

THE CHARACTER OF CHRIST SERIES

HUPOMONE AND MAKROTHUMIA

We have been teaching on a series on the character of Christ and development of character in our Christian life. We believe that one of the most important developments in our Christian lives is being Christ like. We were predestined to be conformed to the image of Christ Jesus in Rom.8. Since we make Jesus Christ as Lord, He can give us spiritual success, emotional success, physical success, material success in this earthly life to succeed and do and fulfill all that He wants us to do in this life. But the most important is the development of our spirit being. Remember that no matter how successful you are in this life, you can't take your success to heaven. What you finally take to heaven is your developed Christian life and character. How your spirit man is and what your spirit man is like - that's the part we take to heaven. You can't take your house, your car, your money, etc. It is the development in our life that we can take to heaven with us.

Rom.5:1-5 "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us,"

It tells us that we start first with faith. We are justified by faith and when we add to the faith tribulation, tribulation produces perseverance. We had studied the word perseverance in Rom. 5 and the word perseverance in verse 4 and 3 is the word translated *patience*, many times is the word *hupomone*. The root word of *hupomene* is *meno*, which means *abide*. The word *meno* occurs many times in Jn.15.

Jesus said abide in me and My word abide in you and you will bear much fruit. So when you add the word *hupo*, which is like a preposition, it is abide upon. *Hupomeno* means a continuous abiding upon something, upon the word of God.

Hupomone is only an aspect of the development into the next part which we call character. Perseverance produces character. We are not able to study the word *character* yet, which is a Greek word *dokime*, which we will look at in this series later. But we want to wrap up what we've been studying about the word *hupomone*, which has been translated as patience in the New Testament. There are as we've mentioned two Greek words for the word *patience*. One is the word *hupomone*, which is found here. The other is the word *makrothumia*, which is translated usually as *long suffering*. Sometimes the translators mixed up both words. And *makrothumia* translated as *patience*, sometime *hupomone* is *patience*. So there is a two-fold relationship between these two words.

Makrothumia is from the word *thumia*, which is translated as heat, hot or sometime in reference to fire. We have brought that to the English meaning and a lot of English words are borrowed from the Greek. One of those words is the word *thermos*, a thermos flask. The word *makro* is a preposition, which is a magnification of that fire. So *makrothumia* is a sort of burning heat and fire that is coming out of our lives. Strangely the bible translates it as long suffering. And long suffering is not the ability to endure. The ability to endure is more accurately from the word *hupomone*. *Hupomone* is like you are surrounded by the waves around you and you are on a huge rock. And you are somehow steadfast on that rock. And the waves keep coming and going and the storms keep coming and going. But like a wise man whose house is founded on the rock, you are founded upon something. You are abiding upon something and it is more or less the English meaning of the word *endurance*. You could endure. One day the storms die, the waves die, you are still there. That's the word *endure* from the word *hupomone*.

The word *makrothumia* is not just endurance; it is an ability never to let your fire die. As you can picture it, its different type of endurance. It is endurance, you are challenged by circumstances, but instead of the circumstances causing the fire to go out, the circumstances cause your fire to build hotter. It is almost like forest fire, where normally you light a little match, or you are lighting the candles over the

birthday cake. One of the things they often do is to switch off the fan. Why do they do that? Because when they light the match or light the candles, the wind will blow out that tiny little flame. How many birthdays that you celebrated when you switch off the fan and when you try to light the candles with a match while the fan or the wind is blowing, it puts out the fire. That's called being quenched. Some people get quenched. They have no ability to keep the fire going. The slightest wind and the fire goes out of their lives. They have no endurance.

But *makrothurmia* is a different type of endurance. It's an endurance not to remain the same but an endurance to keep the fire going and brighter. Now you translate that to a forest fire. What happens when it is dry weather and part of the forest catches fire and the fire starts burning one or two trees? And the wind comes; the wind doesn't stop the fire. Now, when the fire reaches a certain level the wind doesn't stop the fire, it helps the fire. The stronger the wind, the more the fire spreads. And the more material you use to smother the flame, the more things you throw into the fire, wood etc, the bigger the fire grows. That's what *makrothurmia* is. It's a different type of endurance. It's fire endurance where you have the ability to keep the fire. But it is also the ability that the more circumstances you go through, the more tribulation you go through, the more difficult things that are thrown at you, your fire grows bigger. It is the ability to increase your fire through times of endurance. As we can see *hupomone* gives a picture of keeping. You are able to keep everything. Hold fast to everything without losing one tiny bit, remaining the same, season and out of season. There is a sort of endurance and stability in your life.

