



***What does Jesus mean when He asks if He will find faith on the earth when He comes? Pastor leads his family in today's "Hopewell @Home" passage. Luke 18:1–8 prepares us for the second of the two serial readings in the public worship on the coming Lord's Day. In these eight verses of Sacred Scripture, we learn that the faith that Jesus is looking for is a faith that is confident that the God Who has elected us for Himself, bears long with us in our afflictions, and desires us to pray for that avenging, which He will bring speedily.***

**Thursday, April 29, 2021 • Read Luke 18:1–8**

*Questions from the Scripture text: What does Jesus begin speaking to them in v1? What is the point of this parable? What is the judge like in v2? Who else is in the city? For what does she ask from the judge (v3)? How does the judge respond for a while (v4)? What does he know himself to still not do? So, why does he decide to get her justice (v5)? To whom does the Lord tell them to listen in v6? Whom does He say God will more surely listen to (v7)? What should they be doing day and night? How long will it take for Him to give them justice (v8)? With what question does Jesus conclude this lesson about not losing heart in prayer?*

The Holy Spirit tells us the point of the parable: to teach us “that men always ought to pray and not lose heart” (v1).

Jesus has a specific subject of prayer in mind: that God would avenge us, i.e. give us justice or vindicate us (cf. v7–8). Though the lesson and the principle apply to all proper prayer, it is especially focused upon this one. Things are not yet as they ought to be, especially in the mistreating and misjudging of believers.

The Lord tells us here that we should be praying for ourselves and other believers to be delivered from those who act and speak against them—indeed from those whose manner is the fruit of the devil, that great murderer and accuser.

Jesus also has a specific manner of prayer in mind: intense (“crying out”), frequent/consistent (“day and night”), and persistent (“though He bears long with them”), v7. By these, He shows us what he means by “always ought to pray and not lose heart.” How very far have many of us to come—prayerless people in a prayerless age.

There is precious little addressing God, let alone crying out to Him. Hardly an individual or household can be found who have set times of prayer both morning and evening, and few are the churches whose public worship feature any crying out whatsoever, or have even one additional set time of prayer in each week. We are fools if we believe that what happens in few set times somehow intensely happens in the between-times; and, we cannot honestly begin to talk about being either frequent or persistent in that which we hardly ever even begin to do.

God have mercy upon us! To many who claim to be Christians, the God Who has elected us, hears us, and responds to us is nearly as theoretical as the unjust judge from our Lord's parable. Yet, this is exactly what Jesus is asking about and looking for in v8b. He's defining “finding faith” here as finding elect people who pray like this. If Jesus were to come to your bedroom, to your household, to your church, would He find what He's looking for?

Finally, Jesus gives us a specific ground upon which to hope that we are heard. God has elected us (v7). He Who has been determined to do us good from outside of time will answer our prayers in as little of that time as will possibly honor Him and benefit us. He has chosen you. He will hear you. He will avenge you. And speedily, at that.

If “the Son of Man” came to you/your family/your church, would He find prayer and not losing heart?

Suggested Songs: ARP9B “Sing Praise to the LORD” or TPH522 “Behold the Throne of Grace!”

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

Luke 18 verses one through eight. These are God's words. Then he spoke a parable to them that men always ought to pray and not lose heart. Saying, There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city and she came.

To him saying, Get justice for me from my adversary. But he would not for a while but afterward he said within himself though, I do not fear God nor a guard man. Yet because this widow troubles me. I will avenger. Less by her continual coming she weary me. Then the Lord said here what the unjust judge said and shall God not avenge is only black who cry out day and night to him though, he bears long with them.

I tell you that he will avenge them speedily. Nevertheless, When the son of man comes will he really find faith? On the earth. So far the reading of God's inspired in an air and work.

So this passage concludes with a question that that is important as we think about always wanting to live and such a way as we will want to be found when the master returns when Jesus talks about his coming that's always the emphasis. Stop trying to figure out when and start living as he will wish you had been when I returned.

And he asked the question when the son of man comes will he really find faith on the earth? And he's saying that in conclusion too or response to the parable that he's just taught and he tells us right before the parable up in verse 1 what the parable is about that we always ought to pray and not lose heart.

Now. What he's talking about is a specific prayer is true that we are to make every request known to God. To be anxious about nothing everything with by with prayer and thanksgiving to make our requests known to God by supplication with praying stuff. Thanksgiving to make earthquakes and divide this from Philippians chapter 4.

But this particular request is for vengeance. Get justice for me says the widow in the parable and then when the Lord is explaining the parable he says and shall God not avenge his own elect to cry out day and night to him. Though he bears long with them, which means not that God is putting up with us for a long time like the judge did.

There's a difference between the just the judge. And in the parable and God. The judge in the parable is unjust he's wicked. And yet persistence even works with him. But God is not wicked. He doesn't find our prayers wearying. He bears with us and he's bearing up under the same thing with us and he bears us in it reminds us of Romans 8 where the Apostle tells us that we suffer together with Christ and we will be glorified together with Christ and when that happens we will inherit together with Christ.

So God is bearing long. With our suffering and we know that that's the way to take the verse 7 because he says and shall not God avenge is only left. We are his own and we came to be his own not by our choosing him but by his choosing us.

And so he who chose you from before the world began? Of course he cares about your trials. And he wants you to keep praying to him and not lose heart because as soon as the moment is right, he won't delay a nanosecond. He will immediately return. He will immediately avenge.

He says I tell you verse 8, he will avenge them speedily. So what is this faith that the Lord Jesus has to find on the earth? Faith that takes what God says in his work that we are his own that we came to be his own by his choosing us that he is going to avenge every wrong done to us that he's going to do this as soon as possible good for for our good and for his.

Glory. And that we turn those things over to him in prayer. So Christians are people who are going to be praying for God's vengeance. Christians are going to be people who are praying for Jesus' return. One of the last things in the whole Bible is the spirit and the bride and the bride is the church, right?

The spirit and the bride say come. Is a Christians are people who pray for God's engines and for Christ's return and who never give up. In those prayers. What does that also mean? It means Christians are going to be people who are persecuted and afflicted. It doesn't make sense to break continually for his vengeance does it?

If there's nothing to avenge. Just like the Apostle Paul at the end of his first missionary journey went around background to the churches and encouraged them by telling them through how many tribulations we must enter the kingdom of God. So if God's definition if the Bible's definition of encouraging and our definition of encouraging don't line up, which one of those needs to change our definition, right?

And yet it is very encouraging, isn't it? That we know that the Lord bears with us in our flexions and that he wants us to constantly pray that he would have imaged. He would return that he would set all things, right? This is a great part of what it means to be a Christian.

Father help us to be confident that the troubles you bring us through or necessary in that as soon as they stop being necessary that you will end them help us to be. Those believing ones that the Lord Jesus would find if he returned praying that you would avenge always praying and never giving up that will not lose heart in our praying.

We ask that you would help us to have minds and hearts that view as encouragement what you say is encouragement. Thank you for telling us ahead of time that in this world we will have trouble and that through many troubles we must enter the kingdom and we pray Lord.

That you would make us to view you not as an unjust judge. But as that loving God, who is our very own. And who have taken us to yourself to be your own because you chose and you loved. So help us to have that view of you and and by that view to have this liberty in prayer to continually lay hold of you.

Because nothing in time could ever undo what you decided from outside of time. We pray that your spirit would take these truths and press them into our hearts that we would live with confidence and joy even in the midst of trouble. For we ask him Jesus name. Amen.