

Works of the Flesh / Fruit of the Spirit

Part 45 (gentleness 3)

Scripture: Galatians 5:16-26

Scripture Reading: 1 Peter 3:1-7

INTRO:

{H. GENTLENESS}

Oswald Chambers says in his book, ‘Studies in the Sermon on the Mount;

“You are the salt of the earth.” Some teachers today seem to think our Lord said, “You are the sugar of the earth,” meaning the ideal of the Christian is gentleness and winsomeness without any curative discomfort. But our Lord’s illustration of a Christian is salt, one of the most concentrated things we know, something that preserves wholesomeness and prevents decay.

He goes onto say;

It is a disadvantage to be salt. Think of the action of salt on a wound, and you will realize this.

If you get salt into a wound, it hurts—and when God’s children are among those who are “raw” toward God, their presence causes discomfort.

The man who is wrong with God is like an open wound, and when “salt” gets into him, it causes annoyance and distress—he becomes spiteful and bitter. The disciples of Jesus today preserve society from corruption; the “salt” of their presence causes irritation, which leads to their persecution.

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Jesus says in Matthew 5:13 ‘you are the salt of the earth’, and as Oswald Chambers says, it is that which prevents decay and hurts in the raw openings of sin, a presence that will lead to irritation and persecution. But even though we are to be the salt of the earth, that which sometimes stings and hurts, ‘we’ the Christians are to be gentle, we are to be filled with the gentleness of the Holy Spirit.

We learned three words ago that kindness, is doing that which needs to be done, meets a certain need in someone else, doing something that is useful, and doing it with a moral excellent character or demeanor.

And if I were to continue to build on that idea, I would now say that gentleness is how that character and demeanor of kindness is to come across to other people in our world, to the lost and to those in the church.

And just to quickly review, we learned in that first message on gentleness, that gentleness is not the same thing as weakness, but rather as Vine's says;

It must be clearly understood, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was meek because He had the infinite resources of God at His command.

He goes on to say that;

Meekness is the opposite to self-assertiveness and self-interest; it is that *calmness and composure* of spirit that is neither elated or cast down, simply because it is not occupied with self at all.

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He implies that we choose to be gentle, it is a choice we make. Just as with the quote I shared in that first message, and changing the words a little I would say, ‘You can’t truly call yourself ‘gentle’ unless you’re capable of great wrath. If you’re not capable of wrath, you’re not gentle, you are feeble, this is an important distinction we must make, when we are looking at the gentleness of the Christian. And this also holds true for God, we serve a gentle God but one who is capable of great wrath, just as William Vine says.

We then learned in the second message how the world’s gentleness can be a lie, a deception, a marketing tool that sells whatever the world is trying to sell, be it their goodness or their kindness, or even the evils of what humanity has become. And this sales pitch is effective because I believe that every human being is created to be receptive to gentleness, that it is how God has created us. He has created us with this receptor that responds to gentleness, and that the world has exploited this part of man in order to sell the things of the world.

Just as Anne Dufourmantelle says in her book, *Power of Gentleness*, saying;

Gentleness sells. It is set before us in all its forms, everywhere, constantly. It is an economic argument paid to the account of what has nothing to do with it.

...it is not surprising that gentleness is used as an excuse to ~~enable~~ *exalt* objects of consumption, or that we associate it with laundry detergent, sweets, and even business advice.

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But in today's message we are not looking at the gentleness of God or at what the world is trying to sell us, but why we the Christians are to be gentle, why we are to be filled with the fruit of gentleness that comes from the Holy Spirit. And with that we will be looking at the gentleness of the new man in this message.

3. The Gentleness in the New Man

Throughout scripture, we read of how the Christian is to be gentle, Paul tells us in 2 Timothy 2:24 and the first part of 25 by saying;

...a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, ²⁵ in humility correcting those who are in opposition...

In Titus chapter 3 verses 1 and 2, Paul speaks to all people saying;

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

In 1 Timothy chapter 3 verse 3 it is the requirement of Pastors and Deacons to be gentle, not violent or quarrelsome.

And Peter, in speaking us 1 Peter chapter 3 in the verses that were read for us earlier beginning in verse 1 says;

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

2 when they observe your chaste conduct accompanied by fear.