Makrothurmia is a type of endurance, but it's an endurance that grows stronger. The stronger the wind, the bigger you spread, until in the end the fire is so big it consumes even all the circumstances around you. That's where we call breakthrough. That's where you break through into the next level. That's where you break through and we use the word *overcome*. *Hupomone* is like a rock standing against the waves. *Makrothurmia* is like a forest fire that's burns and cannot be put out by strong winds, unlike a candle fire that is snuffed out by the wind or the air movement. But the air movement now helps your *makrothurmia* and delivers a kind of endurance.

Now lets try to understand the relationship of these two words, because in Rom.5: 3-4, it tells us that somehow tribulation produces character. It tells us that *hupomone* produces character. Lets cross reference to II Peter chapter one and see a development of *hupomone* here. II Peter 1:5-7 "*But also for this very reason giving all diligence, add to your faith virtue and to virtue knowledge, to knowledge self-control, to self-control perseverance (that word perseverance is the same word hupomone. It should be translated as patience), to perseverance godliness, to godliness brotherly kindness and to brotherly kindness love (or agape).*"

Do you notice that Peter had a different flow where more virtues and characteristics are mentioned? But it starts at the same point. It starts with faith. And then from faith it takes more steps. Lets take faith as the starting point. First step *virtue*, second step *knowledge*, third step *self-control*, and fourth step *perseverance*, fifth step *godliness*, sixth step *brotherly kindness*, and seventh step *love*. So developing from faith to love takes seven steps.

When you look at Rom.5 verse one, you notice that Paul starts with faith. So lets also start from the same base faith. Then it says *having been justified by faith we have peace*, which is step one.

To whom also we have access by faith into this grace in which we stand. And rejoice in hope of the glory of God. Rejoice is step two, which we didn't consider earlier in our teaching. We started from faith to tribulation.

Now verse 3, *and not only that by we also glory in tribulation*, third step; *knowing that tribulation produces perseverance*, fourth step; *perseverance character*, fifth step; *character hope*, sixth step; *hope love* seventh step.

Romans 5: 1-5 also has seven steps, but when we compare it with 2 Peter 1: 5-7 in, we see that they take slightly different roads to travel. But the end result is still love. I Cor. 13, declares that the greatest is love. There is definitely a

relationship between all these Christian characteristics and virtues. We don't have time to consider all these relationships. But there are relationships. In the natural world the same atoms can be formed differently to produce different molecules and molecular structures. Diamond and graphite are from the same element. They are all carbon, but the carbon atoms had joined together differently. And if they join together in a certain pattern it becomes graphite, which is a very weak substance. You could break it with your hand. But under pressure and great heat the atoms joined together to form a different set of molecules and we call it diamond. They are still the element carbon.

In the spiritual world is the same way. Between the processes of faith in God to *agape* love, there are many different combinations that the characteristics of Jesus in our lives can take. We need to develop all of them. We need the diamond hardness or steel in order to confront difficult situations and cut through them. We need the softness of *phileo* in order to relate and be tender to one another. It's important to have those balances. We are not able to consider all those balances but I share those little words to encourage you to study deeper and it's not possible on one Sunday or even on a series to cover everything. What we are doing is to stir your love for the Word. There is so much in the Word that could be read and found out and discovered in the revelation God has placed there for our lives.

We are going to consider the fact that *hupomone* needs to be developed into character. Or *hupomone* also in II Peter chapter one needs to be developed into what he calls *godliness*. That is II Peter 1:6 add to *hupomone* godliness. And *dokime* or character is not mentioned. But other things that are added on in II Peter 1: 4-7 (as compared to Romans 5: 1-5) that just to prove to us the fact that there is not just one single road that *hupomone* can take to become love.

