

## PATIENCE OF THE SAINTS

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Our subject is, "Patience of the Saints", and our Scripture texts are found in Revelations 13 and 14. Revelation 13 verse 10. Verses 5, 6, and 7 are dealing with the scarlet colored beast that represents Papacy, and its persecuting power for 1260 days to wear out the saints; and then verse 10, speaking of this says "Here is the patience and the faith of the saints." And then chapter 14 verses 9 and 12 "And the third angel followed them saying with a loud voice: If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." And then verse 12 "Here is the patience of the Saints that keep the commandments of God and the faith of Jesus."

Actually there are four different Greek words in the New Testament that are translated "patience." The two main Greek words are **makrothumia** (mak-roth-oo-mee-ah), Strong's number 3115 which means basically to be long tempered under provocation. It's often translated longsuffering. In the King James, the thought of longsuffering in old English is not literally suffering but bearing. Remember the scripture "Suffer it to be so", **permit** it to be so. Although, I think, in patience in the terms of longsuffering, long-temperedness under provocation there is a lot of suffering, emotional- suffering, that goes with the maintaining that quality; that is not inherent in the word. Actually, this word makrothumia compounds two Greek words in Strong's 3117 and 2372 which literally mean the combination "refraining from anger" for a long time. Now this word is similar to our English word, patience, self-restraint in the face of provocation, and generally it is used in the New Testament to denote, as we say in our day, keeping one's cool, in the face of not one provocation, but a series of provocations, or continual provocation. Of course there are exceptions to this definition of how the word a few times appears.

Our second main Greek word, and it is the Greek word that is found in our text, is **hupomone** (hoop-om-on-ay'), Strong's 5281. This word means cheerful or hopeful endurance. Thayers defines it as endurance of hope. It is the Greek word, as we said, that is used in our text found in Revelation 13 and 14. Now does the word mean hopeful or cheerful endurance? Well, as some of you know, I'm not a Pepsodent toothpaste Christian. I don't feel that we should always be, you know, have the big broad grin on. But I think we should always have joy in our hearts. I think the word here has the thought of hopeful endurance, and much of the

Christian joy, the joy of hope, or expectation. Joy is implied in the thought of hopeful endurance. Now what is our hope? Well, the basis of our hope is the vision of truth. The more detailed our vision of truth is, the more basic substance we have to our hope. And from the vision of truth we see the personal glory that is set before us. Just think of being united with our beloved bridegroom, the one whom we have walked with by faith, hand in hand, down through the years. Just think of finally being ushered into the presence of the Heavenly Father, the creator and ruler of the whole universe, and eternally to dwell in his Divine family. Then our second level of our hope, think of the great privilege of blessing all the families of the world. Think of the most pitiful sights you have seen of human frailty, of human illness, human sickness. Think of the poor souls whose minds are warped and twisted, and demented. We will be able to take all the sin-sick, sin-cursed world of mankind and bring them up the Highway of Holiness to perfection. Then our third level of hope. - If we are faithful unto death and are rewarded with the Divine nature, we will have the ability and the power that no other creatures will have, throughout eternity to honor and glorify our Heavenly Father, as no one will be lower than the Divine nature. What a hope we have. And if we re-new this hope, and review this hope, daily, it will give us the strength to be faithful unto death.

Now, generally, in the New Testament, these two Greek words, our first two Greek words here, have separate and distinct meanings. I say, generally. And one of the proofs of this is that three times the two words are used in the same verses or set of verses, and certainly in this instance they denote two different thoughts. We'll just give the citations without reading them. 2 Cor. 6:4-6, Col. 1:11, 2 Tim. 3:10. Both of these Greek words are used in the same context denoting two different thoughts. Now, more detailed contrast of these two words. Lightfoot has this to say: Makrothumia is the quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish. Hupomone is that quality that does not surrender to circumstances or succumb under trial. Now, I think the difference of meaning in these two words can best be seen in their opposites. Hupomone is the opposite of cowardness and despondency. It is associated with hope. Makrothumia is the opposite of anger and revenge; it is associated with mercy. Now the scriptures speak of God having this quality of; and we're going to zero in briefly on makrothumia. The scriptures speak of God as having makrothumia. This quality of long-suffering. In 1 Peter 3:20 it speaks of the long-suffering of God in connection with the fallen angels before the flood. 2 Peter 3:15 speaks of the long-suffering of God towards the Church since the time of trouble, since 1914 especially. In 2 Peter 3:9 speaks of the long-suffering of God during the thousand

