

A Berean Study on PATIENCE

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1. What is the importance of Patience as an element of Christian character?

(Jam 1:4) But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

R3090 c1 p2

"And to temperance, patience." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yes, this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without the exercise of this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose truth inspires it. It is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with pains-taking care to regain the divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of truth and righteousness, and prompt to walk in them: it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

R3059 c2 p3

(7) God's Word or message of patience is, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1:4.) How necessary to our perfection is this divine counsel--this Word which proceeds from the mouth of God! We might imagine that we had received sufficient testing and proving to indicate our loyalty to the Lord, to the principles of righteousness, long before we had been sufficiently proved according to the Lord's standards in the testing of character. He therefore graciously explains to us how necessary patience will be, that we should not think it strange concerning the fiery trials which must test us, as though some strange thing had happened unto us. (I Pet. 4:12.) On the contrary he points out to us as we grow in grace and in knowledge and in ability to comprehend --that the glory, honor and immortality to which he has invited the Church of this Gospel age, is so high, so grand a position, that those who would share those honors must expect, necessarily, to be severely tried and tested that their absolute loyalty to the Lord and to the principles of his righteousness-- justice, truth, love--shall be beyond question. Our characters must become crystalized along these lines, firm as adamant, before we shall be ready to be received as the "overcomers" who shall inherit all things, and share the kingdom and glory with the Captain of our salvation. He points out to us, further, that if it was necessary for the Captain of our salvation to be

tempted and tried, tested and proved, much more reasonable is it that we who were children of wrath, and justified only through his grace, should be thoroughly proven as respects our loyalty.

R2793 c1 p4

God's promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit;-- in the love of it, because it is true, as well as because it is beautiful and grand. Holding it thus we will be careful that no one shall twist it for us or pervert it, and equally careful that we do not handle the word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and thus to our own hindrance. And let us ever remember the importance of patient endurance, that we may not only cultivate the Christian graces, and practise them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which he explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

2. What is the common significance of this word?

Patience (*Webster's*)

PATIENCE, n. pa'shens. [L. *patientia*, from *patior*, to suffer.]

1. The suffering of afflictions, pain, toil, calamity, provocation or other evil, with a calm, unruffled temper; endurance without murmuring or fretfulness. Patience may spring from constitutional fortitude, from a kind of heroic pride, or from christian submission to the divine will.
2. A calm temper which bears evils without murmuring or discontent.
3. The act or quality of waiting long for justice or expected good without discontent. Have patience with me, and I will pay thee all. Mat 18.
4. Perseverance; constancy in labor or exertion. He learnt with patience, and with meekness taught.
5. The quality of bearing offenses and injuries without anger or revenge. His rage was kindled and his patience gone.
6. Sufferance; permission. [Not used.]
7. A plant, a species of rumex or dock.

R2790 c2 p6

Special stress, we see, is laid upon patience-- "the word of my patience," or, the patience which my word inculcates. Examining the word critically we find that two quite distinct words in the Greek are translated by our English word patience in the New Testament; the one is *makrothunia* (Heb. 6:12; James 5:10; Acts 26:3): this is the word which in a general way corresponds to the common thought of patience, as we speak of it connected with every-day affairs of our lives; it means merely long-suffering, and, indeed, *makrothunia* is generally so translated throughout the New Testament. (Rom.

2:4; `9:22; `Eph. 4:2; `Col. 1:11; `3:12; `1 Tim. 1:16; `2 Pet. 3:15`, etc.) But this is not the word used in our text, nor the word generally translated patience throughout the New Testament, viz., hupomonee.

3. What is the deeper significance of this word as used in Scripture, especially in Rev. 3:10 and Luke 8:15?

R2790 PATIENCE AS AN ELEMENT OF CHARACTER, first four paragraphs

WE WILL not here discuss this verse from the standpoint of its application to the Philadelphia epoch of the Church's history, but will content ourselves with examining the principles implied in its statement, believing, as we do, that the Lord's dealings with his Church throughout this Gospel age follow the same lines, are in harmony with the same principles. Whatever condition, therefore, would be acceptable and pleasing to the Lord as respected the Philadelphia epoch of the Church's history would be acceptable and pleasing to him in respect to ourselves and all others of his people during this age.

Special stress, we see, is laid upon patience-- "the word of my patience," or, the patience which my word inculcates. Examining the word critically we find that two quite distinct words in the Greek are translated by our English word patience in the New Testament; the one is makrothunia (`Heb. 6:12; `James 5:10; `Acts 26:3`): this is the word which in a general way corresponds to the common thought of patience, as we speak of it connected with every-day affairs of our lives; it means merely long-suffering, and, indeed, makrothunia is generally so translated throughout the New Testament. (`Rom. 2:4; `9:22; `Eph. 4:2; `Col. 1:11; `3:12; `1 Tim. 1:16; `2 Pet. 3:15`, etc.) But this is not the word used in our text, nor the word generally translated patience throughout the New Testament, viz., hupomonee.

This word, hupomonee, has a much deeper and fuller significance than attaches to our English word patience. It signifies rather constancy,--the thought being an endurance of evil in a cheerful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. For instance, a worldly man might have a great deal of patience in connection with the prosecution of his business;--he might be very attentive to his customers, very obliging, very painstaking, and show no dissatisfaction in connection with the inconsiderateness of his customers; and "patience," in its ordinary sense, might be ascribed to his conduct. But the word in our text rendered patience signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time. We believe it will be profitable for us to examine carefully this element of Christian character, of which our Lord speaks in such high commendation, that recognizing it clearly, we, as his followers, may attain to it more completely, and thus have his more abundant approval. Since our text mentions this patient endurance as being the Lord's "word" or teaching, let us glance backward to the Gospel narrative, and note the Lord's use of the word in his teaching. Twice it is recorded as a part of his utterance. In `Luke 8:15`, in the parable of

the sower, we read: "That [sown] on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class which the Lord will approve and accept to his Kingdom, it is necessary to do more than to receive the word of his testimony, even tho we receive it with joy--for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but which, when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth, but do not endure, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

4. Why is "patient-endurance" so *necessary*?

R2791 c2 p1,2

THE NECESSITY FOR PATIENT ENDURANCE.

Here the question properly arises, Why is this so? In what sense is such endurance necessary? We answer that it is one of the conditions which God has attached to the call to joint-heirship in the Kingdom, and the wisdom of this is manifest when we consider the work to which we are called--the work of blessing all the families of the earth, as God's Millennial Kingdom, under and in joint-heirship with our Lord. That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond, would they have the value of the diamond? By no means. And so with the Christian; if we should suppose him possessed of every grace of character that could possibly belong to the sons of God except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord's jewels. Hence the Lord's demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the Kingdom.

