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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

" P A T I E N C E "

*An Address (revised) at*

61, Upton Lane,

Forest Gate,

6th November 1914.

by

PERCY W. HEWARD.

*MEETING ROOM, 61, Upton Lane,  
FOREST GATE, LONDON, E. 7.*

" P A T I E N C E "

An Address by Mr. P. W. Heward,

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Our subject, beloved friends, this evening is "Patience" a deeply important subject, and more easy to handle in a meeting than to illustrate in a life; but I ~~trust~~ trust that by the grace of God there may be practical effects of our gathering together. We want at the outset to understand what patience is. Then we shall seek to find some examples of patience. The first occurrence of the word ~~is~~ "patience" ~~is~~ in Luke 8. 15, and this passage illustrates its meaning most clearly. "But as to that which is in the manifestly-good ground, - these are the ones who are of such a kind that in a heart beautiful and good, having heard the word they hold it fast and bear fruit in PATIENCE"- "in patient remaining under", as the word is literally. So our earliest passage takes me to the derivation of the term. "Patience" is a compound, and it needs a blending together of various graces to cause its exercise. The first part of the word signifies "under", the second part "remaining", - "remaining under". THAT is the literal meaning of the word. THAT is patience. Therefore patience is a grace we shall not be able to exercise when we reach the glory. Then we shall be exalted OVER. There are many things that we shall be enabled to do in that day which we cannot do in this day, but there are some things of this day which we

shall not be able to illustrate in that day. NOW is our only opportunity for faith. Then it will be sight. NOW is our only opportunity for longsuffering and patience. I like to know this, that the word to "remaining under" contains three thoughts, - "remaining" - the right time, "under" - the right place, "patiently" the right manner. Time, place and manner - all to the glory of God. There are some who are willing to continue provided they need not be under; there are others who are willing to be under if they need not REMAIN, and there are some who are willing to remain under, provided they are allowed the "relief" of grumbling. But patience rules out this vent of an unexercised heart, and thrusts aside boasting as well. Here we find that whereas the rocky ground hearers at once bring forth that which proves to be unlasting fruit, the good ground hearers bring forth fruit with remaining under. If the seed is planted, it must grow down as well as up. It is prophesied of Israel in the future when God blesses them they will take root DOWNwards and bear fruit UPWARDS, and these words have a spiritual parallel in every experience of every growing believer. There are some people who appear to be very encouraging for a season, but all the encouragement is outside, and when you have seen it you have seen all there is. Actually there should be the growth within, and the growth within seems to need the emphasis FIRST, - then the growth without has a real SUSTAINING. Seed that is not growing downwards is powerless when the hot sun beats upon it, but if there has been first the growing downwards there are hidden living supplies of nourishment, and the seed with the root lives even amid the hottest sun, - at least that

is true of the spiritual seed with the root. The Lord's people are enabled to draw on His inexhaustible supplies when tribulation would dry them up altogether. He always has enough to meet every need. Thus the good seed literally did remain under, and it was thus that it brought forth fruit.

Luke 21. 19 is the next passage. "In your patience possess ye (or "Ye shall possess") your souls". The verses before speak about God's people being hated because of the Name of the Lord Jesus, and yet we read that "One hair out from their heads shall in no wise have perished away. In your remaining under possess your souls". Patiently and quietly wait underneath TILL the Lord return to give you a place above. James 5. 7,8 may illustrate.

We need not take all the Scripture places where patience is mentioned to understand its meaning; but if I mention a few they will doubtless call memories of the context into prominence in the experience of some. Romans 2 tells of patient continuance in well doing. In Romans 5 we see God's people having peace with God, and not only so, but glorying in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope. In Romans 8 the Lord's people are encouraged to look forward for the return of their Lord, and the apostle says that "We are saved hopewise, but hope that is seen is not hope, for that which anyone beholdeth why is he yet hoping? - but if that which we see not we Hope for, along the pathway of remaining under we expect". In Romans 15 we read of the patience, the remaining under, which should ALWAYS characterise the Lord's own

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dear people. Indeed so much had it characterised them ~~Lord's own~~ that He the Giver of it, is called the God of Patience, just as in 2 Thessalonians 3. 5 we have the patience of Christ. 2 Corinthians 1 brings before us the tribulation and suffering of God's people, and the patience; and the 6th chapter shows us that one mark of an apostle was patience. Colossians 1. 11 brings before us that those who were saved by grace were expected to be strengthened with the Lord's power unto all patience. Patience therefore is not a slothful fitting in with circumstances. There is need for a real strengthening to be spiritually patient. There is nothing to the glory of God when a person has not enough "energy" to get across. The glory of God is connected with SPIRITUAL victory over the flesh, when the flesh would naturally assert itself. It is easy for some temperaments to remember to be "patient", but it is not a true patience unless it is the result of being strengthened with all might unto this patience. In other words this is a patience which involves remaining under, when there would naturally be the rising up, and when there is a real warfare.