year period at the beginning with the Church and then all through the thousand year period with the world of mankind. But I think the greatest expression of the long-suffering of God is given to us in those beautiful verses of Exodus 34:6 and 7 which we won't take time to read, but it describes God's whole relationship, His character as it is related to the world of mankind. And I think the long-suffering of God is best shown that He was willing to go ahead with His plan for man, realizing in His foreknowledge all the grief, the sorrow, the great cost to His Fatherly nature that would be involved in the carrying out of this plan to the point of even the death of His son. Yet He loved us so much that He was willing to be long-suffering on our behalf.

Now there are two reasons we are impatient with our brethren, still dealing with makrothumia. Oh there are more than two reasons I'm sure. I'm sure that if we made an effort without even trying we would find a whole list of reasons why we are impatient with our brethren. But I will deal with two, briefly. One, they infringe on our rights. However, much of what we consider our rights are no more than our desires, our preferences, our ambitions. We like to think of our just rights but much of our just rights are actually fancied rights.

And another reason we become impatient with our brethren is they violate principles in doctrine. Now much of their violation of principle is really violation of our preferences which we claim are principles. And even where there is violation of doctrine, often we are unwittingly impatient not because of the doctrine itself but because of our ego. The position I represent has been attacked. We are to exercise long-suffering when we are subjected to irritabilities by our brethren, or wrongs, or even subjected to continual irritabilities and wrongs by our brethren. We are not to respond with anger or any other form of retaliation except where there is a specific Scripture injunction. Now often times there is a definite wrong committed against us involved. Why isn't the Christian to justly repay such a wrong? It's difficult for us to accept a basic principle of the Christian training program; and this principle is given us in Romans 12:19. "Avenge not yourself, vengeance is mine, declareth the Lord." It's difficult for us to realize that the Gospel age is a parenthesis of love for the Christian in which justice, for the most part, is suspended. Romans 12:19 shows that the Christian is not to exact or expect justice, but is to continually press on and love the wrong-doer. Why the suspension of justice until God repays? Oh, nobody is going to get away with anything; but we are not to repay. God will repay. Why the suspension of justice until God repays? This is the only way the Christian can fully learn the sensitivities

of love and sympathy that will enable him to know just how to deal with fallen man in the Kingdom.

Now, Brother Al, yesterday, told us that forgiveness is like the fragrance of a flower when it is crushed. That's beautiful, isn't it? Similarly, long-suffering under irritation and wrong is like the fragrance of a beautiful flower when it is crushed. Now, it is much easier to exercise long-suffering, not retaliate for a wrong, when a person is not as responsible; we don't expect much from a child or from a senile person, but we tend to expect a lot from our brethren. Why? Why, they know, or they should know better. Now, God knew that we would be too demanding on the brotherhood, and too exacting with them. Therefore the overwhelming majority of scriptures are admonitions to long-suffering in the brotherhood to endure the wrong from our brethren without retaliating. Now, 1 Cor. 13:4 "Love suffereth long" is love makrothumia. Now, how can we follow God's example of long-suffering? Oh, there's many ways, we'll just relate a few. One, every time our brother hurts us, try to visualize and remember and think of all the times you have hurt your brother.

Two, let us continually remind ourselves how much we need the continual long-suffering of God, and the mercy of God in our Christian life.

And three, let us see our brother's new creature desires as God does. Often when our brother hurts us he actually intended to be a blessing to us, but because of his imperfections, it came out wrong. Yet God sees his new creature desire in that instance that he tried to help even though he failed. Now, we often hurt our brother when we wanted to be a blessing, and we would like him to be long-suffering to us because our desires were right in that instance. You know, the more we can forget our brother's flesh, and appreciate and see his new creature desires, the easier it will be to suffer long, not retaliate when he hurts us. Make it a point to appreciate your brethren as new creatures, listen intently to their testimonies, to their prayers, to their thoughts in fellowship and see if it doesn't help you forget their flesh.

Fourth, we never know where a person that irritates us is coming from. I'll never forget, my boss came out of the office one day, and did he light into a few of us. Boy, were we indignant! Well, we learned later, his boss had just threatened to fire him. We never know where a person is coming from when they hurt us.