5. What is the relation between patient-endurance and *self-control*?

(2Pe 1:6) And to knowledge temperance; and to temperance patience; and to patience godliness;

R2037 c1 p7

This knowledge, received into a good and honest heart, will bring forth the fruitage or grace of character here termed "self-control" (common version, "temperance"). As is elsewhere stated, "He that hath this hope in him, purifieth himself," controls himself, purges out more and more of the old leaven. Following and connected with the attainment of such self-control would come patience: for the self-mastery would teach the necessity for sympathy with and patience toward others. This patience in turn would lead to and develop the next grace mentioned; namely, piety--a condition in which the love of God is shed abroad in the heart, influencing all the thoughts and words and deeds. This condition in turn develops brotherly kindness --a love for all who are brethren and yoke fellows in the cause of righteousness and truth, the cause of God. And brotherly kindness in turn leads to that still broader and deeper experience designated the chief of all graces; namely, love, love for God, love for the brethren, love deep and pure and true, which thinketh no evil and doth not puff itself up, and is not easily offended, rejoices always in the truth and never in iniquity, the climax of Christian attainment in the present life; the grace of all graces, which never fadeth, and which will but be perfected when we receive the new resurrection body.

6. How should we endure our trials and thus “possess our souls”?

(Luk 21:19) In your patience possess ye your souls.

R2791 c1 p4,5

The other instance in which our Lord used the word during his ministry is recorded in `Luke 21:19`. He had just been telling his followers what they must expect as the result of being his disciples during the present time, when sin abounds, and when Satan is the prince of this world--they must expect tribulation, opposition from various quarters; but he assures them that they would nevertheless be fully and completely under divine care and protection, even tho the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful constancy] possess ye your souls."

Our faith and trust in the Lord and his gracious promises for the future life are to be so strong that they will more than counter-balance the oppositions of the world, of false brethren, and of Satan's blinded servants;--so much so that these persecutions will be recognized and rejoiced in as the agencies of divine providence in chiseling, shaping and polishing us as the living stones for the glorious Temple which God is constructing. And viewing our trials from this standpoint we can indeed possess our souls, our lives, and enjoy them, even amidst tribulation, with cheerful endurance, constancy. Yea, we may realize that the soul, the real being, to which God has given the exceeding great and precious promises of the future, cannot be injured by the persecutions of the flesh, nor by anything that men can do to us, so long as we are faithful to the Lord, accepting the persecutions with cheerful constancy, as the ministrations permitted of his providence for our ultimate good.

7. What is the relation between *faith* and patient-endurance?

(Jam 1:3) Knowing *this*, that the trying of your faith worketh patience.

R2792 c1 p2

Everything that will enable us to see the importance of this quality of patient, cheerful endurance will be helpful to us. Therefore let us notice some other instances in which this word is used in the New Testament. The Apostle Paul says, "But ye have need of patience [cheerful endurance, constancy] that after ye have done the will of God [reached the mark] ye might receive the promise." (Heb. 10:36.) Here, again, we see that it is not merely to do the will of God that is the test, but, that after having attained to that point, that mark of character in our hearts, in our wills (if only partially in the flesh) we should, by patient endurance, establish God's righteous will as the law of our hearts, the rule of life under all circumstances and conditions. Then, and not till then, will we be in the heart condition of fitness for the Kingdom. The Apostle James (1:3) says: "The trying of your faith worketh patience [patient endurance];" that is to say, if our faith stands the trial it will work this character of patient endurance; of course, on the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactorily, that we are not fit for the Kingdom.

R3245 c1 p6

"YE have need of patience," writes the Apostle. "In your patience possess ye your souls," instructs our Lord. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," the Apostle explains. Very evidently patience, therefore, includes other graces of character--implies their possession to a certain extent. Amongst the Lord's people patience surely must be preceded by faith, and the degree of patience very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord's gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.

R3246 c2 p1

The Lord's people of today should take well to heart this lesson of faith, obedience and patient waiting on the Lord. We, too, are waiting for a Kingdom, and for the peace and blessing which the Lord has promised shall come therewith. We, too, see Philistines in the way, and rival brethren, who, though really the Lord's, do not see so clearly as we the Lord's program for the establishment of his Kingdom. It is for us to wait patiently on the Lord, while he uses the wrath of man to praise him, and to make straight the way of the Lord, and to usher in eventually his Kingdom under more favorable conditions than would be possible if we were to attempt to act for ourselves, or in any manner or sense to hasten his arrangements.

8. Why should we "glory in tribulation"?

(Rom 5:3) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

R2737 c1 p 6,7

Such an advanced Christian looks back through the year and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope (but who, instead, have more or less of vague fear and dread of the future, both of present life and that which is to come). His troubles have been divested of their hobgoblin features, and minimized by the spirit of a sound mind, and the instructions of God's Word, which assures all such that the trials, difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise,--which will work out "a far more exceeding and an eternal weight of glory" in the life to come. --`2 Cor. 4:16,17`.

He will perceive too, that his joys have been of a purer and a more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them the bitterness of envy, malice and hatred, but have been unalloyed; because they have not been rejoicings in iniquity, but rejoicings in the truth. Moreover, they have been much more numerous than ever before; because he not only is able to joy in the Lord, joy in his Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also;--not because he loved tribulation, but because he loved the patience, the experience, the character, which God assures us are a fruitage which all tribulations must yield us under his providence, if we are rightly exercised thereby.-- `James 1:3,4`; `Rom. 5:3`.

R3123 c1 p3

How remarkable it must seem to the worldly, who have never tasted of the joys of the Lord, that these men could thus rejoice in tribulation--rejoice that they were counted worthy to suffer afflictions for the cause of Christ! How little the world knows of the peace of God which passeth all understanding, that rules in the hearts of the Lord's people who have grown in his grace and heart-likeness! How little can they appreciate the fact expressed by our Lord when he said, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." And again, through the Apostle, "We glory in tribulation, also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." (`John 14:27`; `Rom. 5:3-5`.) And as these faithful servants of the Lord could rejoice in whatever experiences God permitted to come to them in the discharge of duty, so may we remember that ours is the same God, that he changes not; that he is equally able and equally willing today to grant the sunshine of his favor to those who trust him and seek to walk in his ways. It is the reverse condition that the followers of Christ need to dread, need to fear, as expressed by the poet,

"Oh, let no earthborn cloud arise
To hide thee from thy servant's eyes!"

R3281 c2 p1,2

In a word, the trial of the justified and consecrated consists in the presenting to them of opportunities to serve God and his cause in this present time, when, because of sin abounding, whosoever will live godly and hold up the light will suffer persecution. Those whose consecration is complete and of the proper kind will rejoice in their privilege of serving God and his cause, and will count it all joy to be accounted worthy to suffer in such a cause, and thus to attest to God the sincerity of their love and of their consecration to him. Such consecrated ones, pure in heart (in will or intention), realizing the object of present trials, glory in tribulations brought upon them by faithfulness to Christ and his Word, realizing that their experiences are similar to those of the Master, and that thus they have evidence that they are walking in the footsteps of him who said, "Marvel not, my brethren, if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Be thou faithful unto death, and I will give thee a crown of life."--`1 John 3:13`; `John 15:18,19`; `Rev. 2:10`.