Hebrews 10. 36 explains to us patience. Shall we turn to it? - "Ye have need of patience that having done the will of God ye may inherit the promise". Ye have need of remaining under. Just before this we read of God's people having a better and an enduring substance. As we know this is in heavenly places, but NOW we have need of remaining under. Thus the thought of patience is plainly not only a continuance in the same position, but a continuance amid a strain. Hebrews 12. 1 adds "We also therefore having so great a cloud of witnesses lying around us, having

placed aside every weight, and the sin that is most around us, let us run along a path of patience, (the race course, the conflict course that is lying in front of us), looking off unto the Author and Finisher of the faith, Jesus, Who for, (and over against), the joy lying in front of Him, patiently remained under a cross, despising (yea, having despised) shame, and in the right hand of God sat down. For consider Him That hath remained patiently under such contradiction of sinners against Himself, lest ye be weary and faint in your souls". Here we see that patience involves a quiet remaining in a position of rejection.

We have already noticed James 5, where we find the patience of Job, and may I remind you of the expression "The patience linked with hope", because true patience is EVER recognising that Blessed Hope. Seven times is patience mentioned in Revelation, - several times in the addresses to the Lord's people having charge of the assemblies; but once in Revelation 1 we read of God's people being in the kingdom and patience of Jesus. The "remaining under" ~~was~~ which marked Him out was theirs. True, saints are in the kingdom, but not in the reigning kingdom, they are in the patient kingdom; and twice further on we read, HERE is the patience and faith of the saints. HERE is the remaining under, as if to say it will not be THERE. No remaining under when we reach the glory. In one context in Revelation 13 we have the Lord's dear people bought by the precious blood of Christ, in contrast with Antichrist and also with those who defend themselves. We see those who take the sword and perish with the sword, but Here is the patient remaining under of the saints. They do not stand

up for themselves, but rather they stand up against themselves, they are afraid of self. Instead of passions there is patience, and so we find the quietness of the Lord's people in the midst of a ruined world. It is fitting that this subject should come now, that those who are saved by grace should be outside all thoughts of exalting themselves and looking after themselves, and trusting in their own arm. Remain under, - the Lord is not unmindful, Remain under, - the Lord will protect and will have His way.

I was somewhat interested in the references to patience in 2 Timothy. Shall we just notice them? Chapter 2. 12 - This verse introduces to us patience, and shows it to be the contrast with reigning. You can often know a word by its contrast. "If we remain under, we shall also reign together with Him". "Remaining under", or "Being patient" is the exact opposite of "Reigning together". The next verse adds "If we are disbelieving That One remaineth faithful". This word "Remain" is from the same root as patience. So the Lord's redeemed remain under, and the Lord remains faithful. Surely we can be content to be downtrodden, content to suffer if He remains faithful. In passing we might just notice that the word to "remain" which is partly the word "remain under" (i.e. the term "patience") is fairly common in the Scriptures, variously rendered "continue", "abide" or "dwell". This word is used of the Lord's people as remaining in Him, with His word in them. One would almost like to have taken this subject as part of a wider subject, - "Compounds of the word \* "to remain", we have "remaining in", "remaining on", "remaining under", and the simple word to "remain" is full of precious meaning. The Lord calls His people away from a merely

spasmodic life. 2 Timothy 3 might next be noticed. The apostle says in verse 10, "But thou hast fully ~~ke~~ followed my teaching, my manner of life, purpose, faith, longsuffering, love, PATIENT REMAINING UNDER; persecutions, sufferings; what kind of things became to me in Antioch, in Iconium, in Lystra; what kind of persecutions I bore up under, and out from all the Lord rescued me; but all that wish to keep on living godly in Christ Jesus shall be persecuted. But evil men and seducers will cut their way forth on<sup>to</sup> that which is worse, deceiving and being deceived. But thou REMAIN." Here we notice that we have once more the word "remain" linked with remaining under. You have known my remaining under, Timothy. Remain in the things you have learned. Do not desire fresh doctrines and fresh teachings; keep to the truth. It is interesting in this connection to notice that whereas God is said to remain in the second chapter, and the Lord's people encouraged to remain in the third chapter, we have a very sad remaining in the fourth. Erastus remained at Corinth. It is well to remain, but it is important to KNOW where we should remain. If we remain in the wrong path, this is very serious. A right position before God must be primarily emphasised, and then a remaining in it.

