

**Series:** Divine Healing Series

**Title:** Session 18 – The Tenacity of Faith

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## How to Believe

### 10. The Violent Take it by Force

#### ***b. Having anger against the works of darkness***

- You know the devil works with sickness the same way he works with sin in our lives. How does the devil work with sin in your life? What does he do to make you sin more? He tempts you. If he wants to make you sin, he will bring a temptation. Question: When you have been tempted, have you already sinned? No. You have not. When does that temptation become sin? When you start thinking about it, you begin acting on it, when you start submitting yourself to it. That temptation then gives birth to sin.
- The devil works the same way with sickness. Symptoms are to sickness what temptations are to sin. In order to get you sick, the devil will have to get your permission, to get you to accept. The same way, you accept the temptation to commit sin, you will have to accept the symptoms to become sick. The problem is that most people know they have to resist sin and temptation, but when symptoms of sickness come to their body, they just accept it and invite it right over. They say something like: Oh, I am just sick. By saying that, they submitted themselves, they accepted the symptoms and at that moment, they gave birth to the sickness.
- Can the devil force you to sin? No. Can the devil make you do anything? The good news is that just like the devil cannot force you to sin, he cannot force you to be sick. You need to accept it and give him your permission. We give permission to sickness by accepting the symptom. That is why we need to become violent again against what the devil throws our way. We have to learn to resist the symptoms and declare the word of God.
- It's easier to get rid of the sickness in the beginning stages and it's harder to get it out after the sickness installed itself.
- People say: "Why did God allow this? Why did God allow that sickness or tragedy in my life?" Here is the truth, God is not allowing anything. We are. In the kingdom of God, Jesus said in Matthew 16:19:

#### **Matthew 16:19 (NKJV)**

<sup>19</sup>And *I will give you the keys of the kingdom* of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

- What do you do with keys? You lock and you open. Whatever you allow here in earth, will have to be allowed in the spirit realm. Whatever you forbid here on earth, will have to be forbidden in the spirit realm. So, if sickness got into your body, it is not that God allowed it, but we here allowed it. And in the spirit realm, God has to allow it. The devil got permission, we gave it to him. The devil works only by permission. He needs your permission to make you poor, sick and depressed. He

cannot force you to be depressed. Somewhere you chose and gave him permission for depression in your life.

- How does he obtain our permission? Of course, we are not going to just give it to him consciously. He knows how to deceive us to obtain our permission even without us knowing about it. The number one way to get our permission is through our words. Mark 11:23 says that you will have what you say. This is how you exercise authority. We give permission through our words.
- You know people say easy things like: “If I go in a room, and there’s a virus there, I will surely get it.” By saying that, you opened the door. You used your key to open the door.
- We are bombarded by unbelief and death all around us through our loved ones, through shows, even the most innocent ones. If you expose yourself to those, it gets into your heart, and then from the abundance of your heart, the mouth speaks, and gives permissions. The strategy of the devil is to get you exposed, to hear, to see death, unbelief, sickness, lack, panic, all kind of junk. This way it gets into your heart, exactly like the word does.
- We give permission through the words that we speak or the words that somebody else speak to us. Authority is exercised with words.

#### Isaiah 54:17 (NKJV)

<sup>17</sup>No weapon formed against you shall prosper, and **every tongue which rises against you in judgment You shall condemn.** This is the heritage of the servants of the LORD, and their righteousness is from Me,” Says the LORD.

- The verse above says that when a word is raised against you in judgment, you have to condemn it. If you don’t condemn that word, it becomes a weapon formed against you. Example: you go to the doctor and the doctor starts checking as you know, asking you questions and history. If your grandfather or father or brother had cancer, let me tell you that you have probably 85% chance to get it as well. At that moment, the doctor is speaking a word of judgment against you. What would the most people do? They listen to it, and don’t say anything to it. And at that moment, it will become a weapon formed against you.
- You have the responsibility to cancel that word. You can say: “Doctor, thank you but no thank you. I know you’re doing your job and I appreciate it, but I live under a different law. God lives in me, I am child of God and He keeps me in good health.”
- You might say: “Oh I will not say anything to not offend anybody, but inside I will not accept it.” If you don’t say anything, by default you will accept it. In the garden of Eden, when Eve was tempted, Adam was near her and didn’t say anything. By doing nothing, he gave authority to the devil. In Luke 4:6, when the devil tempted Jesus, he told Him that he would give him all dominion and glory, because it was handed to him. By whom? By Adam.
- There is no neutral place in the kingdom of God. It doesn’t exist. We have to learn to rise up on the inside, stand up on the inside and speak out, say NO. By remaining passive and silent, we give permission to the devil.