Furthermore, they glory in tribulations because they realize that the Lord will be near them while they endure faithfully, and that he will not permit them to be tempted above what they are able to bear, but will with every temptation provide some way of escape; because they realize the necessity of forming character, and that tribulation worketh patience, and patience experience, and experience hope--a hope that maketh not ashamed; and because they realize that all these favorable results of tribulation follow, on account of a genuine consecration in which the love of God has been shed abroad in the heart, displacing the spirit of the world, the spirit of selfishness.--`1 Cor. 10:13`; `Rom. 5:3,5`.

9. What particular thoughts constantly kept in mind will enable us to be "patient in tribulation"?

(Rom 12:12) Rejoicing in hope; patient in tribulation; continuing instant in prayer;

R2213 c2 p3

"Patient in tribulation." Our word tribulation is derived from the Latin tribulum, the name of a roller or threshing machine used in olden times for cleaning wheat, removing from it the outer husk or chaff. How appropriate the thought when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat. Our new natures are the kernel, the real grain: yet this treasure or valuable part is covered with the husk of earthly conditions. And in order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to separate those qualities which, until separated, render us unfit for the future service to which we are called of the Lord. In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we will be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations

which the Master shall see best to let come upon us. "We glory in tribulations also."--
 `Rom. 5:3`.

R2258 c1 p4

If we could but keep in memory the fact that every trial, every persecution, every difficulty of life, permitted to come upon those who have made the covenant of sacrifice with the Lord, is intended to prove them, to test their love, to see whether or not their characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. We would say, If by these little trials the Lord is proving my love and devotion to him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to him and his cause. Thus viewed and thus met, every trial and every difficulty would prove to be a blessing: as the Apostle puts it, "Beloved, count it all joy when ye fall into divers temptations;" "greatly rejoice, tho now for a season ye are in manifold temptation, that the trial of your faith, being much more precious than that of gold that perisheth, tho it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Blessed is the man that endureth [faithfully under] temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love him." "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory"--if rightly utilized.--`1 Pet. 1:7`; `Jas. 1:2,12`.

R2258 c2 p1

Thus we are again assured that those who love the Lord, and who in consequence will receive the Kingdom, will be those whose love will have been tested by trials and temptations on the way to it. Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word or divine providence: they will have schemes and theories which they will prefer to the Lord's plan, and their own theories and plans when analyzed will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

F632:2 to F634:2

We, as the under-priests, must also be "touched" and brought into sympathy with the world to whom we shall shortly be kings, priests and judges. But it is not necessary or possible for us to give largely of our physical strength, or to take the weaknesses and sicknesses of others--we each have some experiences of this kind anyway, by reason of our participation in the fall; for according to the flesh we were "children of wrath even as others," and sharers with the groaning creation in its afflictions. Our Lord's expenditure of vitality was not on behalf of the Church; for it (the Church) could not be recognized until his sacrifice had been completed and been presented to the Father and accepted by him on our behalf--not until Pentecost. Until the Spirit had come upon his followers, it

was useless to try to tell them of heavenly things. (John 3:12, 16:13; 1 Cor. 2:10-12) Hence our Lord's energy was largely expended in uttering parables and dark sayings to be understood later by the aid of the Spirit; but chiefly in healing physical infirmities and showing forth thus, in a figure, the greater works and grander healings in which we may participate, now and in the Kingdom--the opening of the eyes of understanding, the causing of the morally dead to hear the voice of the Lord and even now to begin the new life. Thus, the Apostle declares, we are privileged to "lay down our lives for the brethren"--to fill up "the afflictions of Christ for his body's sake, which is the church." 1 John 3:16; Col. 1:24

It will not do to deprive these words of their true meaning and claim that laying down our lives for the brethren will cost us no sacrifice of physical vigor; and that the "afflictions of Christ" cost no physical pain. Our Lord's weariness and loss of "virtue" (vitality) and being "touched with a feeling of our infirmities" contradict any such thought. It should not, therefore, be our expectation to fare better than the world in our earthly interests, but to experience loss, to "suffer with him." Such losses are freely admitted as respects honor amongst men, and financial prosperity--that our Master was made of "no reputation," and "became poor" in his willingness to make others rich--and that the apostles had similar experiences and set us an example. Why then cannot all see that Timothy's "often infirmities," and Paul's "thorn in the flesh," and Epaphroditus' "sickness," were physical ailments similar to those permitted now to the Lord's faithful? True, they were all of the devil, in the sense that sin was started by Satan and that these ailments are some of the results; but they were no more of the devil than were their imprisonments and stripes and shipwreck and death.

Satan probably was indirectly if not directly the instigator of all those physical disasters--all common to men. Yet the Apostle did not esteem himself disowned of God under such experiences, but gloried in them as parts of the sacrifice he was permitted to make, part of the sufferings he was permitted to endure for the Lord's sake, for the truth's sake--and the more these exceeded those of other men the more he rejoiced and counted that his future glory would thereby be enhanced.

However, we are to distinguish between suffering for righteousness' sake and suffering for wrong doing. The Apostle points out that much suffering comes to people on account of busyboding in other people's affairs and other evil doings; and we might specify gluttony (Phil. 3:19) and lack of self-control as among these evils which bring sufferings which cannot be reckoned as sufferings for righteousness' sake. Let none rejoice in such sufferings; but rather mourn and pray and fast--practice self-control. But when, in his best judgment, the New Creature sees the door of opportunity opened to him by Providence and enters it zealously and self-sacrificingly, and it results in physical ailments, which the worldly might consider marks of indiscretion, let him not be ashamed, but glorify God on behalf of such afflictions--rejoicing to be accounted "worthy to suffer" for Christ's sake.

Indeed if ailments come on from any cause not sinful or selfish, they can be received with patience and thanksgiving, and lessons learned of sympathy for the groaning creation and of hope and trust for the promised lifting of the curse in the Millennial morning. Grace in

the heart does surely exercise a very favorable influence over every function of life; but it could not (without miraculous interposition) recreate or repair our mortal bodies; and God proposes no such miracles, which would be injurious in leading us to walk by sight and not by faith, and would attract into the Church a class God does not now seek. As we have seen, he justifies us by faith, instead--reckons us as whole while leaving us actually imperfect as ever. Grace in the heart does not render us insensible to the influences of heat and cold, or hunger and thirst, though it does give us patience to endure these when unavoidable, with trust in our heavenly Father's care, and in his promise that all things shall eventually work out good for us if rightly received with patience and faith.

