

Forbearance & Long-suffering

Romans 2:4

Despisest thou the riches of his goodness,
& forbearance & long-suffering; not knowing that the
goodness of God leadeth thee to repentance.

Auburn March 13th 54

Penfield 1 Sunday Feb'y 57 Belton July 75-

Crawfordville Aug 58 Williamson Aug 75-

Lexington Aug 58

Greenville Feb'y 25

North Aug 13

Columbus June 64

Moriah Oct 64

Greenville March 71

Standing Spring Oct 72

Aug 10th 1810

W. G. went
... and I did not think he
had any ground but injured parts — many
old trees and stumps and by cutting

the old trees and

12 ft. ground I did not

do well —

of red

and west

done

inland

There is nothing connected with the character of God more
worthy our admiring or soon deserving our gratitude
than the patient long suffering he & his servants towards us
perhaps nothing would more readily call forth clear
admiration of his infinite goodness if we were in a condition to appreciate
and perceive it. It is however unfortunately so with us
that the very consideration which magnifies God's long suf-
fering - is the demonstration of his long suffering - is wholly
unappreciated by us - namely the exceeding sinfulness of
sin in the estimation of God who justly deserves of us infinite
punishment. His inconstancy by God's long suffering towards
us teach disposition of the divine mind which withholding
and punishing - does not immediately inflict its ~~but~~ upon
us for our sins but bears with us for a long time day after day
year after year in hope of our amendment. We readily under-
stand what patient long suffering are when exercising severe
penalties - by the present towards a wayward child or the master
towards an unprofitable servant. And we readily perceive
that long suffering becomes greater in degree in proportion
to the degree of waywardness in the child or unprofitableness in
the servant - in other words in proportion as punishment
is deserved. The greater the evil for punishment the greater
the long suffering in withholding such punishment. Here could
we appreciate the sinfulness of sin - and we see how
justly it deserves punishment - how great the call for its
punishment which the righteous law often holy character
of God makes we should be able to appreciate the greatness
the amazing greatness of God's long suffering in with-
holding such punishment from day to day over year to
year. But we do not perceive this. One of the disastrous effects
which ~~the~~ the transgression of God's law has had upon us is to
blind our moral sense to the perception of his punishing justice ex-
-pense to punishment. This is a peculiarity which does not
characterize the transgression of any other law. A man may
be a very bad citizen he may have no regard to the laws of
the land he may rob Lee very murder but he never becomes
so abandoned as to claim impunity - for his transgressions
he never becomes so abandoned as to feel that he ought not to
be punished - but with all his violations of law he perceives the
guilt he incurs by those violations this just exposing to the pun-
ishment of the law is therefore in a condition to appreciate the
cleverly of the execution who would grant him
a reprieve. But the transgression of God's law the sin against
God is the most blinded & the most abandoned of all
sins. His transgression has so perverted his moral sense
as to blind him to the perception of his fault - it has

Made him so abandoned as to claim impunity - for like
Mangnacis - as not to feel ~~that~~ how justly often pretty
deserves punishment from God. He can live from day bly
& from year to year in utter disregard & open violation of every
requirement of the divine Code having no fear of God nor res-
pect for his law before his eyes & then when told that he is by
this course traying up wrath against the day of wrath before
the violation of God's command in the day of judgment can
with the most brazen-faced shamelessness ask what have I done
why should I be punished? It is not in a condition to ap-
-proach God being suffering in withholding punishment
from the way that he does not feel & perceive how
greatly he deserves punishment. Nay, he not only does not
appreciate it but he even despises the riches of God's
goodness & forbearance & long suffering. This is the greater diffi-
ficulty which the preacher of the gospel encounters at the
outlets when he would wish to impress his hearers with a
sense of God's goodness & forbearance & long suffering to them.
They do not have such a view of sin as to see though it
is an great exercise of long suffering to withhold from
year to year its punishment. Of each one of you save him
in its true light if you looked upon it as God looks upon
it if you seriously consider violation of law the least of God's
commandments in the same light the angels even if you
would not only cease to consider think of it as a small
matter you would not only cease to find fault with the
law punishment with the denunciation of the Bible
but you would be overwhelmed with wonder & astonish-
ment that God should exercise any forbearance toward
it that he should for an instant even delay the
punishment. If the man who takes God's name in vain could
only see what clearing his face - he is guilty of as the angels
see it he would shudder with terror at the second coming
of Christ ^{right upon his head} & lest God should ^{right upon his head} come by the
~~overlook~~^{overlook} of his transgressions. If the man who finds himself
upon his morality - his blamless exterior before his fellow men
his unexpected conduct ^{in the ordinary of his life} ~~in the ordinary of his life~~ will but who
with all his morality & his worth the love of God in heart gives
to the world & other things of the world those warm affections
he ought to give to the Lord Jesus Christ could see as the an-
gels see it what a sin it must be not to love God it is
a sin in its criminal state of heart it must evidence the
insensibility to the moral beauty & excellency of the Lord Jesus Christ
prefer to him the world rather than him he would be lost
in wonder & admiration at God's forbearance - that he did not
let loose all the fury of the elements - against the man who
possessed a soul so dead so steeped in moral insensibility