3 Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel—

4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.

And just listen to that last line, ‘the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God’.

And why is it precious in the sight of God... because this is what He wants all of His children to become, not of anything of our own selves or doings, but of what we are to allow the Holy Spirit to produce within us in becoming like Christ. That as Christians, we are to be gentle in our action with others in our home and with those in the world when sharing the gospel, as Peter says, that unbelieving husbands may be won by the conduct of their wives.

This gentleness of the Christian probably has its closest relationship with love in this list, In the church this love may come as teaching and instruction or sometimes as rebuke or exhortation and in the extreme cases even church discipline, a love that points others to the image of Christ, and we do all of this with gentleness.

In the world, it is when we bring the gospel to the lost, pointing them to Jesus and their eternity. That through our gentleness people would see the gentleness of God and find salvation. Fruits of love that are coupled with this fruit of gentleness, and both coming from the Holy Spirit. Now almost all of us already know what it means when scripture says we are to be a gentle person, what it means to be gentle.

Now some people may need a little more time and refinement, but that is what the sanctification process is for, to allow the Holy Spirit to continually conform us to the image of Christ, and to allow His gentleness to work in each one of us as explained in some of the verses I just read.

Because I believe that instead of teaching people how to be gentle, there is greater need in our day to teach people what gentleness is not. Because with the act of gentleness there is a common mistake that Christians often fall into, one that is often made when they believe that they are living out this fruit of gentleness that comes from the Holy Spirit. And that mistake is the thinking that gentleness is the same as tolerance. That you do not bring up sin or deal with sin or you do not expose sin means you are being a gentile Christian.

And I want to show you this error that can creep into Christians, so that we ourselves don't fall into that same trap of believing that tolerance or being tolerant is the same as being gentle. Because by now with the verses I just read we should all know that we are to be gentle people, but we may not all know what that gentleness is to look like in our life and actions.

And it begins with the quote from Oswald Chambers I read in the beginning where he says;

“You are the salt of the earth.” Some teachers today seem to think our Lord said, “You are the sugar of the earth,” meaning the ideal of the Christian is gentleness and winsomeness without any curative discomfort.

He notes this error that can creep into our lives because he also says;

You hear people say that Paul showed his wonderful breadth of mind, his culture and generosity, his gentleness and patience, by becoming all things to all men. He did nothing of the sort; he said, “I am become all things to all men” for one purpose only—“that I may by all means save some.” He did not say, “I became all things to all men that I might show what a wonderful being I am.” There is no thought of himself in the whole matter.

Now the scripture reference that Oswald Chambers is referring to is 1 Corinthians chapter 9, and primarily verses 16 to 23. And you can turn there in your bibles. And I want to read and comment on some of these verses because I believe that much of Christianity has taken these verses out of context as to what Paul was getting at and has mixed up the idea of gentleness with tolerance, a view that is never expressed by Paul.

I believe that many Christians have adopted the view that being gentle means to be tolerant, tolerant of sin, to be tolerant with wayward Christians who are living in sin, and that we are to love them back to the Lord no matter what they are doing.

And not with the love that points them back to God or to the image of Christ in correction or rebuke or discipline, but with that worldly love of tolerance, in showing them that warm fuzzy feeling of comfort and feelings of love and fellowship as the means of winning them back to the Lord.

Because what ends up happening is that you let them live in their sin, comfortably, tolerating whatever sin they may be living in, by show them a worldly love of comfort and not the godly love of correction. This is the slippery slope of gentleness that can cause the Christian to slip into a tolerance of sin by thinking they are being gentle to others. But starting in verse 19 of 1 Corinthians chapter 9, Paul says;

19 ¶ For though I am free from all men, I have made myself a servant to all, that I might win the more;

20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;

21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;

22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

It is these verses that I think people often get messed up, and some of the interpretations that I have heard of these verses is that a Christian can and should join their worldly friends in the bar on Friday nights or after work. Not that he has to drink, but that they are there with them, befriending them on their level. In becoming like them, with them. ‘Becoming all things to all men’ so that perhaps such a one can win others over to Christ by being with them in what they do.