Does this imply that, while the world may seek for roots and herbs and balms for its ills, the New Creation shall seek for and use none of these, that they must endure pain to show their faith? By no means. Let us remember, and impress it upon our minds deeply that God's dealings with his people during this Gospel age are not according to the flesh, but as New Creatures. "The flesh profiteth nothing"--we have consecrated it to death, to destruction, anyway, and our interests as New Creatures are our chief concern. We have a privilege, nevertheless, respecting our mortal bodies, to do what we reasonably can to keep them in order, free from the distractions of dis-ease (lack of ease), but always as our servants, to enable us to perform our covenant of service unto sacrifice. Do they hunger and demand food and drink?--we may gratify their demands, within reasonable bounds, supplying such viands as we believe our Lord would approve, such as would best enable us to do his work faithfully. Do they feel cold and uncomfortable?--it is our privilege to supply clothing of the kind we believe our Lord would approve. Do they burn with fever? or are they racked with pain?--it is our privilege to reduce the fever and relieve the pain by the use of any remedies we may believe beneficial, but not to submit ourselves to clairvoyants, Christian Scientists, hypnotists, or others who use enchantments to charm away the trouble by the aid of our Adversary, who would thus ensnare our minds. The New Creation have every privilege that the natural man enjoys in respect to the care of their poor, frail, dying bodies. Nay, more, it is the duty of every creature to take reasonable care of his body; and this duty is intensified in the case of the New Creation, by reason of the fact that their bodies have been devoted to the Lord's service as sacrifices--even unto death--and they should make as great a service of sacrifice as possible out of them.

10. Does faithfulness to our covenant of self-sacrifice demand patience?

R3266 c2 p5

The Lord is very patient toward us, and gives us repeated opportunities to accomplish the work of sacrifice; but it must be accomplished, our wills must be slain, must be submitted to the Lord's will, else we shall never attain to joint-heirship with him in the Kingdom--never become members of the overcoming Royal Priesthood. He graciously gives us line upon line, lesson upon lesson, respecting this subject; shows it to us in his Word from different standpoints, impressing upon us the necessity of being dead to self and alive toward God through Jesus Christ our Lord--the necessity of developing the various graces of the Spirit which are implied in this sacrificing work. Every one who will be a sacrificer

must of necessity be meek, humble, teachable, else very shortly he will get out of the way. He must also learn to develop the grace of the Lord along the line of patience, because it certainly requires patience to deny ourselves and to submit at times to injustice where there is no proper means of avoiding it without doing injury to the Lord's cause or to some of his people. It also implies a cultivation of brotherly kindness and, in a word, the development of the whole will of God in our hearts and lives; namely, love, which must be attained in a large and overcoming measure ere we shall have completed our earthly work of sacrificing.

11. How should we meet persecution and opposition?

(1Pe 2:20) For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

(1Pe 2:21) For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

(1Pe 2:22) Who did no sin, neither was guile found in his mouth:

(1Pe 2:23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

R3199 c1 p3

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his Kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves: first, the careful and continual study of God's plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

R1964 c2 p2

The important concern to all who are thus suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized him under the most crucial tests of endurance. He was not surprised by the exhibitions of human depravity: he knew that he was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness, and therefore he expected reproaches, taunts and persecutions, all of which he endured patiently while his great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others. Have we indeed so much of the Master's spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven's vindication of us in due time? "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was

reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." Therefore let us "consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds." (1 Pet. 2:20-23; Heb. 12:3.) And let us also see to it that we bear the reproaches of Christ as he bore them,--with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in his service as good soldiers.

12. How can we be "patient toward all"?

(1Th 5:14) Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

R3136 c1 p5

"Be patient toward all" seems to imply that the better balanced amongst the Lord's people should look with sympathy upon and exercise patient forbearance toward the classes above mentioned;--not only toward the weak and those who lack courage, but toward all; including those who have too much courage and self-push. The Scriptures repeatedly admonish us, "Ye have need of patience," and day by day the advanced children of the Lord realize the truthfulness of this, and come to appreciate patience as one of the chief Christian graces. (1) Growth in knowledge helps us to grow in this grace of patience, for as we appreciate more and more the heavenly Father's patience with us it helps us to apply the same principle toward others. (2) As we come to realize the great disaster that is upon our race as a whole--our fallen condition and how the fall has affected some more in one manner and others more in another--some chiefly mentally, some chiefly physically, and some chiefly morally, it enlarges our sympathy toward our fellow-creatures, and thus increases our patience in dealing with them. This is particularly true in respect to the household of faith, in which we recognize amongst those whom God has graciously called, some more blemished, perhaps, than ourselves in some particulars--though we may be more imperfect in others. The thought that our heavenly Father has favored and called anyone should make us extremely careful how we would co-operate with the Lord in respect to the call, and be as helpful as possible to all those who are seeking to walk with us in the footsteps of our Lord in the narrow way. We certainly should have special patience, therefore, with the brethren. --Rom. 14:15; 1 Cor. 8:11.

F306,307

"Patient Toward All"

In obeying this exhortation to exercise patience toward each other under all circumstances, the New Creatures will find that they are not only exercising the proper attitude toward each other, but that they are cultivating in themselves one of the grandest graces of the holy Spirit--patience. Patience is a grace of the Spirit which will find abundant opportunity for exercise in all of life's affairs, toward those outside the Church as well as toward those within it, and it is well that we remember that the whole world has a claim upon our patience. We discern this only as we get clear views of the groaning

creation's condition, revealed to us through the Scriptures. Therein we see the story of the fall, and how all have been injured by it. Therein we see God's patience toward sinners and his wonderful love in their redemption, and in the provisions he has made, not only for the blessing and uplifting of his Church out of the miry clay and out of the horrible pit of sin and death, but glorious provisions also for the whole world of mankind. In it, too, we see that the great difficulty with the world is that they are under the delusions of our Adversary, "the god of this world," who now blinds and deceives them. 2 Cor. 4:4

Surely this knowledge should give us patience! And if we have patience with the world, much more should we have patience with those who are no longer of the world, but who have by God's grace come under the conditions of his forgiveness in Christ Jesus, have been adopted into his family, and are now seeking to walk in his steps. What loving and long-suffering patience we should have toward these fellow-disciples, members of the Lord's body! Surely we could have nothing else than patience toward these; and surely our Lord and Master would specially disapprove and in some manner rebuke impatience toward any of them. Furthermore, we have great need of patience even in dealing with ourselves under present distress and weaknesses and battles with the world, the flesh and the Adversary. Learning to appreciate these facts will help to make us more patient toward all.

13. Why is there *special need of patience in the Harvest of the Gospel age?*

R2155 c2 p1

It is noticeable that the Lord seems to forewarn his people of great need of patience in the "harvest" or end of this age: patience toward fellow men and patience, in the warfare against evil, and in waiting for the Lord's time and method of setting right the wrongs of "the present evil world." The poor world, lacking faith, fortitude, knowledge of the divine plan and patience will fall a ready prey to unrest and anarchy in the near future. The Word of the Lord to his people is,--"Ye have need of patience."

R2792 c2 p5 to 2793 c1 p4

The Apostle counsels us respecting this hour of temptation into which we have just entered. Its besetments and trials will be various, and some of them will be subtle; so deceptive that all who are not thoroughly rooted and grounded in the truth will be carried away from the sure foundation (the ransom) by the false arguments and sophistries of those whom Satan is now permitted to use as his agents in trying all them that dwell upon the face of the whole earth. Amongst these, no testing seems much more subtle than that of Christian Science, which, backed by the Adversary's power, is enabled to promise its perverts that if they will affirm an untruth and stick to it they shall have the reward of relief from certain pains and ailments, and those who have not learned to patiently endure whatever the Lord's providence shall permit, will be ready to accept almost any relief which the Adversary may bring to their attention. And as they learn to deceive themselves in respect to pain and sickness and gradually to pervert words from their real

meaning, they finally become so confused in their minds that truth appears to them to be falsehood, and falsehood appears to them to be shining truth, on every subject involved.