Fifth, we never know the burden, physical, mental, or emotional that our brother is carrying when he hurts or offends us. Love suffereth long, it is not easily

provoked. If we are understanding of fallen human nature then our love for our brethren will suffer long, it will not be easily provoked.

Ok, we want to get briefly to our third word for patience. Our Scriptural basis is found in 1 Tim. 3:3, it's one of the qualifications of eldership. "Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetousness, but patient." The word patient here is the same Greek word that is translated moderation in Phil. 4:5, and that would throw you off, "let your moderation be known to all men." The Greek word is Strong's 1933 **epieikes** (ep-ee-i-kace'). Matthew Arnold defines it as sweet reasonableness, it's often defined as intensely reasonable; remember your Manna text comment for February 27th on the scripture "Let our moderation be made known unto all men," Brother Russell observes that the thought of the Greek of this word actually is reasonableness in not exacting the rights too vigorously, our rights too vigorously, where principle is not involved. Now the root of this word, Strong's 1502, has the meaning of yielding. **Epieikes** appears five times in the New Testament. Once it is translated moderation, Phil. 4:5; once it's translated patience, 1 Tim. 3:3; and three times it's translated gentle. Therefore, moderation of Phil. 4:5 is not moderation of action, but rather in the sense of reasonableness, yielding where little or no principle is involved. OK, possible examples of this type of patience, yielding where little or no principle is involved.

In the business meeting. You know we get very irritated at times in business meetings, and often times we like to think many principles are being violated when actually the difference is over methodology where no principle is involved, our preferences are involved, but no principles are involved. Irritability over methodology is one of the areas that we can exercise **epieikes**, sweet reasonableness, no principles involved, yield. Another example; you know there are areas of forgiveness that require repentance. But there are other areas where forgiveness should be given where repentance is not required before forgiveness is given. In fact, I would say that the majority of areas of forgiveness should be given without repentance made. We should be extremely reasonable in these areas and not demand repentance before forgiveness. I'm not going to comment any more on that, it might open up questions.

Our fourth word that's translated patience is found in II Tim. 2, verses 24 through 26. "And the servant of God," and Paul is talking about elders here - he's addressing Timothy and all elders here. "The servant of God, and the servant of the Lord must not strive but be gentle unto all men, apt to teach, patient." Patient

where, Paul? "In meekness instructing those that oppose." The thought, it says in the King James, that oppose themselves, the thought is those in opposition. If God, peradventure, will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by his will. Obviously Paul is talking about our relationship, or an elder's relationship, to those in false doctrine and wrong doctrine. And he says be gentle, apt to teach, patient with these brethren in error. And the Greek word here, Strong's 420 **anexikakos** (an-ex-ik'-ak-os) literally means enduring with ill or wrong, and in the context here it is wrong doctrine -- enduring with wrong doctrine.

Now, our first word, makrothumia, meant long-temperedness under provocation, we submit that our third and fourth words zero in and show two different areas that we should render, be long-tempered under provocation. Epieikes, #1933 we should be patient and yield where little or no principle is involved. And here, Strong's 420, we are to endure, be patient, long-suffering with wrong doctrine. Now, we're just going to hang this a little, and we're going to return to it, we hope.

Now we're going to get back to the Greek word hupomone and give it a more detailed consideration. Jesus used this word in Luke 8:15 in connection with the parable of the sower. Remember, some of the seed fell by the wayside, fowl devoured it, some of the seed fell upon stony ground and it sprang up and the sun dried it up, and some fell among the thorns and the thorns choked it, but then he says that that sown in the good ground are they that which in an honest and good heart having heard the word keep it, bring forth fruit with patience, hopeful endurance, hupomone. Now why were some turned out of the way by tribulation, and others hindered by the cares of this life. They did not have hopeful endurance, the vision of truth. The vision of truth that gave them hope did not carry them down and through these difficulties. Only those saints that would be so electrified by a vision of the truth, this vision of truth would inspire them to hopefully endure any persecution, any opposition, withstand any worldly allurements or prosperity to obtain the prize. Only by enduring in love and righteousness under all provocations can love be crystallized. Now Rev. 13:8 and 10, spoke of the patience of the saints during the 1260 years that Papacy was wearing out the saints and persecuting the saints. How did these saints endure hopefully? Part of that endurance was withstanding the compromising adoption of that papal arrangement which the majority of Christians did, and then standing for that doctrine that they would not compromise even though it meant persecution, and also loving those who oppose them as Christ loves. By this endurance they exemplify the patience of the saints. Therefore part of hopeful endurance was enduring sound doctrine. And Paul tells