so lost to any perception & appreciation of sin & God's holiness
as we often see in men who are less depraved & less
stark & brutal. But then lies the difficulty - In so doing
we see sin as it truly is - we do not see its - enormity criminally
blamed & punished that we may be led to repentance. But
consider what God's word describes sin to be - that it is not
simply as rebellion against God not figuratively but literally
a throwing off the authority of God, a saying in the last
No God & a disposition that would turn back if possible
from his throne - that it's very principle, is one of
enmity - the root bitter & uncomprising enmity against
Him - that it reflects the greatest abhorrence & contempt
upon the character of God - Who is the Lord & shall have
severe things is its - unceasing language. Consider how
God must look upon sin - that here is ~~now~~ ^{now} appearing
in the light of his countenance Place yourself before the
face of God - suppose you come now for a short while be
translated suddenly before that throne amidst which tens
thousands Angels & Archangels, holy做完 glorious intercessors
worship their unceasingly & delight to do his commandments
when all is purity & holiness, when you come see the un-
veiled glory of God, the essential & infinite holiness of his
nature & come & bear your burden saying O ye holy for the Lord
your God are holy & suppose yourself to be suddenly trans-
ferred into the midst of this circle of seraphim & intercessors
with the infinite God perusing a mind you the effugace
of his own holiness & then think how that holy God must
look upon sin as seen through the hallowed light of heaven.
Consider then he has deluded over his feelings towards
sin - that it is the abomination of sin which he hates
- that it is that which provokes him to anger - that his
feeling against it is so strong that in order to describe truly
the center of that feeling we can do so only by using the
figures & modes of speech which can be employed by us when
we would describe our feelings of intense abhorrence & detestation
In addition to all this consider then the blood of the prophets
& martyrs is crying out from the ground against Cain & Caesy
for punishment that form under the Altar the souls of them that
worn stain for the word of God an ever crying with a loud
voice saying How long oh Lord Holy & true dost thou not avenge
our blood on them - that dwelt on the earth. Put all these
considerations together bring them all to bear into one burning
focus - the guilty nature of sin loudly calling for punishment
the infinitely holy nature of God strongly urging him to puni-
-ment - His feelings of anger & abhorrence against sin loudly
their impetus - & the cry of the slain prophets & martyrs

backing them & giving ~~new~~^{addition} being for ever to be whole & how that
must be their forbearance that will stand such a powerful
array of condoning usury in to pecuniary & withhold that
pecuniary from day to day during the year of man's life
life. Oh when we let ourselves seriously to consider the matter
is it not a wonder affording such love & grace & in case
any forbearance toward us - that he does at one time
safely discharge the pointed thunderbolts of his judgment
& sweep this life-defiled earth with the breath of destruction
But yet he forbears. And not only so: to implore you still
more with God's footings in this respect he not only forbears
but he forbears long - he exercises not only forbearing but
long suffering. See how long he suffered with the antediluvian
nun world. And this not because he did not see their
wickedness. He knew it all - his omniscient eye took in the
whole compass of it in all its enormity. He looked down from
heaven, ~~then~~ it was with an eye of sorrow & of execration
scanning - then each other was known that did good & that
they had done you wrong - that they had been corrupt
corrupt & wicked continually. Not because he was unmindful
of their wickedness - not because he did, not abhorred
& detested it. Nay to speak ~~was~~ ^{own} ~~know~~ ^{in his heart} that it should
be repented that he had created them. Not that we are
understand this in the same sense we turned understand
it when we say that we expect nothing of doing anything. God
cherishes us. He is never sorry for doing anything in the
sense that we can sense. This is only the imprecision of our
language to express the feelings of the divine mind. The meaning
is that God had such a feeling against their sin that in order
to give us some idea of how strong that feeling was he employs
such language as expresses the ~~most~~ ^{highest} human feelings under
the same circumstances. He saw all their wickedness & bore
it with the deepest feeling of opposition to it of indignation
against it. Yet he stays the most terrible punishment until wonderful
long suffering bears with them for more than 1500 years.
Look how long he suffered with the wretched city of Sodom &
Gomorrah which have stayed altogether the punishment due
to their enormous crimes if even the small number of ten
righteous men could have been found among all their
inhabitants. Look how he born suffered for forty years with
the numerous mobiling of the Israelites in the wilderness.
Those brought the Lord by with these children of Israel for the
very reason that they were a stiff-necked mobiling people.
As much as to say that human patience would be worn out
human forbearance would be exhausted - nothing but
divine patient nothing but the long suffering of love

concerned wisdom with such a people. But why look at
that history & at other people for expediency of God's long
suffering. Look at yourself, at your own history. How
old are you? Ten years - 15 years young surely - 24