It is just like you could take many routes to our church here. Some of you could take the new expressway. Some of you could have taken the Federal Highway. These are some of the major routes that you have taken. We all end up in the same place. But based on the road you travel you face different circumstances. In the first place you pay different rates, the different amount of toll based on which route you took. Some of you try to avoid the toll and you go a slightly roundabout way and your experiences are different.

Now the question is, is it God who wants us to take a certain route? Somehow in our Christian life He wants all of us to be complete in Jesus Christ. Although together we may need different experiences based on our call, our ministry and our personality. Yet there is something that must be common so that we develop properly. In fact in the natural world if you are a swimmer and you specialized in swimming, you are like a fish in the water. Do you know that if all you do is just swimming and you develop only in that place, you can actually be clumsy on the land? It's a different set of muscles that you develop. If you are a runner, you develop a different set of muscle. If you just specialize in one you may develop different muscles. To prove it, climb a 17-story building by the stairs. You could be someone who walks 15 kilometers a day. But if you climb 17 stories, you will find that even though your muscles are very well developed and you may start feeling the ache on the 6th floor. How can you feel the ache when you are so well trained in walking? It's just a different set of muscles.

I am using a natural illustration to show that although in one sense, God wants us to develop our specialized gift, yet there is something that must be basic. Before you can be a specialist you must have the basic. Before you could be a medical specialist, you have to go through a general practitioner course. So there is an area where He allows us to specialize. That is after developing certain characteristics. There are certain characteristics in our Christian life that are basic, which we all must have. Beyond that we can learn to develop specialized characteristics according to your call, ministry or profession that God has called you to be.

Remember that what we consider basic is sometimes very advanced for the average Christian. It is because people have not looked into the Word to study what we should have. A lot of the doctrines that are taught are very basic. Divine health, laws of healing, all these are supposedly basic. But some Christians are finding it very advanced. Because they never have the basic and we are talking in this series only about the basic characteristic that we all must have. We all must have the basic Christian exercise in the development in the Christian character in our life. And we are considering the road that *hupomone* must take.

Hupomone can take the road through character (*dokime*) and hope (*elpis*) to divine love (*agape*). Or *hupomone* can take another road of godliness (*eusebeia*) and brotherly kindness (*phileo*) and then to divine love (*agape*) as found in II Peter chapter one. They are different roads. We are saying that you need both roads, because it's included among the basic development of *phileo*. Not the specialized development of *phileo*. These are basic roads that we take. We want to summarize some of these basic roads we take.

Even though you may have 3 very reasonable routes to come to church, the new express way or the Federal Highway, or the smaller roads, there is something that is basic to all of them. They all go in roughly the same direction to reach this church. But it does not mean that we will be going in the same direction all the way. Even though there may be different paths that we take, there are some basic directions that are governed by the compass. Now the compass is the Word of God.

Hupomone has different highways to *agape*. The key is that we need to experience all of them to develop different spiritual muscles in our lives. One is the swimming muscle, one is the walking muscle and all these muscles are basic to our Christian life. We need to learn all of them. We are just concentrating on the *hupomone* development into the next step and how *hupomone* develop together with *makrothumia*.

If you are just someone who has developed *hupomone* without *makrothumia* working in your life, you are a very steady person but you would seldom change things. And if you have *makrothumia* without *hupomone*, you will find that you can change things too much. In the end you could be changing or opposing the very thing that you should be because you keep changing and moving in a different direction.

You need both. *Hupomone* needs to be developed first before *makrothumia*.

Patience needs to be developed first before long-suffering. I don't know why they use the word *suffering*, because the word *makrothumia* conveys no sense of the word *suffering*. It conveys more of the idea of heat that is coming forth. So we have *hupomone* together with *makrothumia*.

Lets look at Col. 1 where we see the two principles working together. Col.1: 9-11 *"For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing to Him, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, for all patience (**hupomone**), and long-suffering (**makrothumia**) with joy."*

Here you find that *hupomone* and *makrothumia* work together to help you fulfill the walk that is pleasing to God in verse 10. What was Paul's purpose that you may walk worthy fully pleasing Him, being fruitful in every good work increasing in the knowledge of God? It is *hupomone* and *makrothumia* working together, patience and long suffering working together. How do they work together? What do they produce is what we are going to consider this morning.