#### Ephesians 4:26–27 (NKJV)

<sup>26</sup>“**Be angry, and do not sin**”: do not let the sun go down on your wrath,

<sup>27</sup>nor **give place** to the devil.

- Paul is here quoting Psalm 4:4 where the context is to be angry and disturbed against injustice, lies and vanity. There is a holy anger. Jesus was angry when He cast out the money changers from the Temple with whips, but He didn't sin.

#### **Mark 3:4–5 (NKJV)**

<sup>4</sup>Then He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” But they kept silent.

<sup>5</sup>And when **He had looked around at them with anger, being grieved** by the hardness of their hearts, He said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored as whole as the other.

- It was an anger against evil. In Matthew 17 with the demon-possessed boy that the disciples couldn't heal, He got angry and said: “How long am I going to be with you?”
- If it's an anger against people, then it's sin. But if it's an anger against evil, don't lose that kind of anger. Don't let the sun go down on it. Ephesians 4:27 says to not give any place or opportunity to the devil. The moment you stop being angry at him or at sickness and lack, you give it place and opportunity.
- What you tolerate, you will accept. What you accept, will dominate. We have to learn to cultivate that type of anger.

#### **c. Having tenacity to fight**

- Tenacity is a willingness and perseverance to fight, defend or obtain for as long as it takes.
- Tenacity is equivalent with faith.

#### **Luke 18:1–8 (NKJV)**

<sup>1</sup>Then He spoke a parable to them, that men always ought to pray and not lose heart,

<sup>2</sup>saying: “There was in a certain city a judge who did not fear God nor regard man.

<sup>3</sup>Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’

<sup>4</sup>And he would not for a while; but afterward he said within himself, ‘Though I do not fear God nor regard man,

<sup>5</sup>yet because this widow troubles me I will avenge her, **lest by her continual coming she weary me.**’ ”

<sup>6</sup>Then the Lord said, “Hear what the unjust judge said.

<sup>7</sup>And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?

<sup>8</sup>I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, **will He really find faith** on the earth?”

- The woman in this passage got what she wanted, because she was tenacious and violent. Notice in v.8 that Jesus is looking for faith. That woman had faith.
- It's not the quantity of faith that matters, but the quality of it. In Matthew 17:20 Jesus said that if you have faith LIKE a mustard seed, you will say to any mountain to move, and it will move.
- What is so specific about the mustard seed that Jesus compares it to faith? The mustard seed is the smallest, so it's not great in quantity. However, it has a quality different from many other seeds on earth. The mustard seeds grow in any climate, any season, hot, cold, dry or humid. It grows in South Africa, in Alaska, and in any place and with almost any type of soil. It is not affected by

disease nor will it die off during droughts. It is very RESILIENT! Nothing seems to impede its growth nor hinder its tenacious ability to produce a crop anywhere on earth, and has even been chosen as the first plant to be experimentally grown in space on the next moon mission!

- The mustard seed just ignores the circumstances and continues on.
- The mustard seed is also called A TROUBLESOME SEED. I am certain that many farmers would attest to that fact. It is difficult to get rid of it. It grows like weeds all over the place and it produces a lot of other seeds.
- Our faith is supposed to that tenacious and resilient against circumstances. Whenever you see in the Bible (especially the New Testament), the expression “LITTLE faith”, the Greek term for LITTLE (Matthew 6:30; 8:26; 14:31) is *oligopistos* and it also means *short-lived* or *weak*. It also refers to duration and intensity, besides quantity. Example: Peter walking on water. His faith was little in the sense that it was brief. He stopped believing shortly.
- The Greek word for “GREAT faith” is *tosoutos* and it means *long-lived* or *strong*. Great faith is a tenacious faith which starts and refuses to give up until it receives the result.
- The expression “*continual coming*” in verse 5 doesn’t mean coming and going, or asking and begging multiple times. In the Greek the expression is *eis telos erchomai* and it means *to come, to be set until the end*. You come and you are set until the end. The widow didn’t come again and again to the judge’s door. Instead she planted herself to his door and said: I will not go, not quit and not stop until I get what belongs to me.
- How do you get that tenacity? Faith is like a muscle.

#### Luke 17:5–10 (NKJV)

<sup>5</sup>And the apostles said to the Lord, “**Increase our faith.**”

<sup>6</sup>So the Lord said, “If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you.

<sup>7</sup>And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat?’

<sup>8</sup>But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink?’

<sup>9</sup>Does he thank that servant because he did the things that were commanded him? I think not.

