or am I going to be fainthearted and give up or become weak and frail in heart and be weary and tired and fatigued and resign — turning in our resignation notice as a priest in the royal priesthood? What is going to keep us from doing that? If we always pray, and not get in that condition. Always pray and not lose heart — that is the gospel.

If we are indeed those people He was referring to when He was saying those words, if we are really becoming those people, I think it is going to convict people in Christianity. Then we can appeal to them, “Is that the faith that you have?” But we cannot say that to them unless we are doing it ourselves, if they come upon prayer-less people who are not crying out and people who are losing heart. But they will only be able to say, “It’s not me, it’s not anyone I know.” So therefore it has to be somebody on earth that He finds His faith in. So let it be us. Let it be found in us.

**Leviy of Manasseh:** What I heard made me thankful for the anointing that leads us into truth. Because it says that He's going to bring about justice. And if we're

not in the truth, justice is going to destroy whatever is not in line with the justice. And like Rahab she heard and she did according to what was spoken to her, what she was hearing. And I'm thankful that we're hearing truth and it's leading us into a way of truth and justice.

**Hannah:** Will I find *the* faith on the earth. And Eph 3:12 the faith must be His faith. And His faith was that He was totally connected always crying out to His Father. That is the faith we are to have — Yahshua's faith.

**Chetz B'rur:** That faith is an undying faith. I see how we can't doubt at all, but have total faith that He's going to answer us speedily. Sometimes when I pray, I doubt. But I can pray in His faith. Also, Jms 2:20 is so clear. We can talk to Christians about that.

**Tohorah:** I thought about that parable in Lk 18, how that woman didn't care about what the judge thought about her. She didn't care how many times she went, she just wanted what she wanted. Sometimes I wonder what our Father thinks of me, how many times am I going to come, or is He watching me or what I pray about. But I thought about that our Father just sees our heart and it's not praying in His faith if I'm thinking about what He thinks about me. I'm thankful for what I heard because if I pray in His faith, I know He'll hear me and answer me quickly.

**Tabitha:** We can go to Him. It doesn't have to be in a righteous form, but we can just cry out to Him.

That's right, we have freedom of speech. He gives us instruction so that He will be able to find *in us* the faith He is looking for. That is what we have to do.