They are led into this partly through curiosity. It seems so strange to hear anyone say, "There is no death, all is life! there is no pain, all is health! there is no evil, all is good!" They say to themselves, Altho we know that these are inconsistent statements yet we are curious to know how people reason them out,-- what is their philosophy? This is just what the Adversary desires--to attract their attention, that step by step he may then lead them from one falsity to another, until the whole brain and conscience are subverted; rewarding them with physical relief--small recompense! They have accepted darkness for light, and light thereafter will appear to them darkness. Why? How? Because, first, they are unwilling to patiently endure, and because, secondly, they would not receive the truth, so far as they saw it, with a proper constancy. They would not receive the truth in the love of it, and hence were ready to exchange that which they valued too lightly, either in the quest of curious information, or for the sake of physical healing of troubles which, if endured joyfully, might have worked for them great blessing.

The hour of trial is not coming alike upon all; for all Christendom is not upon the same plane of development, mental, moral, physical, spiritual. The trial, as it is coming upon Christendom in general, is pictured by the Apostle in his letter to Timothy (`2 Tim. 3:1-5`). He here delineates certain characteristics of this hour of temptation, otherwise called the great "time of trouble" coming upon the world; and from his prophetic delineation we see that selfishness will be at the bottom of the matter, and that impatience will be its weapon. The Apostle says, "This know also, that in the last days perilous times shall come; men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [cannot be trusted, would sell out their best friends for selfish considerations], heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

In his letter to the Thessalonians (`2 Thess. 2:9-12`) the Apostle gives some further intimations respecting the peculiar trials of this hour of temptations, which has come upon the whole world, but which has not yet reached its intensity, and which probably will not reach that intensity in all respects for some years, but which is already working, and sifting, separating,-- because the judgment begins with the house of God. He says, speaking of Satan as the prime mover in the evils of this present time, and especially active in this hour of temptation with which this age shall close, that his effort will be "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Then he explains to us the reason why it will be so, saying, "Because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."

God's promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit;-- in the love of it, because it is true, as well as because it is beautiful and grand. Holding it thus we will be careful that no one shall twist it for us or pervert it, and equally careful that we do not handle the word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and thus to our own hindrance. And let us ever remember the importance of patient endurance, that we may not only cultivate the Christian graces, and practise them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which he explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

14. Is it possible to *pervert* the grace of patience?

(Eph 5:11) And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

R2155 c1 p6

Faith, fortitude and knowledge prepare God's people to have patience with every effort toward good, however weak,--patience with the poor, blinded world, with the "babes in Christ," with the slow and stupid, with the excitable and blundering, with the over-confident Peters and the skeptical Thomases. But to have patience or fellowship with "the unfruitful works of darkness" and sin, is the perversion of this grace; for these, wherever found, should be promptly and sharply reprov'd and rebuked according to their evil intent; with patience, nevertheless, toward the repentant prodigals, and always with meekness.

15. Why does the Apostle rank patient-endurance above even *Love*?

(Tit 2:2) That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

(2Ti 3:10) But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

R2723 c1

THE APOSTLE PAUL penned the words of our lesson, instructing Titus, an overseer (bishop) of the Church--ministering to the believers in the island of Crete. The instructions are not intended for, nor applicable to others than consecrated believers, and refer specifically to six classes in the Church at Crete. (1) The elderly men--not merely the aged, but rather the advanced, the matured, who doubtless oftenest would be also advanced in years. (2) The aged women --advanced, matured. (3) The younger women. (4) The younger men. (5) Those who, tho freemen in Christ, were bondmen according to

the flesh,--servants. (6) To Titus himself. (7) The lesson ends with an exhortation applicable to all classes in the Church.

Titus, as a preacher, should have before his mind a certain standard or ideal in respect to each class in the Church, and should as a wise workman labor to the attainment of that ideal, which the Apostle here brings clearly to his attention,--intimating that instructions along the lines here laid down are in fullest accord with "sound doctrine." It has been claimed by some that the people of Crete were specially degraded and lacking of good character, and that this thought is necessary to the Apostle in giving such an exhortation to those who had left the world and joined themselves to the Lord as his Church. We shall see, however, that every word of the exhortation is quite applicable to the Lord's people today, even tho they live under the most enlightened conditions.

The Elderly Men, the advanced, were to be sober, grave, temperate (moderate)--not light, frivolous and excitable. Not only their years of natural life, but also their years of experience in Christian life, should bring them to conditions of maturity and sobriety. These three qualities would belong to a large extent to their mortal bodies, exercised and influenced by their new minds; but in addition to these there should be three other graces, characteristic of their new natures; viz., soundness in the faith, and in love, and in patience. It is of intention that the Apostle here emphasized (in the Greek) the faith, the love and the patience, for there are various faiths, various loves and various kinds of patience, and he meant to be understood as inculcating the faith, the love and the patience which are of God, and respecting which he is instructing his people through his Word, as it is written, "They shall be all taught of God."

It was not by accident that the Apostle placed "sound in the faith" before "sound in love," for since love is one of the fruits or graces of the spirit of truth, and since one cannot receive much more of the spirit of the truth than he receives of the truth itself, therefore the importance of the truth, in the having of the sound faith.

Often we are told it matters not what a man believes, but matters all how he does; but to this we answer that a sound faith is all-important, not only in shaping conduct, but also in inspiring it. It is only in proportion as we have the truth that we have the sanctifying power: in proportion as we hold errors which vitiate or nullify the truths which we hold, in that same proportion we will be lacking and deficient in the sanctifying power; and hence deficient also in the sanctification itself. We should ever remember and cooperate with our dear Redeemer's prayer to the Father on our behalf, "Sanctify them through thy truth; thy word is truth."

Neither was it by accident that the Apostle placed love before patience; because, altho patience may be cultivated from a natural standpoint, as, for instance, in the interest of worldly aims and desires, nevertheless, such patience does not affect the heart, but is merely a forcing or curbing of the outside life, and when the force is removed there is a rebound as of a spring, to the original condition of impatience. The patience which will last and become an integral part of character must result from a change of heart: the mainspring of love must first replace the mainspring of selfishness.

R2791 c2 p3,5

This importance of endurance in the Christian character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he ranks it as above and beyond Love, which we have seen is the "mark" of character for which we are to run,-- the mark of the prize. For instance, in writing to `Titus (2:2`), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in patience [patient, cheerful endurance]." Tho we have all the other qualities, this final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the "very elect."

It may be asked, How can this quality rank higher than love, if love is the fulfilling of the Law, and the mark of the prize of our high calling? We reply, that patient endurance does not merely come in at the close of our race, but is requisite all the way along the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. It is with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark of the prize, perfect love. And when we have reached this mark of the race in which we love not only our friends, but our enemies, it is required of us that we shall stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see proper to let come upon us. Hence it is that the Apostle exhorts us, "Having done all, stand"--endure. Having reached the "mark," "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have it as an element of character, deep-rooted, immutable, so that you can endure oppositions cheerfully.

