

CGL05 Chain Reference Merciful Patience (MP)

Matthew 5:7

2 Peter 1:6

Romans 12:6-8

Romans 12:9-14

James 5:7-11

Matthew 18:23-35

James 3:17, 18

Exodus 34:6, 7

Psalms 33:18-22

Psalms 130:5-7

Ecclesiastes 7:7-12

Luke 8:11-15

Luke 21:16-19

Romans 5:1-5

Romans 8:22-27

Romans 15:1-6

1 Thessalonians 5:12-15

2 Timothy 2:22-26

1 Peter 2:18-21

1 Chronicles 16:34, 35

Romans 9:17-24

2 Thessalonians 1:3-5

2 Timothy 2:3-6, 10

Genesis 32:9-12

Exodus 20:4-7

Exodus 33:19-23

Exodus 34:5-7

Deuteronomy 7:7-10

2 Samuel 22:26-28

Psalms 18:25-27

2 Samuel 24:14

Psalm 9:12, 13

Psalm 23:6

Psalm 25:10

Psalm 37:21-26

Psalm 51:1-3

Matthew 6:12-15

Matthew 12:31, 32

Luke 6:36-38

Luke 7:39-48

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Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human; both are in need of mercy, patience, and forbearance. But one whom God has forgiven much will not forgive a small offense in his fellow men. Too many professed Christians regard one whom they deem in error with an unfeeling, relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God's great love for them is not appreciated, for it has not softened their hearts. Vol. 5, Letters and Manuscripts, Ms 11, 1888; Home Missionary, January 1, 1892; Signs of the Times, February 14, 1895.

The Lord encourages the trust of the most faulty and most perverse. He is able to restore His moral image to the soul, and is not slack concerning His promises. Christ went to the very depths of human extremities, in order that He might meet men where they are, and know how to befriend them in their need. He is our Friend, who has come to save us; and why are we not more diligent in learning of the great Teacher lessons of patience, kindness, forbearance. We may suppose that we have great provocation to feel injured, and to be angry with those with whom we associate; but we may be laborers together with God no matter what may be our circumstances. We may be sustained by faith, inspired by hope, that God in His goodness and mercy will deliver us from evil.

Many know very little of God's dealings with His people, but the most hopeless part of their experience is that they do not try to understand His dealings in these precious hours of probation. It is their privilege to know that His afflictions come for the object of purifying them from all evil. The Lord permits trials to come in order that we may look to Him as the source of our strength, and be cleansed from earthliness, from selfishness, from harshness, from sharp un-Christlike traits of character. He suffers the deep waters of affliction to go over our souls, in order that we may know Him and Jesus Christ whom He hath sent, in order that we may have deep heart-longings to be cleansed from defilement and to come forth from the trial purer, holier, and happier. We enter the furnace of trial with our souls darkened with selfishness, and, if patient under the crucial test, we shall come forth reflecting the divine character. The Lord is able to deliver the godly out of temptation. Vol. 10, Letters and Manuscripts, Ms 38, 1895.

In our efforts to correct evil, we should guard against a tendency to faultfinding or censure. Continual censure bewilders, but does not reform. With many minds, and often those of the finest susceptibility, an atmosphere of unsympathetic criticism is fatal to effort. Flowers do not unfold under the breath of a blighting wind.

A child frequently censured for some special fault, comes to regard that fault as his peculiarity, something against which it is vain to strive. Thus are created discouragement and hopelessness, often concealed under an appearance of indifference or bravado.

The true object of reproof is gained only when the wrongdoer himself is led to see his fault and his will is enlisted for its correction. When this is accomplished, point him to the source of pardon and power. Seek to preserve his self-respect and to inspire him with courage and hope.

This work is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait. It is a work than which nothing can be more important.

Those who desire to control others must first control themselves. To deal passionately with a child or youth will only arouse his resentment. When a parent or teacher becomes impatient and is in danger of speaking unwisely, let him remain silent. There is wonderful power in silence.

The teacher must expect to meet perverse dispositions and obdurate hearts. But in dealing with them he should never forget that he himself was once a child, in need of discipline. Even now, with all his advantages of ages, education, and experience, he often errs, and is in need of mercy and forbearance. In training the youth he should consider that he is dealing with those who have inclinations to evil similar to his own. They have almost everything to learn, and it is much more difficult for some to learn than for others. With the dull pupil he should bear patiently, not censuring his ignorance, but improving every opportunity to give him encouragement. With sensitive, nervous pupils he should deal very tenderly. A sense of his own imperfections should lead him constantly to manifest sympathy and forbearance toward those who also are struggling with difficulties. Education, 291, 292.

In His mercy and long-suffering, God bears patiently with the perverse and even the falsehearted. Among Christ's chosen apostles was Judas the traitor. Should it then be a cause of surprise or discouragement that there are falsehearted ones among His workers today? If He who reads the heart could bear with him who He knew was to be His betrayer, with what patience should we bear with those at fault. Ministry of Healing, 493.

The consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. If you have had opportunities and advantages that have not fallen to the lot of others, consider this, and be ever a wise, careful, gentle teacher. Ministry of Healing, 494.

The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation be just. He wants us to do something more than to hurl at our adversaries charges that only drive them further from the truth. The work which Christ came to do in our world was not to erect barriers and constantly thrust upon the people the fact that they were wrong.

He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence.

In the advocacy of the truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others—even those whom we suppose to have passed the boundary of God's mercy—will be won to Christ.

The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness and have in ignorance worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief. Vol. 6, Testimonies for the Church, 121, 122.

God allows men a period of probation; but there is a point beyond which divine patience is exhausted, and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth will be blotted out, in mercy to themselves and to those who would otherwise be influenced by their example. Prophets and Kings, 276.

Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor. Vol. 5, Testimonies for the Church, 207.

In his dealings with the human race, God bears long with the impenitent. He uses his appointed agencies to call men to allegiance, and offers them his full pardon if they will repent. But because God is long-suffering, men presume on his mercy. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of his long-suffering may be reached, and then he will surely punish. And when he does take up the case of the presumptuous sinner, he will not cease till he has made a full end....

In Noah's day God saw his holy law broken and trampled underfoot by a race of evil-doers. He bore patiently with their rebellion; but in the place of being softened by the patience of God, his goodness and long-suffering, the inhabitants of the old world were encouraged to still further resistance. At last the patience of God was exhausted, and he declared that he would punish men for their iniquity. Review and Herald, August 14, 1900.