30 30 or more years. For so many years has God for-
borean borne with you & his long suffering stayed the pun-
ishment which your sins have so justly deserved & so terribly called
for. Now is it that you can bear to day listening to the afflictions
of the people & join in songs of praise rather than grieve &
listen to the quaking of flesh & join in the weeping & wailing
of thy species? Has it then the blood courses vigorously through
your veins & the bloom of health liveth upon them & rather than
the decay of mortality & the corruption of the grave. God's pro-
vidence forbearance along sufficing to you. And he has forbear-
ed still thus long with you not because he bears not even
your sins. He has seen very one of them & they have been con-
tinued day by day, hour by hour & minute by minute
you have given him not a few provocations - your whole
life has been but one continued series of provocation. He
has observed noted all those provocations & recorded them
upon the tablet of his everlasting remembrance. He has
forborn with you not because he was indifferent to
your sins. His holy nature has been angry with you every day
his righteous indignation has rested upon you slumbering &
working his stern justice has held the uplifted sword
above you in striking attitude & ready to face at any
moment yet his forbearance has stayed the uplifted sword
has checked the outbreak of his hot displeasure & this
morning here in the bower of love you are the
living monuments of God's long suffering. Considering
further that not only his forbearance along sufficing expediency in
thus withholding the punitive punishment year after year but
also in giving timely notice & warning that it is coming. He
does not withhold it that he may suddenly unawares &
with the greater collected fury let it fall upon us but
that he may give us warning to flee from it. He sends pre-
monitory symptoms as it were frequent forecasts of the final doom
only brings on that final doom after warnings & provocations
have been disregarded. Divine patient & benevolent affre-
lenting wickedness absolutely compelled the thin catastrophe.
He gave the old world 120 years notice of the coming pun-
ishment & in the interval less than half that time
of the first. Punishment only inflicted after an obstinate
perseverance in wickedness compelled the dreadful necessity of
the bright judgments after judgment upon Pharaoh Bindus
him to give to him as the Lord God & the waters of the
Red sea overwhelmed him up only after he had despaired.

acknowledging their own despicableness God's forbearance long sufficing.
They have now had the exhibition of it. Perhaps if they had had that exhibition they would face down before this
sovereign majesty & leave their long-lost harps with pain
of his goodness. But when belongs the masterpiece of sin - the
culminating degree of guilt - despising the goodness of forbear-
ance & long suffering of God. Because sentence against an evil
work is delayed then for the heats of the children of men are
fully set in them to do wickedly. Is it not astonishing? Because
sentence of punishment comes not immediately executed because
God forbears & suffers long & waiteth the impending
blow in order to instruct & to cause therefore you take notice
- seems to sin the more. Your despise his forbearance by making the
occasion to continue in sin. Because sentence is not immediately
inflicted you deny that it ever will be inflicted - you deny that
the less any future punishment. You despise the forbearance of God
by making it the occasion to deny his justice & the veracity of his
threatenings. You think that God is altogether slack in case
as yourself. That he is not ~~reckless~~. Then an hundred years to God for
harm. Your divine patience may be exhausted. There is a time
when by us that come into faith the hidden boundary between
God's patience & his wrath! though he suffer it long with the
old word yet the boundaries doon can at length. Though
he suffers long with the fear yet divine patience was fin-
ally exhausted after things which made for them even
lasting peace to lie from their eyes. So it is possible for
you to abuse God's forbearance till that forbearance shall cease to
~~be~~ ~~be~~ ~~exhausted~~ of his ~~time~~ It is possible for you to go on
in sin till you please & end the limits of your God's long-
sufficing. And if you do so the long delayed blow must
face at last & when it faces it will be only the heavier
for having been the longer delayed. As the fount up-
water gather the greater energy of force & make with the
greater fury when the check is removed ~~and~~ away
every thing before them ~~and~~ & every night &
the works of God long held in check by his forbearance of sin
will rush with the new boundary ~~of~~ ^{your} nights upon you
when spiritual patient shall be gone no fury. Despise not
therefore the forbearance long sufficing of God by presuming to
open them. God's design is that they should lead you to
repentance. They furnish you with the opportunity for
repentance & the same time with the highest motives to
repentance. What shelter have a man foolish leaders
to lead you to God than the consideration of his sake
- uses forbearance long sufficing. Rest with that be a very
severe task indeed there is not much to comfort by
the consideration of God's forbearance long sufficing truly,

its perversions. When you look back upon your past life
see how they have been spent - to how little good pur-
-pose you have lived - how little you have thought on and
of God - how wayward you have been - how largely you
have chased the vain & frivolous & base of this world - how you have
immured yourself in worldly-mindedness & God - forgetfulness - is not
the tempter calculated to touch your heart & move it to ap-
-petence that amidst all your waywardness & infidelity &
forgetfulness of God he has borne patiently with you - he
has forbore & long-suffered. Is not the tempter enough
to make to say Nay but I yield & yield & can hold out
no more. I could have held out longer if God had
desired - I could have staled my heart against him if
he had upbraided me & compelled me amidst my wayward-
ness but to be so patient with me to be so forbearing
to be so long-suffering - to give me no time for the censure
I am to him to give blessings to me for the ingratitude
I returned to him - Oh this is too hard - affecting I yield
I yield & can hold out no more & sink by patient
con compulsion to own the conqueror. God help you to
do so