us this when he prophesied in 2 Tim. 4:3 that many would not endure sound doctrine. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears." You know, there were doctrinal tests and differences in the early church, and there will always be doctrinal tests and differences in the church this side of the veil. We usually limit the doctrinal tests in the apostle's day to the law issue. But there were also prophetic differences. And realizing that there were prophetic differences in the early church helps us to understand some of the problems of our day. And these prophetic differences in the early church were based upon a misunderstanding of Jesus' words in John 21:21-23. "Peter seeing Him" (speaking of John ) "said unto Jesus, Lord, and what shall this man do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went" notice this, verse 23, "then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him He shall not die; but if I will that he tarry till I come, what is that to thee?" So because of a misunderstanding of what Jesus said, the saying went out abroad among the believers, the disciples, that John was going to be alive until Jesus returned. Now remember, we are not going to take time to read these verses: I Cor. 4:8, Paul was reprimanding some of the brethren for believing that Christ was present, and that Christ was reigning. Brother Russell uses this scripture to show how, that even in the early church, the concept that the church can reign this side of the veil before the Lord returns had developed. Then II Thes. 2:1-3 Paul says "Be not deceived into thinking that Christ has returned and the gathering together with him has taken place. Some in Thessalonica believed that the Lord had returned invisibly, and that the resurrection of the sleeping saints had taken place. And then in 2 Tim. 2:18 he speaks of Hymenaeus and Philetus who were deceiving many by saying that the resurrection was past. What resurrection was past? The resurrection of the sleeping saints was past is what they were saying. So there was a prophetic misunderstanding and doctrinal testing in the early church. Started the cycle! There they thought the Lord had returned and was reigning and the saints were reigning and the resurrection of the sleeping saints had taken place. It was premature. And now one of the tests at the end of the age is not prematurity but putting it in the future. But I think it helps us to understand that there were prophetic differences and problems among the brethren in the early church. Now we're going to consider hupomome during the hour of temptation. Rev. 3:10 commends the church of Philadelphia that because they kept the word of God in patience they would be spared the hour of temptation. Now this would strongly indicate that one of the tests of patience during the hour of temptation would be along doctrinal lines. And we know that the test in the early days of the harvest was a test of doctrine. Those of the Lord's people in Babylon who had the

proper heart condition accepted present truth when they heard it, they came out of Babylon and had the increased truth that was necessary for their complete sanctification.

Now we want to deal with the test of time since Brother Russell's day in doctrine. You know, Brother Weida mentioned to me once many years ago that Bro. Clayton Woodruff, not Norman Woodruff, but Clayton Woodruff - by the way, my middle name is Woodruff, named for Clayton Woodruff who performed the marriage for Mother and Dad. Clayton Woodruff mentioned that Bro. Weida, in 1920; you know the most difficult test the Lord could subject us to is to keep us here on earth for many years to come. He said I wonder how many could stand up under that test. Poor Brother Clayton Woodruff died in the early 1950's still a trustee of the society steeped in its errors, seemingly failing the very test he feared. You know a drop of water is relatively harmless in itself, but repeated drops of water over long periods of time can wear away a rock. And in that the brethren expected so much to happen in 1914, each passing year has exerted a tremendous pressure on the faith of the Lord's people. Remember back, in the years preceding 1954, there was great expectation about 1954. It was 40 years after 1914; the end had to come. And even those who outwardly said, well, you know, we can't put any stock in dates, deep down there was that expectation. Well, Gene and I used to discuss the matter, and we observed at that time that when 1954 came and passed there would be a great pressure on the brethren to start changing the prophetic vision of truth that we had loved so long. Habakkuk 2, verses 2 through 3 speaks of this doctrinal test now. "And the Lord answered me and said Write the vision and make it plain upon tables that he may run that readeth it, for the vision is yet for an appointed time but at the end it shall speak and not lie. Though it tarry, wait for it because it will surely come; it will not tarry." Yes, the vision would seem to tarry, but it is true, it will not lie, it will come to pass as originally seen; it will just take longer. In the reprint article 5731 Brother Russell applied the tarrying of these verses to the tarrying on the church since 1914. And we feel that especially since 1954 any date after that we've extended so long beyond 1914 with each passing year the pressure is tremendous, the pressure of time. And the result has been the tendency to change or adjust the prophetic teachings of Volume 2 and Volume 3 concerning the reign, the jubilees, and the times of restitution, and what is the harvest work. We don't have time to get in it, but we feel that in chapter 3, verses 17 and 18 actually delineate the various errors that the temptation would come along which would change or adjust the vision.