<sup>10</sup>So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’ ”

- It seems that the disciples had the same notion of faith in terms of quantity like we do. But Jesus again speaks about the resilience of the mustard seed.
- When we are born we all have the same X number of muscles. But what is the difference between a body-builder and you? He spent a big amount of hours in the gym flexing muscles and lifting weights. He cannot lay his hands on me and give me his muscles. I have to go to the gym and build them.
- What if that body-builder has a car-accident and stays in the hospital for 6 months? What happens

with his muscles? They shrink and get weak. With our faith is the same thing. We have to see every trial or sickness as an opportunity to exercise our faith and rejoice.

- In verses 7-10, Jesus seems to change the subject, but He's not. He's still on the same subject and compares our faith with a servant who never rests. After plowing or tending sheep, then he comes and serves the master with food.

## The Main Law of the Kingdom

### Mark 4:1–20 (NKJV)

<sup>1</sup>And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat in it on the sea; and the whole multitude was on the land facing the sea.

<sup>2</sup>Then He taught them many things by parables, and said to them in His teaching:

<sup>3</sup>“Listen! Behold, a sower went out to sow.

<sup>4</sup>And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it.

<sup>5</sup>Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

<sup>6</sup>But when the sun was up it was scorched, and because it had no root it withered away.

<sup>7</sup>And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.

<sup>8</sup>But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred.”

<sup>9</sup>And He said to them, “He who has ears to hear, let him hear!”

<sup>10</sup>But when He was alone, those around Him with the twelve asked Him about the parable.

<sup>11</sup>And He said to them, “To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,

<sup>12</sup>so that ‘Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them.’”

<sup>13</sup>And He said to them, “Do you not understand this parable? **How then will you understand all the parables?**

<sup>14</sup>The sower sows **the word**.

<sup>15</sup>And these are the ones by the wayside where **the word** is sown. When they **hear**, Satan comes immediately and takes away **the word** that was sown in their hearts.

<sup>16</sup>These likewise are the ones sown on stony ground who, when they **hear the word**, immediately receive it with gladness;

<sup>17</sup>and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for **the word's** sake, immediately they stumble.

<sup>18</sup>Now these are the ones sown among thorns; they are the ones who **hear the word**,

<sup>19</sup>and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke **the word**, and it becomes unfruitful.

<sup>20</sup>But these are the ones sown on good ground, those who **hear the word**, accept it, and bear fruit: some thirtyfold, some sixty, and some a hundred.”

- Traditionally this parable has been interpreted as referring mostly to unbelievers who hear the gospel. The sower is God and believers, the word is the gospel (that Jesus died for our sins) and 4 types of ground are unbelievers. The fourth category of ground are those unbelievers that receive the gospel and then walk in holiness, doing good deeds.
- This interpretation is ok, but this parable refers also to believers. After you will hear what I have to say, you will come to believe that in actuality it is addressed more to Christians than to unbelievers.
- As Christians we are not just saved from hell and that's it, we're waiting for the new heaven and the new earth. This it's like saying that God only delivered the people of Israel from Egypt and saying nothing about Canaan. The main thing was Canaan, not getting out of Egypt. Our spiritual

Canaan is the gospel applied, proved, and functioning here on earth.

- This parable is about the word of God. Beginning from verse 13, let's underline everywhere the phrase "the word" and the word "hear".
- Let's notice a few things in the above passage:
  - Everyone is hearing the word. Jesus is talking in this parable about people who heard the word. There are 4 different types of ground, but all those 4 categories of people HEARD the word.
  - 3 out of 4 categories didn't bear any fruit. That means those 3 categories of people received 0 answers to prayers. Nothing of what they prayed for came to pass. No results whatsoever. Only the last category of ground, the good ground, had fruit, but even that fruit was in 3 different levels: 30%, 60%, and 100%.
  - Since some were able to bear 100% of fruit from the word of God that comes into your ears, that means it's possible. Furthermore, that means complete fulfilment of what the word of God promises.
  - The purpose of this parable is to teach us how to be the good ground. That's the reason Jesus is saying this parable. He's not teaching it so that we would be the wayside, the thorny ground, or the stony ground. He's teaching us how to learn to receive the word of God properly and be able to protect it and let it grow up, so that the word of God can bear fruit in our lives. That's the purpose.
- Now, let's go back to verse 13. Jesus always chose His words very carefully. You need to know that about Him. Every word counts. He says in this verse: "Do you not understand this parable? How then will you understand all the parables?" Obviously, Jesus is saying that this parable is a key cornerstone and pivotal insight to all the other teachings that He gave. This is a crucial hub. He is explaining to us a process, which if you will miss, you will misunderstand and misinterpret all the other parables.