R2792 c1 p1

Ah yes! we can see now a reason for the Lord's arrangement that we should have our trial as the Master had his, under an evil environment--that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proven by our cheerful endurance of whatever divine providence shall see best to permit to befall us.

16. What is the relation between patience and "enduring hardness as good soldiers of Jesus Christ"?

(1Pe 5:10) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle *you*.

R1860 c2 p1

The Apostle, out of the fulness of his love and sympathy for all his comrades in the army of the Lord, adds to his earnest exhortation this parting benediction--"The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It is only through endurance of hardness as good soldiers of Christ that this desirable condition can be attained--viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. This undoubtedly was the Apostle's own experience as he grew old in the Master's service, and so may it be ours. Let each departing year find us nearer the glorious summit of perfection!

17. How are we to run the race for "the prize of our high calling of God in Christ Jesus"?

(Heb 12:1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

(Heb 6:12) That ye be not slothful, but followers of them who through faith and patience inherit the promises.

R2792 c1 p4

The Apostle Paul exhorts, "Let us run with patience [cheerful constancy, patient endurance] the race set before us in the Gospel." (^Heb. 12:1`.) As already observed, the race must be run with this constancy if we would reach the "mark," and after reaching the mark the position can only be maintained by the grace of constancy, patient endurance, that having done all, we may stand.

R3149 c1 p6

Having thus "girded up the loins of your mind" for a long, steady and determined effort, he further counsels,--"Be sober:" do not allow yourself to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement; but thoughtfully to consider and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised "to him that overcometh." The race before us is not one to be run by fits and starts, but by "patient continuance in well doing." Soberly, thoughtfully, we are to weigh and endeavor to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps--of "pastors and teachers" and their literary productions--which prove harmonious with, and helpful to, the study of the Scriptures; diligently and patiently we must submit ourselves to all the transforming influences of divine grace and truth; and then, loyally and

faithfully, we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the Kingdom to all who will hear.

18. Why is patient-endurance the *final test*?

(Heb 10:36) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

C212:1

But we are not to gather from this that all, as quickly as proved faithful, will at once enter into their reward. Possibly some such may live on, far into that dark night of trouble--though our expectation is to the contrary. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Having put on the whole armor of God, and boldly withstood error by clear and fearless presentation and defense of the truth, during this evil day, when giant errors so boldly and defiantly stalk abroad, the saints are exhorted, "Having done all, to stand," clad in full armor, with the sword of the spirit ever ready for defense, and with watchfulness and perseverance and prayer for all saints. All will have need of patience, that after having done the will of God they may receive the promise. Rev. 14:12; Eph. 6:13; Heb. 10:36

R2791 c1 p2,3

Since our text mentions this patient endurance as being the Lord's "word" or teaching, let us glance backward to the Gospel narrative, and note the Lord's use of the word in his teaching. Twice it is recorded as a part of his utterance. In `Luke 8:15`, in the parable of the sower, we read: "That [sown] on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class which the Lord will approve and accept to his Kingdom, it is necessary to do more than to receive the word of his testimony, even tho we receive it with joy--for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but which, when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth, but do not endure, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give fruitage. Patient endurance, then, is necessary, in order that the grain may be developed and thoroughly ripened, and made fit for the garner. Ah! how important patient endurance seems to be, in the light of this our Lord's word--cheerful endurance; for we cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even if he saw them enduring much for his sake, if they endured in an impatient or dissatisfied or unhappy frame of

mind. They would not, in that event, be copies of God's dear Son, our Lord, whose sentiment is expressed in the words, "I delight to do thy will, O God!" All of the Royal Priesthood are sacrificers, as was the Chief Priest, our Redeemer and example, who offered up himself: we, as the under priests, have also presented our bodies living sacrifices, and are to lay down our lives for the brethren--in the service of the truth. And God, who accepts these sacrifices through the merit of Christ, informs us that he appreciates or loves the cheerful giver, those who perform their sacrifices of a willing heart, cheerfully. And this thought, be it noted, is in the Greek word we are considering. It is cheerful endurance, patient endurance, that is commended.

R2792 c1 p2

Everything that will enable us to see the importance of this quality of patient, cheerful endurance will be helpful to us. Therefore let us notice some other instances in which this word is used in the New Testament. The Apostle Paul says, "But ye have need of patience [cheerful endurance, constancy] that after ye have done the will of God [reached the mark] ye might receive the promise." (Heb. 10:36.) Here, again, we see that it is not merely to do the will of God that is the test, but, that after having attained to that point, that mark of character in our hearts, in our wills (if only partially in the flesh) we should, by patient endurance, establish God's righteous will as the law of our hearts, the rule of life under all circumstances and conditions. Then, and not till then, will we be in the heart condition of fitness for the Kingdom. The Apostle James (1:3) says: "The trying of your faith worketh patience [patient endurance];" that is to say, if our faith stands the trial it will work this character of patient endurance; of course, on the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactorily, that we are not fit for the Kingdom.

19. How is God's promise to those who "keep the word of his patience" now fulfilled?

(Rev 3:10) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

R2792 c1 p6 to c2 p4

But tho our Lord does not preserve the Laodicean stage of his saints from going into the trouble, we may be sure that those who keep the word of his patience now will have his keeping power, as promised to the Laodicean saints: "I stand at the door and knock; whoever hears my voice and opens to me I will come in and sup with him and he with me." This is the special reward of those who are running the race with patient endurance in the present time, in the Laodicean period; while it was not our privilege to escape the hour of temptation, it is our privilege to have a counter-balancing special blessing as a result of living in the time of our Lord's parousia (presence). We may have his fellowship, his instruction, his dispensing of spiritual food which is now "meat in due season," in a manner and to a degree which none of the faithful of past periods enjoyed

these. But as we might expect, this greatest favor is correspondingly offset by the subtilty and severity of the trials of this hour of temptation coming upon the whole world.

If ever patient endurance was necessary it is necessary now; if ever it was true, "In patience possess ye your souls," it is so now. Those running the race acceptably, and possessing this patient endurance, will be able "to stand in this evil day," and no others will be able to stand; for, as the Apostle says, the fiery trials of this day shall try every man's work of what sort it is.--`1 Cor. 3:13`.

The hour of temptation seems to bear specially upon and test this point of patient endurance, and throughout the civilized world we find this quality of patient endurance becoming more and more scarce. Whether we can compare conditions of today with those of fifty years ago, or forty, or thirty, or twenty, or ten years ago, according to our experience in the matter, we will see that willingness to endure at all is growing more and more scarce. Nobody wishes to endure anything--for righteousness' sake, for Christ's sake or for anybody else's sake, and if endurance even be necessary it is generally with very much of impatience, very much more of complaint, etc., than formerly. And this general tendency of the civilized world to non-endurance and impatience, necessarily has its bearing and influence upon all who are seeking to walk in the narrow way, going against the current of public sentiment and custom; the stronger that current the greater their difficulty, and only by divine grace can progress be made.