There are other tests in the hour of temptation. 2 Tim. 3:1 through 5 speaking of the last days and the perilous times that shall come in the last days, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; Having a form of godliness but denying the power thereof: from such turn away." Brother Russell observed in reprint article 5413 that although these are conditions in the world, they are perilous times not to the world but perilous times to the church. Why? Because the world isn't on trial for life, we're on trial for life. And these conditions in the world are bound to seep into the church and tempt the church; and they become perilous times for the church. They are a part of the test of the hour of temptation. Verse 2 speaks, in the Revised Version "Men shall be proud, arrogant, swollen with conceit." If anything marks twentieth century man, it's his arrogance, and this pride is bound to creep into the church. Bible students who set a high standard of doctrine are especially vulnerable to this pride. Why? If for no other reason than Brother Duane told us this morning, knowledge puffeth up but love buildeth up. I Cor. 13:2 tells us that if it was possible to understand all mysteries and all knowledge and have not love, what would we be in God's sight -- Paul says "We are nothing." You know, I was raised in a strict doctrinal atmosphere. Before I was even a teenager I knew what brethren in the country believed in the presence, and those who didn't. After I consecrated - that was the doctrinal sifting at that time. After I consecrated all my Christian life I was associated with those in the avant-garde of taking a strong stand for doctrine. And as I look back I see, myself included, there is always a tendency to an air of smugness among those of us who take a strict doctrinal stand. It is so easy for us to see the importance of doctrine; it is so easy for us to see the importance of doctrine to develop a "we - they" psychology. "We have the truth, "they" don't. "We can make our calling and election sure because we have the truth, "they" can't. We know we are the Lord's because we have the truth, "we are in, and "they" are out. But it's not that simple. Not everybody who is sound in the truth is going to be in the little flock by a long shot. As important as doctrine is, it is only half the battle. The truth must be more than sterile intellectualism. It must be doing something in us, to us, and through us; it must be transforming us into the likeness of Christ; otherwise, "knowledge puffeth up."

Another test in these last days that is creeping into the church is the test of affluence. II Tim 3:4 "Men shall be lovers of pleasure more than lovers of God."

I'd like to quote reprint 5413 "The Lord's people spend and are being spent in his service by volunteer work, by attending meetings, by holding public meetings, and in various ways. The world now has an eight hour day; the Lord's faithful people would, on the contrary, make theirs a 16 hour day. But all these present day conditions constitute perils. For us to do as others do and devote to the Lord's service only what the world considers a reasonable day's work would not be fulfilling our covenant of sacrifice at all. Those who seek merely to do right, and to put in eight hours or so a day faithfully after the manner of the world will be judged from this standpoint, and they will merely obtain a place in the Great Company. They are not fulfilling the conditions of the covenant of sacrifice." I'll let the article speak for itself. Materialism is dulling the spiritual senses of the brethren. We see it in areas of doctrine, we see it happening all around us in consecration ideals. We also see it happening to ourselves. How many of us have been caught up in the middle class luxury.

II Tim. 3:3 also speaks of truce-breakers, false accusers, or malicious gossipers. Brother Russell warned that love for the brethren would be the final test. He warned in reprint 5982 that the spirit of anarchy in the world would create a crisis in the church. Have you noticed how increasingly more difficult it is for brethren to work together? Even brethren who agree doctrinally find it difficult to work together in truth activities. This is also true on a class level, classes that have wonderful studies together have problems when it comes to planning and conducting activities, disagreements arise, and suspicions. The spirit of anarchy will also express itself in the attitude of indifference to our brethren. I'd like to quote from reprint 4208 "Is that same condition of things to be expected in the church -- every man's hand against his brother, the tongue of every brother against every other brother in the Lord? Are anger, malice, hatred, envy and strife to be permitted to overwhelm the church of Christ? Could such things have any place or power of influence against those that have knowledge of the truth? We are of the opinion that this is just what we are to expect." Continuing with the quote, "Apparently it is not enough of a test to us to be "hated by all men for my name's sake." We must be tested by the hatred, the malice, the evil-speaking and evil surmising of those who dipped with us in the dish, of those who partook with us of the present things of divine bounty at the table of the Lord,..." We are our brother's keeper. We have a responsibility to our brothers. If we love those who love us, we are no different than the publicans and the sinners.