First of all we study those words and find out how they are used in other places. The word *makrothumia* is actually the word used in Galatians 5:22-23 in the fruit of the Spirit. If your Bible translates it as *patience*, it would be the wrong translation. It should be the word *long suffering*. Gal.5: 22-23 *But the fruit of the Spirit is love, joy, peace, longsuffering* (in the old King James translation the word *patience* is used and is a wrong translation since the word here is *makrothumia*. The word *patience* could be used if it was the word *hupomone*), *kindness, goodness, faithfulness, gentleness, and self-control. Against such there is no law.*

I studied the word *makrothumia* through the whole New Testament. The word *makrothumia* seems to be expressive of a quality of your human spirit and of the Holy Spirit imparted into your life. There are some people who argue that the word *fruit of the spirit* should be used here, with the word *spirit* having a small s and not

the capital S. Some would say this is the fruit of the human spirit, small s, and some would say this is the fruit of the Holy Spirit, capital S. I take the view that is both. It refers to both the Holy Spirit and the human spirit. That oneness together produces this fruit of the Holy Spirit and the human spirit.

The word longsuffering or *makrothumia* has been used for spiritual attributes. And that's how we can understand that it has an overcoming quality, not a stabilizing quality. It's an overcoming enduring and not a stabilizing enduring. And that's the same one we quoted earlier in the book of Heb.6: 12 *That you do not become sluggish but imitate those who through faith and patience inherit the promises* and verse 15 *And so, after he had patiently endured, he obtained the promise*. Here is where they should have put it as *longsuffering* and not as *patience*. The King James translators are not very consistent in their translation. It is not faith and patience (*hupomone*). It is faith and long-suffering (*makrothumia*).

Makrothumia is like a fire that overcomes and the more things you throw into the fire the bigger it grows. It doesn't grow smaller neither can it be quenched. The more experiences, the more persecutions you throw against it, the greater the fire. It is a different type of endurance; it is an overcoming endurance. That's why it inherits the promises. It reaches a stage of overcoming. Verse 15 talking about Abraham and also *after he had patiently endured*, now here is the word *longsuffering* again. After he had long suffered *makrothumia* he obtained the promise. It is a different realm altogether, and *makrothumia* is a result of the development of the human spirit with the Holy Spirit enabling them.

The difference between the Old Testament and the New Testament is not that they don't have a human spirit. Human beings are tripartite beings; they are a spirit, they have a soul, and they live in a body. The difference is that we have a new human spirit born again. Theirs was under the law and under a different dispensation. That is why God cannot dwell in them. He can only work through them here and there. You will find Old Testament references about the spirit and their understanding of it. In Ps. it says the spirit of man is a lamp. It's like a candle. So they do have some understanding about the human spirit. And the difference between them and us is not that they don't have a human spirit. All human beings are tripartite type. Those who don't know God, their spirits are

dead. The Old Testament through the blood covenant has a certain measure of access into the human spirit. But it's still the old human spirit. Whereas the New Testament saints have a spirit man that is born again. That's why only then could the Holy Spirit come and dwell in us permanently.

Lets go back to this point on the longsuffering. *Makrothumia* is an attribute and development of the Holy Spirit and the human spirit in our life. Our human spirit needs to be perfected, needs to grow forth and this can only be enabled by the Holy Spirit.

What about *hupomone*? I've studied *hupomone* and it seems to be a development of the human soul. It is a steadfastness that needs to come into the human soul. Let me give you a few cross-references. Lk.8: 15 *"But the one that fell on good ground are those who have heard the Word with a noble and good heart, keep it and bear fruit with patience (hupomone)*. So there is a relationship between *hupomone* and the Word of God.

There is a relationship between *makrothumia* and the Spirit of God. Based on Gal.5: 22-23 there is a relationship between *makrothumia* and the Spirit of God. Based on Lk.8: 15 there is a relationship between *hupomone* and the Word of God and all through the New Testament *hupomone* and the Word of God have a very integrated relationship. *Abide in Me and let My word abide in you and you shall bear much fruit*. Jesus is using the word *meno* which is the same root word of *hupomone* in Jn.15.