This necessary divine grace is granted to us through a knowledge of the divine plan, and is withheld from those who are not walking close to the Lord in the footsteps of Jesus. It is for this reason that we see a growing disposition toward impatience, non-endurance, amongst the professed followers of Christ. It is at the bottom of the mob violence which in Europe is kept down by military force, but which in this country is manifesting itself in repeated instances of lynching, etc., which proclaims with loud voice impatience as the growing sentiment. The same wrong condition is illustrated in the recently inaugurated attack upon illegal liquor selling in the State of Kansas, in which those who love righteousness and hate iniquity have participated, not discerning the instructions of the Lord's Word respecting patient endurance of evil, until his time shall come for the rectification of the same;--by the establishment of the Kingdom, the binding of Satan, and the subjugation of all evil.

Indeed, we may expect the growth of this spirit in Christendom--the feeling that in the past they have been too patient, not sufficiently aggressive--the feeling that if they had taken matters into their own hands long ago the world might have been converted ere this. But those who have kept the Lord's word of patient endurance, and who have sought from him the needed wisdom from on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and patient endurance, have learned that he has a due time in which his purposes shall all be accomplished; and learning this has assisted them in cultivating patient endurance as their Lord endured the opposition of evil, its malignity, its spite, its falsehoods, its persecution--enduring all this cheerfully, patiently, as unto the Lord--realizing that it is the program which the Lord has not only

permitted, but permitted for wise purposes in connection with the call and preparation of the "little flock" who shall be joint-heirs with Christ, their Lord, in the Kingdom.

20. What lessons do we learn from Jesus' example of patience?

(Heb 12:3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

R2313 c2 p2

The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relation of it and the reading of it have brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected: it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. The Apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers should consider the meekness, patience and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively light afflictions, while seeking to walk in his footsteps. (Heb. 12:3.) Again, the Apostle refers to this, in connection with the other sufferings of Christ, saying that he who was rich for our sakes became poor, that we through his poverty might be made rich; that he suffered, the just for the unjust, that he might bring us to God; and that as he laid down his life on our behalf, a willing sacrifice, "we ought also to lay down our lives for the brethren."

R2879 c2 p1,2

Combative people will always (while in the flesh) feel a disposition to retaliate; but those who have learned of the Lord the lesson of self-control, and who have developed meekness and brotherly-kindness and pity, will thereby be prepared to fulfil the demands of our text,--to not render evil for evil, or railing for railing. And looking to the Lord as the pattern they will see how it was with him, that "When he was reviled he reviled not again." Not because his enemies had found in him something that could properly and justly be reviled and evil spoken of;-- nor because his enemies were so nearly perfect that he could find nothing in them to revile and speak evil of; but because he was so full of submission to the divine will that he was enabled to take the scoffs and railings of the people, and to bear these humbly and patiently, and to remember that even hereunto he was called, that he should endure patiently and learn the lessons, and prove himself faithful, and develop and demonstrate his true character, and feel and manifest his pity for the people, in their blindness and ignorance, and his love for them.

And so it must be with us as we grow in our Lord's character-likeness. We also will be less disposed to rail at those who rail, and to revile those who revile us. We also will be ready to suffer the loss of all things, and to do so with cheerfulness; yea, even to rejoice in the trials and difficulties of this present time, knowing, as the Apostle declares, that these are working out for us a far more exceeding and an eternal weight of glory. We note

here the harmony between Peter's statement of this matter and our Lord's statement of it: "Bless them that curse you; bless and curse not" (Phil. 3:8; 2 Cor. 4:17; Matt. 5:44; Rom. 12:14). So the Apostle says we should rather render blessing. If we have not yet attained to this high standard which is at the end of the race, the mark of perfect love, where we love our enemies and are ready and willing and anxious to bless them, to help them, to desire their uplifting out of darkness and degradation, and to wish and do all that we can in harmony with this, the divine plan, let us not be discouraged; but let us press onward, that as soon as possible we may reach this point, which is the mark of perfected character. For, as the Apostle says, "even hereunto we were called, that we might inherit a blessing."

R2616 c2 p1

The Apostle mentions some of these crosses, and declares that the endurance of them are marks of his faithfulness as a servant of the Lord: "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings," by dishonor, by evil report, as deceivers and yet true, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, yet possessing all things. (2 Cor. 6:4-10.) How much our Master knew of being counted a deceiver, while yet he was the true one, of being called Beelzebub, while really the Prince of light! What a cross it must have been to endure such slanderous misrepresentations, and contradictions of sinners against himself; and how faithfully he bore the cross. And shall not all of his followers expect to similarly share this cross with him, and be misunderstood, misrepresented, misjudged, by those who are more or less blinded by the Adversary! Such dishonor, such evil reports, are amongst the things which our Lord specifically declared would be a part of our cross-bearing when he said, "Blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad (in all such cross-bearings), for great is your reward in heaven."

R3543 c2 p2

We may be sure that our Lord's conduct in dealing with Judas is not only a proper outline of what our conduct should be to any of a similar class, but additionally we should note the lesson that the Lord is long suffering toward all who become his disciples, not willing that any should perish, but disposed to do for them until the very last, and to bring to their attention the error of their ways repeatedly, in hope that thus they may be turned therefrom. The latter lesson has associated with it the thought that those who have received the Truth, and who in spite of all the favors connected therewith encourage and develop in themselves the spirit of selfishness, are apt to become so hardened, so calloused, that not even the Master's reproofs and the words of the Scriptures will influence them. This reminds us of the Apostle's words, "It is impossible to renew them again unto repentance"--to a proper course--if once the Spirit of the Lord has been fully subjected to the spirit of selfishness in their hearts.

21. What other notable examples of patience are recorded in Scripture?

(Jam 5:10) Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

(Jam 5:11) Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

(2Co 6:4) But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

(2Co 6:5) In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

(2Co 6:6) By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

(2Co 6:7) By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

(2Co 6:8) By honor and dishonor, by evil report and good report: as deceivers, and *yet* true;

(2Co 6:9) As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

(2Co 6:10) As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

(2Co 12:12) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

22. Is patience an essential quality in an Elder?

(1Ti 3:3) Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

F251:2

We read, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." (1 Tim. 5:17,18) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of "ruling" is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, "Rebuke not an Elder, but exhort him as a brother," etc. "The servant of the Lord must not strive, but be gentle toward all men." Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing--meekness, gentleness, long-suffering, brotherly-kindness, love, must be prominent qualifications of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

F298:1,2

This exhortation is not to elders, but to the entire Church, including the elders. It takes cognizance of the fact that although the entire Church, as God's New Creation, has a perfect standing before him as New Creatures in Christ Jesus, nevertheless each and all of them have their imperfections according to the flesh. It shows, further, what we all recognize; viz., that there are differences in the degrees and in the kinds of our fleshly imperfections; so that, as in children of an earthly family different dispositions require different treatment by the parents, much more in the family of God there are such wide differences of disposition as to require special consideration one for the other. To take notice of each other's imperfections, from the standpoint of criticism, would be to do ourselves much injury, cultivating in our hearts a faultfinding disposition, keenly awake to the weaknesses and imperfections of others, and proportionately, perhaps, inclined to be blind to our own defects. Such criticism is entirely foreign to the spirit and intention of the Apostle's exhortation.