Now we want to get into another area, marital problems. 2 Tim. 3:2, "Men shall be lovers of self." As elders, some of us have become aware that the marital problems

among the brethren are increasing throughout the country. In the world, one third to one half of all marriages end up in divorce. This will have its influence in the church. The spirit of the world is permeated with 'self' first.

First a word to our young people. One, two points, one, the problem of compatibility. I know it's difficult to find a mate for the simple reason the selection is small in the truth, isn't it? Yes. And when the opportunity presents itself, you think there is compatibleness, why? We have the truth together, and we are to marry in the Lord? Yes. But there is more to compatibility than just having the truth. A second point - often when you marry, you think you are madly in love with your mate, but really, you might be madly in love with a visionary ideal that you think is your mate. And disillusionment might follow. You know, some of the most beautiful marriages I have known, started on the rocks of disillusionment. But they learned to love each other, and their marriages became beautiful. And one of the best ways of learning to love your partner is to profoundly respect each other as new creatures, and respect God's hand in the life of your partner. Now, I don't consider myself a marriage counselor, nor do I consider myself an authority on marriage, but I'd like to suggest eight guidelines for young and old:

Under the general heading, Self Last: One, When you have aggravations or frustrations at work, or driving home from work, the housewife in the house or with the children, don't take your aggravations or frustrations out on your mate. Don't be cold and aloof because of things that happened to you elsewhere. Two, don't try to remake your partner into your ideal, but respect the ideal the Lord is working out in your partner. Three, daily and hourly live the ideal of the type of Christ and the church, for instance, do we as husbands love our wives as Christ loves the church? Think about that. Four, make every effort to sense the needs of your partner, especially in areas of communication needs, and be willing to sacrifice your needs for the needs of your partner. Five, don't hold your partner responsible for what is said under duress. You know, in courts of law, testimony that has been extracted under duress, emotional duress, is not acceptable. And yet we try to hold each other responsible for things that were said under duress. Six, forgive without asking for repentance. Remember, we hurt our partner as much or more than they hurt us. Seven, when your mate is hurt or angry, remember this is just a symptom of a deeper problem. Your partner feels lonely, or neglected, or not loved, or not respected. On these occasions, think of your loved one as the suffering person and not the angry person. And eight, remember, love suffers long, and it is not easily provoked.

Now a word about sex in marriage. There are legitimate sexual needs in marriage, but in our day, the world is almost obsessed with sexual attainment and sexual fulfillment. You know, even as simple an item as toothpaste is advertised on the basis of sex appeal. We have to turn off these exaggerated influences because they can aggravate marital problems that exist, or even create marital problems. But there are very legitimate sexual needs in a marriage between Christians. Paul tells us this, you know, in I Cor. 7. We must be very tender and sensitive to the needs of our loved one in this area. And where there is a problem in this area, it requires delicate sympathy and delicate understanding and much, much long-suffering.

Now the area of moral temptations. 2 Tim. 3:2 men will become unholy. First honesty. You know, in our day and age, everybody's doing things, so all of a sudden it becomes honest because everybody's doing it. At work, white-collar thievery! - You know, you work 15 minutes, a half hour, an hour extra for the boss, and this goes on week after week - oh he owes you X number of dollars, you know you are not getting paid for it. You pick up a piece of equipment, take it home. Or the "beat out" - those that are on the time clock, one person stays while five leave 15 minutes, or an hour, or two hours early, and one person punches all the cards at a given time. Well, everybody's doing it. Sure. In the last days there will be perilous times, does this make it right? Then, income tax returns. You know, you can get a lot of money from the government every year; and everybody's doing it. Let us be sensitive to the delicate areas of honesty.