And all through the New Testament there is a relationship between *makrothumia* and the Holy Spirit. When both work together you have the balance of the Word and the Spirit.

Lk.21 Jesus was talking about the end time. But in the process He gives a revelation of something that is useful for us. Lk.21: 18-19 *But not a hair of your head shall be lost, in your patience (hupomone), possess your soul*. In your *hupomone* control

your soul. I repeat again, there is a relationship between *hupomone* and the Word of God and the human soul. And there is a relationship between *makrothumia* and the Holy Spirit and the human spirit. Both are integral to the development in our life in order to be the person God wants us to be and do those things God wants us to do.

Heb.10, he is writing to these people encouraging them. The author of the Hebrew whom we believe to be Paul, even though his name was not mentioned and his style of writing is quite different. That's why some scholars think it was not Paul who wrote Hebrews. It has only been over the last couple of hundred years that people didn't think that it was Paul. However the traditions as given in church history and the early fathers and all the early groups of people in the first 100, 200, 300 AD recognized that this was Paul's epistle. It was only during the last 100, 200 years that people thought that it was not he. When Kenneth E. Hagin saw the Lord Jesus Christ in a vision, he did ask the Lord this question. The Lord told him that it was indeed Paul who wrote this epistle.

Heb.10, he is writing to people who are being tested, going through tribulations, discouraged and down. He was trying to encourage them. First of all he showed what *makrothumia* could do in the life of Abraham and other people and then now he comes to them in Heb.10: 35 *"Therefore do not cast away your confidence which has great reward. For you have need of hupomone, patience, so that after you have done the will of God, you may receive the promise."*

If you don't read it in the Greek, you wouldn't realize that Heb.10: 36 receiving the promise is different from Heb.6 on receiving or inheriting the promise. You wouldn't realize it because Heb. 6 uses the word *makrothumia*, and Heb. 10 uses the word *hupomone*. But *hupomone* is used in a different development, that after you have done the will of God, you may receive the promise. Earlier in Heb.6 verse 12 that through faith and *makrothumia* inherit the promise. But there is a difference between receiving the promise and inheriting the promise. One is more of manifestation and one is you still got to hold on.

Then he continues in verse 37-38. *For yet a little while and He who is coming*

will come and will not delay and the just shall live by faith, (another word hold on be stabilized). But if anyone draws back My soul has not pleasure in him. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul. Again you find hupomone related to the soul.

Let me just summarize some of the studies we have done. *Hupomone* is the development of your human soul in relation to the Word of God. Since the fall of man the soul of human beings has been wavering . Doubts come from your soul, distress comes from your soul and emotions, and all the wrong things that is coming from your soul. The human soul needs to be girded with the Word of God to be stabilized. An unstable soul will not receive the promises of God. Remember Jesus said, that if you have faith as small as a mustard seed, you can tell the mountain remove from here to yonder and it will be removed. But when you speak do not doubt in your heart. One tiny doubt will cancel the whole process. Doubt is the quality of the fallen soul. And that is why we need the renewal of the mind and the Word of God to stabilize our soul. You notice, the more Word we have in our life, the more we are stabilized in our soul. *Hupomone* takes a special form. A patient soul is an attribute that you want to have. *Hupomone* patience is not an attribute of your human spirit. Its an attribute of a renewed soul and renewed mind. Patience is an attribute of your human soul according to the Word of God.

Having understood that *hupomone* relates to the Word of God which needs to come in to stabilize our soul and *makrothumia* as an attribute and quality and fire of the Holy Spirit that needs to come in to give a certain quality to the human spirit, we now look at James chapter one and see the process taking place.

In verse 2-4, "*My brethren count it all joy when you fall into various trials, knowing that the testing of your faith produces patience (hupomone), but let patience (hupomone) have its perfect work, that you may be perfect and complete, lacking nothing.* Now notice *hupomone* is not enough or otherwise James wouldn't have written *let patience (hupomone) have its perfect work.*

Having *hupomone* is not enough in verse 4 let *hupomone* have its perfect work.