Those are addressed who have been begotten of the spirit of the truth, the spirit of holiness, the spirit of humility, the spirit of love. Such as are thus growing in the graces of the Spirit, will fear and criticize chiefly their own defects; while their love for others will lead them to make as many mental excuses and allowances for them as possible. But while this spirit of love is properly condoning the offenses and weaknesses of the brethren, it is to be on the alert, nevertheless, to do them good--not by bickering, strife, contention, chiding, faultfinding and slandering one another, but in a manner such as the Golden Rule, would approve. With gentleness, meekness, long-suffering and patience, it will seek to make allowance for each other's weaknesses, and at the same time to help each other out of them, each remembering his own weaknesses of some kind.

23. How can we *cultivate* patient-endurance?

(a) By prayer –

R2005 c2 p8 to 2006 c1

In this connection notice specially that the privilege of prayer, or any other favor of God, is not granted for selfish purposes. A thing which might be properly desired and asked for in one case might be improper if asked for from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, "Ye ask, and receive not, because ye ask amiss, to consume it upon your desires,"--i.e., for vain-glorious purposes or other selfish reasons. (Jas. 4:3.) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faith-full are promised anything.

Besides, God's plan is that we should walk by faith and not by sight. Hence, we not only should not ask anything unauthorized, but as we grow in spirituality our petitions will be chiefly for spiritual favors; and even in asking for these we should be particular not to specify how they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

The graces of the holy Spirit are specially stated to be open to our requests and corresponding efforts: Your Heavenly Father is more willing to give the holy Spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.--`Luke 11:13`.

“YE HAVE NOT, BECAUSE YE ASK NOT.” --`James 4:2`.—

The trouble with many is that they do not avail themselves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and his word abiding in them, do ask, do seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord's Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succor. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high minded and puffed up, but kept humble and watchful for the next attack from the great Adversary. Every service for the truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King and mayhap to have suffered something for his cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer, and ask his help in bearing whatever would do you good, and release from all that would not do you good, but which would injure you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are unreasonably hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayer, and you will soon see a manifestation of divine power on your behalf. If you see a true brother, a true "soldier" faltering and in danger, let your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your

own, your prayers and efforts will surely be blessed and overruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realize are a burden to your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."--James 1:5`.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature?" This surely is a proper matter to lay before the Lord at the throne of the heavenly grace. And although it would not be right for you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask his wisdom to guide and overrule in the results, better than your wisdom could do it.

Here is a wide range of subjects (and it might be widely expanded) upon which we may go to the throne boldly in the name of Jesus and ask and receive, seek and find, God's grace sufficient. But the range of subjects upon which we may not approach God in prayer is also large. We may not ask anything to minister to pride or selfishness or ambition, nor anything which would injure another; nor anything which would conflict with the Lord's plan as revealed in his Word. Oh! how many "ask and receive not, because they ask amiss," that they may consume the desired favor upon their earthly desires.

(b) By growing in knowledge –

R3136 c1 p5

"Be patient toward all" seems to imply that the better balanced amongst the Lord's people should look with sympathy upon and exercise patient forbearance toward the classes above mentioned;--not only toward the weak and those who lack courage, but toward all; including those who have too much courage and self-push. The Scriptures repeatedly admonish us, "Ye have need of patience," and day by day the advanced children of the Lord realize the truthfulness of this, and come to appreciate patience as one of the chief

Christian graces. (1) Growth in knowledge helps us to grow in this grace of patience, for as we appreciate more and more the heavenly Father's patience with us it helps us to apply the same principle toward others. (2) As we come to realize the great disaster that is upon our race as a whole--our fallen condition and how the fall has affected some more in one manner and others more in another--some chiefly mentally, some chiefly physically, and some chiefly morally, it enlarges our sympathy toward our fellow-creatures, and thus increases our patience in dealing with them. This is particularly true in respect to the household of faith, in which we recognize amongst those whom God has graciously called, some more blemished, perhaps, than ourselves in some particulars--though we may be more imperfect in others. The thought that our heavenly Father has favored and called anyone should make us extremely careful how we would co-operate with the Lord in respect to the call, and be as helpful as possible to all those who are seeking to walk with us in the footsteps of our Lord in the narrow way. We certainly should have special patience, therefore, with the brethren. --`Rom. 14:15`; `1 Cor. 8:11`.

(c) By increasing our faith –

R3245 c1 p6

"YE have need of patience," writes the Apostle. "In your patience possess ye your souls," instructs our Lord. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," the Apostle explains. Very evidently patience, therefore, includes other graces of character--implies their possession to a certain extent. Amongst the Lord's people patience surely must be preceded by faith, and the degree of patience very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord's gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.

(d) By recognizing the *time-element* in God's plans –

R2155 c1 p5

The fourth addition is patience. Time is a very necessary element in the process of perfecting every good thing. The fruit hastily plucked is the unripe, hard, sour, bitter fruit. Time, as well as pruning and fertilizing and cultivating and shower and sunshine, is necessary to the ripe and luscious fruitage that delights the taste. So it is also with the fruitage of plans and purposes, of education and of grace. God's deep designs work out slowly, not only in his great universal government, but also in the hearts and minds of his intelligent creatures. God is operating all things according to his own will along the lines of the fixed principles of his wise and righteous laws--physical, moral and intellectual. To be impatient in any case is foolishly to insist upon having the unripe, hasty, sour, bitter fruitage, which, if the Lord grant it, will prove a sickening penalty for the impatience that demanded it. "Let patience have her perfect work," wait God's time: "Rest in the Lord, and wait patiently for him." Wait the Lord's time and way and the indications of his will

in every case, both with regard to ourselves and others and "they that put their trust in him shall never be confounded."

R2792 c2 p4

Indeed, we may expect the growth of this spirit in Christendom--the feeling that in the past they have been too patient, not sufficiently aggressive--the feeling that if they had taken matters into their own hands long ago the world might have been converted ere this. But those who have kept the Lord's word of patient endurance, and who have sought from him the needed wisdom from on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and patient endurance, have learned that he has a due time in which his purposes shall all be accomplished; and learning this has assisted them in cultivating patient endurance as their Lord endured the opposition of evil, its malignity, its spite, its falsehoods, its persecution--enduring all this cheerfully, patiently, as unto the Lord--realizing that it is the program which the Lord has not only permitted, but permitted for wise purposes in connection with the call and preparation of the "little flock" who shall be joint-heirs with Christ, their Lord, in the Kingdom.

24. What additional thoughts are suggested by reference to the *Topical Indexes* of "*Heavenly Manna*" and the "*Watch Tower Bible*"?