Then the areas of sexual temptations. You know, Bible students are very concerned about applying the vow to the brotherhood, but how about in the world? In our day of free love, and extra-marital activity everybody is fair game. Have you ever stopped to think how attractive our young sisters are to the world? Their religion makes them so innocent, and so appealing, and a challenge. I strongly recommend that the principles of the vow be applied in the business world. Brother Norby, years ago, used to tell young couples that were married, "You know, just because you're married it doesn't mean that other women are no longer going to be beautiful, and other men are no longer going to be handsome."

Now I'm going to deal with a very delicate issue. Please understand what I'm saying-this is an area that requires intense reasonableness if you come in contact with it. There are a few brothers and sisters who have homosexual affections. They are not practicing homosexuals, but by nature, by birth, by a quirk of the genes, they are attracted to the same sex. Now having these desires by birth is not a sin; but homosexual practice is a sin. Now I'm sure that all down through the age

there have always been a few in the church that have had homosexual affections. But in our day, with all the pressures of the gay movement, and its acceptance in society, can you imagine the tremendous pressures on these, our dear brethren, to give in to their affections? Or can you imagine the fear they live in among us, lest they be found out; why? Because certainly they would not be understood, and would be rejected by some of the brethren. Can you imagine the devastating consequences of fool-hardy advice that the solution to the problem is marriage - a brother and sister marriage. The devastation of such a marriage on both partners is unimaginable. Marriage is not a solution, nor is it a wise way of hiding this problem from the brotherhood. Now Brother Gene once said that many of the Lord's people are carrying secret tragedies in their hearts. You know, extreme tragedies will have one of two effects: bitterness, making us bitter; or making us very beautiful. Many of us in these remember Sister Rice, we called her affectionately T.G. She was blind from early childhood, but one of the most beautiful persons you ever met. To those extreme few among us who, by birth, have homosexual desires, and who, for the most part, are unknown because of this, we would like to say, that we know your mental and emotional anguish must at times be extreme. Of course, we are unable to fully understand. That is why you feel so alone. But you are not alone, the Lord is with you. He knows and He understands; He called you because He loves you; He can and will give you strength to be faithful in this area of temptation. He can and will give you strength to be faithful unto death, and you will fulfill a role in the sympathetic High Priest that others of us cannot fill.

There are many other problems among the brethren in the world, but because of the conditions in the world, we don't have time to go into them. We want to deal with the final test, one of the final tests, in the hour of temptation, and that's in our text in Rev. 14. It spoke of the time that the image of the . . . verses 9 and 12. "If any man worship the beast and its image and receive its mark in his forehead or in his hand, the same shall drink of the wrath of God." Verse .12 "Here is the patience of the saints, here are they who have kept the commandments of God and the faith of Jesus." Brother Russell, in the volume 4 forward, Roman numeral X said "In Rev. 16:13 we find mention of the false prophet, another representation of the image, the vitalized product of the evangelical alliance which has taken the form of a church federation, and has today a great deal of vitality. Whether we can expect it to have more vitality remains to be seen. The scriptures clearly indicate the image of the beast is to get so great power that it will do the same thing the Roman church did in the past, and the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power, the dragon." So although Brother Russell did not know whether the image of the beast would receive any more vitality, be

goes on to say "Whether we can expect it to have more vitality remains to be seen. But the scriptures clearly indicate the image of the beast is to get so great power." So whether they were to get more vitality or not, more life or not, they were going to get greater power and a persecuting power in the future. And we feel that the rise to power in the future will not be a pre-1799 power, but rather, it will be their last attempt, a sign of weakness to struggle up and muster enough strength to survive. It will be short lived. But during that short lived period, I pray that we will have the hopeful endurance to withstand the mark of the beast at that time. Now we have considered some of the tests during the hour of temptation, how can we be faithful? We must have the hypomene, the hopeful endurance; we need the vision of truth that spells out the details of our hope, and daily we must renew and review that hope, that it will inspire us to withstand all the temptations of the world, the flesh, and the devil and endure for the truth and righteousness to the end. He that endureth to the end, the same shall be saved. Ok, I've run out of time, Brother Frank is very punctual and we did want to, in our conclusion, get back to our third and fourth uses of the word patience, and show how that Hypomene is the quality that enables us to endure faithfully. Makrothumia, as it is represented in two aspects, in these two words, shows our attitude that we should manifest toward those that oppose us, and the stand we take in two different areas. And if someone will ask a question along that line, I can finish it.