

# Impatience and Our Exceeding Liability

by Milton Haney

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*The sermon emphasizes the critical importance of unmixed patience in the Christian life as a reflection of true discipleship and Christ's character.*

**Scripture:** Romans 8:7, Galatians 5:22, Ephesians 4:22, Colossians 3:8, James 1:4

**Topics:** "Spiritual Growth", "Christian Discipleship"

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## Description

Milton Haney emphasizes the importance of cultivating patience and avoiding impatience, highlighting the detrimental effects impatience can have on our spiritual growth and relationships. He discusses how impatience is a common struggle among God's saints, often leading to significant losses and missed opportunities. Haney delves into the challenges posed by wealth and poverty in fostering impatience, as well as the conflicts that arise in human relationships. He stresses the significance of demonstrating unmixed patience as a true reflection of discipleship and a powerful testimony to the world.

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## Transcript

Webster defines impatience: as "The quality of being impatient; want of endurance of pain, suffering, opposition, or delay; eagerness for change, or something expected; restlessness; chafing of spirit, fretfulness; passion; as the impatience of a child or of an invalid." Impatient: "as not bearing with composure; intolerant, uneasy; fretful; restless, etc., etc.; the word 'impatience' is often followed by the words: 'at,' 'for,' 'of' and 'under!'"

As we have patience without impatience when sanctified wholly, it would be well for all professors of this grace, frequently to study these definitions; putting emphasis on the words, "endurance, suffering, eagerness for change, restlessness, not bearing with composure, chafing of spirit, fretting and intolerant." With many of God's saints, impatience is their greatest exposure, and who can measure the losses sustained by indulging it? With many, temptations to impatience are greater than all others combined, and they are found yielding to it, more frequently than any other sin. Special exposures to other sins are but occasional; but to this, a daily and constant occurrence. All bodily infirmities are an open gateway to this temptation.

Great possessions make complete patience almost an impossibility. Who ever knew a richman or woman as a specimen of exemplary patience, without miracles of grace, as in the case of Job? There is hardly one rich man in one hundred who dares take the immediate supervision of a body of working men? What rich woman is known, who could keep her household servants, and be their overseer herself? As a rule, with

the fewest exceptions, riches furnish such world-wide grounds for unrest, hunger for change, chafing of spirit and intolerance; that their possessors find it only possible to treat the poor masses decently, by a continued effort!

Poverty does not compare with riches as the generator of pride, impatience, restlessness, and contempt of God; but its lowly and trying compartments are not wanting in elements of trial and conflict, productive of impatience, unrest and despair. Our many relations to each other alone, if there were no tempting devil, produce grounds for trial unbearable, without the grace of God. The best men in the world may be a severe trial to each other. No two human beings have ever been just alike, and in their mental differences, there may be grounds for acute conflict.

If there were no other grounds for temptation to impatience, this writer has often found it difficult to be duly patient with himself! So worldwide are these exposures to this evil among God's saints, that my soul is profoundly moved with the importance of greater attention being given to it. Unmixed patience is in a high sense, the test of true discipleship, with the men of the world. >From the oldest veteran to the youngest child capable of thinking, the slightest manifestation of impatience in a Christian, begets a doubt! Some way, God has ingrained into humanity, great and small; the realization that impatience is not Christlike. An astonishingly young child will often reprove a Christian mother, when impatience in her is visible. Infidels have been made in professed Christian homes, by the thousands, through the exercise of unholy tempers.

Nothing perhaps is so marked and lasting in its Divine impress upon unsaved husbands and children, as memories of the unmixed patience of wife and mother, after she has gone on high! How many hardened men have I seen at the altar of prayer, now heartbroken and crying for mercy, who have testified to this truth? How many proud, rebellious boys and girls, whose wail I have listened to, have testified in their anguish, that they could not get away from mother's patient face! Oh! this practical showing of our Lord, to this needy and lost world; is the Great Question! Very largely, to the whole of them, He is an absent, unseen Saviour, only as they see Him in us.

If we fail to make the revelation, then what about these millions and our relation to them in that day? We have learning, and scientific investigations beyond all precedent. Our ministers come forth from the schools with admirable mental polish and some of them are prodigies of learning.

Our places of worship are incomparably superior to the plain meeting houses of our fathers. Zion has multiplied in numbers tenfold, and as compared with earlier times, the church is an educated body. From the world-ward side our appliances are superior to any previous generation of Christians; but real conviction of sin, genuine cases of repentance, and Holy Ghost conversions, in proportion to our appliances, have never been so rare, in Christian Protestantism!

If Jesus' life had been filled with impatience, fretfulness, worry, chafing of spirit, as is the life of ordinary Christians, He would have robbed His gospel of the power that is in it, vitiated His claim to Messiahship, and made the atonement forever impossible! The gospel can never prevail till its representatives cease to falsify its provisions and promises. The minister who preaches a full salvation, and because his hearers do not yield to his entreaties, turns and rails upon them like a scolding, angry woman, thereby gives a sample of gospel failure, and compels his hearers to see that the gospel does not save him! To these rebels against God, he seems like a consumptive vending a sure cure for consumption, who is forced into a distressing cough, by the effort to sell his remedy!

One of two things must be true: either the preacher's gospel remedy must be a failure, or the preacher has not taken it! Unmixed patience is vital to the Christ mind, as the lungs, or heart, are vital to the life of the body. It is an essential of the new life which comes into the soul when we are born of God! Gal. 5:22-23. Surely, long suffering, gentleness and meekness, must involve unmixed patience, and these are imparted in the new birth, and are characteristics of the new life.

All the fruits of the Spirit, as they come from God, must be unmixed, pure and holy; but they do not come into a soul which is unmixed and holy. Hence, two distinct minds, in the same person, are always developed, by the coming of the new life into any of Adam's sons. These are the spiritual mind, or the mind of Christ; and the mind of the flesh, or carnal mind. The one is now to rule us, and be retained forever; the other is to be "put off," "laid aside," "cleansed away," "crucified," "destroyed." God has nowhere even hinted, that He would be pleased to have His children retain the carnal nature till death, nor promised to consume it by the fires of purgatory; but in both Testaments has required its removal now, and provided for its destruction.

Each grace, or fruit of the Spirit, is the direct opposite of everything contained in the carnal, and all that is of the carnal mind unchangeably antagonizes the fruits of the Spirit. This nature, called the "old man," is not only AT enmity, but "IS enmity against God, is not subject to His law, neither indeed can be." Yet millions of God's professed children insist on carrying it with them till they die! It is to the human race, a fountain of all the evils which have ever cursed it, and in six thousand years has never inspired one pure thought, or desire, yet not one of all its enslaved subjects, who was capable of so doing, has failed to put in efforts for its retention, or allowed its destruction without a battle for its life!

Satan, the author of the carnal mind, is the fountain of all that is vile and the most restless being in the universe; and his chief business has been soul murder, since time began; yet an immense majority of adult manhood, through this corrupt carnal nature, prefer his service and communion, to the service and communion of an infinitely loving God!

We have thus mentioned the great enemy of God, and his depraved and sin-begetting deposit in human breasts; as the source of all the impatience and fretfulness, which have marred our peace, made life bitter, hindered access to God, injured others, and brought a blight on our own souls.

Unmixed patience is the gift of God, and impatience Satan's production. They are each offered to every child in the family. We can have the one, or the other, to control our being. We cannot have both. Each of these experiences will make us to resemble its author. Which likeness do you prefer, and whose image will you bear? Would Christ be pleased to put you where "patience would have her perfect work, that ye may be perfect and entire, wanting nothing?"

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