That means you cannot just receive it once. When you receive the Word of God be ready for the Word of God to be challenged, tested until the Word of God is digested and becomes a part of you. If you eat a piece of bread, the bread enters into your mouth and you chew it. It enters your stomach, and then your gastric juice comes and digests it. The bread had to be digested so that it can become a part of your body.

The Word you receive needs to be digested by your spirit but it needs to renew your soul until your soul is steadily held by the Word of God. This means when the Word of God comes it produces faith in your human spirit. But faith in your human spirit must become trust in your soul. Your soul must develop a sort of faith and confidence in the Word of God. Faith is an attribute in the human spirit. Trust is an attribute of your soul. You trust with all your heart. Heart is spirit and soul working together

It says in Heb.11: 1-3, verse 1 says *faith is a substance hoped for, the evidence of things not seen*. Then he goes on to say that *by faith we understand*. Why do people doubt? It is because their soul hasn't been under girded by the Word of God. The Word of God needs to come constantly.

In the parable of the sower and the seed, what happens when the Word of God comes? Remember one type of ground, they rejoice, rejoice but they have no root in themselves. He is not just talking about the root in the human spirit. They need to have the Word of God rooted in their soul. The book of Proverb says the Word of God can become flesh to your bones. But it had to flow through our soul. When the Word of God becomes a part of our thinking life, the way you think is according to the word of God. There are a lot of us when we grow up; we have a different education outside the Word of God. We are brought up by the world system. We are taught the world system and principles. We are taught the worldly ambition.

When we are born again, our spirit was regenerated but our mind is still not renewed yet. This mind of ours, this soul of ours needs to be taught to function like

the Word of God says. We have got to renew ourselves as the Word of God says and function. It has to be re-educated. And when the soul begins to obey God's word, *hupomone* begins to be perfected. The soul believes to the saving of the soul. He is not talking about being lost in hell, because when you are born again, you have a ticket to heaven. But he is talking about the renewal.

The word *save* is the word *sozo*, which means the complete salvation for the spirit, soul and body. The Word of God affects all three parts of the human being. Why do people who are born again still look like not born again by the look on their faces? I mean Jesus is your Lord, Jesus is your savior, He is the Lord but you look like He is not the Lord of your life. *Nobody likes me*. Is He the Lord or not? *You don't know my problem*. Is your problem the Lord's or is it only your problem? Is Jesus truly the Lord? See, our soul needs to be renewed, to be re-adjusted to think like the Word, to feel like the Word and when our soul is renewed *hupomone* is steadfast. *Hupomone* is complete. Where there is incomplete *hupomone*, you will not have what we call the full assurance of faith. You have only partial assurance, half assurance, quarter assurance. We need the full assurance of faith.

When *hupomone* in James 1:4 "*let hupomone have its perfect work, that you may be perfect and complete, lacking nothing.*" When it has its perfect work then you have a perfect and complete answer to all your prayers, all the things that you want. Your soul is now lined up with your human spirit, which is born again. God cannot come forth to overcome the circumstances in your life. It goes on to say in verse 12, "*Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who loved Him.*" It goes on to tell how temptation is not from God and how it is more our own internal inclination and weaknesses that need to be overcome. The temptation is not found in your spirit. The temptation is found in your soul and your flesh.

When those areas are conquered by *hupomone*, renewed by the Word of God, your human spirit can now work together with your soul. The Holy Spirit becomes available. He is the free gift of grace and promise of God to our lives. But why can't the Holy Spirit work mightily in our lives? He is limited according to what we ask or think, limited according to the limitations of our soul. You can have a fantastic reservoir, but if all you have is a rusty old pipe, you will still not have the

fullness of the reservoir. Our human soul is a conduit by which the Holy Spirit flows through in this pipe. Therefore we need to develop our soul in the Word of God. It is the natural attribute of the fallen nature for our soul to be wavering. You talk to the average person; their thought life is not in their control. You talk to the average Christian, their thought life is only sometimes in their control. But if you talk to a real man or woman of God who is like Jesus, all their thoughts are always in line with the Word of God. The closer you are with Jesus the more your thought conforms to His image. Day and night your thinking is about Jesus and it's so easy for Jesus to flow through your life and work in your life and do all that He wants to do.