Having spoken of the verb from which "patience" comes, I might just mention that this occurs in Matthew 10. 22, "He that remaineth under until the end shall be saved". The context there shows that the word "patience" or "remaining under" will involve a suffering experience. I think we may

therefore, somewhat simply draw up the idea of patience. Patience translates a Greek word implying a holy continuance in bearing the world's rejection and scorning, without a grumble, without a murmur. Patience is not merely being apparently reconciled to one's difficulties. It implies something more spiritual than that. People sometimes think, as they see themselves word it, that they must "put up" with this or "put up" with that, when they cannot put it down; but this the Lord's dear people are to be those who realise that when they are down beneath trials, it is only that the Lord's stones are going through the shaping machinery. The stones are being made ready for the temple, and if there is not the remaining under, there will be a failure now and a loss in that Day, as to privileges of service. We must be patient, not only with outward willingness to be rejected at times, but with an inward readiness to honour the Lord in whatever He wants, and to wait His bidding. One delights to notice the patience which God had to Israel in Numbers 9. The guiding cloud sometimes waited one day, two days, a month, or a year, - however long or short was the time of waiting, they were to wait, and to leave everything in the Lord's hands. Patience, therefore, is not only the opposite of rushing forward, it is the opposite of exalting oneself, and seems to be a grace which is linked with many other graces.

Before we pass on to any examples of patience, may I mention examples of IMPATIENCE? We think of one striking case in Saul. The words were given to him in definite instruction that he was to wait till Samual arrived; but

Samuel seemed to be very late, and so he felt, Samuel has not come within the appointed time, - and he forced himself and offered a burnt offering. Here was impetience. You recollect how on another occasion, he was seeking to find out the mind of God through the ephod, there was no answer, and he turned to the priest and said "Withdraw thine hand", He would not wait. There are other cases in the earlier Scriptures which illustrate the impatience of Saul. The Gibeonites had been spared, wrongly spared, but once the oath had been given to them, there was no reason, no right before God to destroy them, and Saul with his zeal for the children of God began to destroy the Gibeonites. He was impatient. We find how Israel as a whole were impatient in the earlier Scriptures. We remember how in the wilderness they showed this impatience, because they did not reach the land as quickly as they wanted to reach it, though their own sins kept them in the desert. And in the latter part of Scripture we have the impatience even of the Lord's disciples. When He was refused at Samaria, "Wilt Thou that we call down fire from heaven and destroy them?" Here was impatience. They would not wait for His counsel. Peter illustrates impatience in the garden, - impatience which is the exact contrast with Revelation 13, because Peter having a sword uses that sword and strikes off the servant of the high priest's ear, and the Lord heals the man's ear giving a striking picture, for Peter was to go forth with the WORD of the Lord to reach men's ears; and he used the sword on the first ear, and the Lord healed to show His love, and explain the contrast with human ideas.

Plainly there we see hurried impatience, for the disciples had said to the Lord, "Shall we smite with the sword"? and because He did not answer them, one of them acted quickly instead of remaining under. So we behold Christ's contrasted example as a beautiful illustration of patience. In the Acts we find that sometimes God's people held back instead of going forward, but on other occasions they were too quick. Peter felt there was something wrong only to have eleven apostles, and they filled up the number without waiting patiently. I think the Holy Spirit shows to us that there was a little impatience on the part of Paul to reach Rome. He obtained his wish, but went there as a prisoner. But we shall also find on some occasion beautiful illustrations of patient waiting in Acts. When the Holy Spirit closed doors, then the disciples in Acts 16 were glad to wait the opening of doors,- this was patience. Ah, if we do not have time to work it out at length, we shall have a beautiful example of patience further on in the chapter when at Phillippi. I suppose some temperaments like to have everything settled and carried through at once, and there was the need for patience. We have the impatience of the Corinthians and of the Hebrews, both indicated in the epistles that were sent to them. The Corinthians wanted to reign, they were tired of remaining under, and the Hebrews who had taken joyfully the spoiling of their goods now wanted their goods back. "Ye have need of remaining under" means, you have, at present, somewhat that is the reverse of patience. You have a need, an emptiness, you are full up with impatience. But the Lord's time is best.

A few words from Hebrews 12 will aptly bring before us the nature of our beloved Lord's patience, and so link together the definition of the word and the examples. We have already noticed the expression "Let us run with patience the race that is set before us", and Scripture adds that Christ was patient under a cross, despising the shame. I do think we need to lay a stress upon this statement "Despising the shame". True patience looks at things from God's "above" standpoint. If any man suffer as a CHRISTIAN let him not be ashamed. The Lord Jesus Christ despised shame. It was shame to be treated as a Roman slave criminal, but He despised shame. Now that was part of his patience. If there is anything of feeling ashamed of suffering for Christ we are feeling ashamed of Christ, and this is impatience. What we want by grace is to despise the shame of suffering for Him, and to be horrified at the false glory of an apparently "encouraging" time with the world. We should be more rejected if we were more faithful. Patient remaining under is linked with a holy hopefulness, and a holy willingness to suffer without feeling "I suppose I must" or "What a weariness is it!" Our beloved Lord has showed us the example of holy enthusiasm amid the suffering, and this leads us on to consider that which will occupy us more fully next week, if the Lord enable ~~us~~

"Examples of patience". Yes, beloved friends, Christ is the fullest Example, the only Perfect Example. In the wilderness Satan said, "Command these stones that they be made bread;" and the Lord Jesus waited under the condition of being without food; He would not hurry the Father's will. Yea, the whole of His life illustrates

patience. For He, Who was over all, remained under and went through year after year, year after year, until the appointed time came, and then He Who could have slain His judges, permitted to be judged. He, ~~see~~ Who could have laid low those that drove the nails through hands and feet, voluntarily went through this. Here was patience. Let me repeat it. There is no patience when we find simply a temperament of idleness or spiritlessness, nor is there patience when a man cannot stand up for himself, but would like to do so if he could. Patience is manifest when the Lord's people CAN do many things, and voluntarily refrain for His Name's sake. Christ could physically have done much, yes everything; He could have altered the whole course of events, but He never hurried the Father's purpose, He remained under the cross. That was patience. Undoubtedly believers could accomplish much in an earthly sense by standing up for their rights. They would, perhaps, be wiser before men in so doing. But if men are wise with a view to their generation, the Lord's people are (or should be) wise with a view to That Day. Every advantage they gain in this day through standing up for their rights - ~~mean~~ means corresponding loss in that day. The sad principle of Matthew 6 applies "They HAVE their reward". If only by grace we are free from having our reward now, and from seeking anything now, - if we remain under, if we are the offscouring of all things, if we are examples of patience as well as talking about examples of patience, and all for His sake, - then when our Lord comes back we shall reign with Him, we shall know what it is to be exalted with Him. There will be a remaining, but in a very different position. There will be a deliverance from all the stress. ~~Man et al.~~

by the grace of God to take ~~ethers-ef~~ all the prophets as an example of patience, and to take others of God's servants, and above all to look off unto our beloved Lord Himself, and to see what patient people we should be.

The chapter we just read (James 5) says, "BEFORE ALL THINGS, my brethren, do not swear". An extraordinary passage if it only meant, as many think it means, - Do not use profane words. Imagine an apostle writing to those whom he encouraged to be looking for the Lord Jesus Christ, and saying, "Before all things, my brethren, do not be profane". Surely by the grace of God, those who were ~~w~~ in that position would be held back from mere profanity. The important argument seems to be this, - My brethren, do not go into a law-court to defend yourselves; if you are afflicted do not stand up for your rights, but pray instead. Do not adopt the world's methods of putting things right. That is the precious argument of James 5. You have something ever so much higher and better. Go straight to the highest court. You are sure of a verdict in your favour there, though the sentence may not be carried out at once, you can afford to ~~wait~~ wait; the worldling cannot, if he does not get his advantage now he will never have it, but you can afford to wait. Your trials are but for a moment. Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. The believer need not trouble about looking after himself. Impatience is utterly absurd if we believe in eternity, and believe in the coming kingdom of our beloved Lord. Oh that it may be ours not only to talk about this prospect, but in the power of the Holy Spirit to illustrate our confidence in Him and His promises.

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