Another interpretation I have heard is that if there is a Christian that is living in open known and obvious sin, that we still need to be with them, fellowship with them in their life of sin they now live and simply try to love them back to the Lord.

In my personal opinion, these views are so wrong.

They are interpretations of gentleness that comes from very carnal Christians, giving them the license to indulge in the activities of the world and being disobedient to what the word commands us to do, and they comfort themselves in the things they do with the misinterpretation of such verses.

Scripture says in 1 Corinthians 6:17;

... "Come out from among them And be separate, says the Lord. Do not touch what is unclean,...

And 2 Thessalonians 3:6 says;

...that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.

And I want to give you what I have come to believe what these words of Paul mean, because a large part of it has to do with the gentleness we are looking at, and the misinterpretation of it. In verse 19 Paul says;

19 ¶ For though I am free from all men, I have made myself a servant to all, that I might win the more;

He begins by affirming that he is free from all men, that as Christians, we have one master, one Lord, one God and even though we may be a servant or slaves to human masters, we are free in Christ by the salvation He brings.

As Paul says in Galatians chapter 3 in verse 28;

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

As I said in the love message, the joy message, and the peace messages, no one can take that salvation away from us no matter what they do to us. We are free, we are free from all men in Christ.

But even though Paul says he is free, he says ‘I have made myself a servant to all’, even though I am free from all men as masters and oppressors, I am to be their servant, put others ahead of myself, esteem others before my own desires, to be that servant of Christ in humility and gentleness, so that as Paul's says ‘that I might win the more’. Let me just quickly ask you, is this a picture of your life? Is this how you view yourself with others in the world? How many times did Paul not call himself, a bondservant of Christ in the letters of the New Testament?

How many times did John and Peter, and Jude and James not call themselves bondservants of Christ, slaves of the Lord. To be a servant of God the Father and His Son Jesus Christ is to be the trademark of the Christian. That there is no room for arrogance or high-mindedness in Christianity, we are servants. We are servants of God and servants of the people.

Listen if you still think you are better than other, or you look down on the lost, you are not a real servant of God. As Vine said;

It must be clearly understood, that the meekness manifested by the Lord and commended to the believer is the fruit of power. *And* Meekness is the opposite to self-assertiveness and self-interest... ..because it is not occupied with self at all.

This is the servanthood that Paul says he became, and it is what we are to become this is the first step in gentleness. Verse 20, and this is where it becomes interesting, Paul says;

20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;

Even though Paul was a Jew, he says I became a Jew, that I might win Jews, and those under the law, as under the law, to win those under the law. It's not that he 'became' a Jew, because he already was a Jew! But that he relates himself to the Jew, as a Jew, when trying to win them to the gospel.

What he is saying is that to win or convert a Jew, you have to witness to them with the understanding of a Jew, to witness to those who are under the law, you have to witness to them as one who knows the law and has come out from under the law.

Not that the gospel has to be catered to each different person's belief or faith or lifestyle, no, the gospel as it is... is for everyone, but to reach the person, on the level that it relates to them, their life, their beliefs, their traditions that can be a whole different task. It has been noted in the past that the best way to reach people with the gospel is reaching out to them by their own people. And I think this is what Paul is implying with this verse.

To reach the Jews with the gospel you have to relate to them the scriptures of the Old Testament that speak of the Messiah, point them to what Moses said, and to what the Old Testament prophets said.

To the people under the law, is showing the Scribes and Pharisees what the Old Testament scriptures actually tells them about Jesus. Bringing them the gospel from a perspective they can relate to and should already know. Not to just blast them with the words repent or else, but with a gentleness from the Holy Spirit who alone knows how to work in their hearts.

A very good example of this would be of former evangelist Zvi Kalisher, and quoting the Israel My Glory Magazine it says that he;

'was a Holocaust survivor who was known for his unswerving faithfulness to the Lord and his bold witness in Jerusalem'

He was a man who was dedicated to witnessing and spreading the gospel within his own people. As a Jew himself, he knew all about Judaism, he knew all about the writings of the Old Testament, and the prophets and with that knowledge he knew what questions to ask and avenues to take when presenting the gospel to his fellow Jews. By knowing and understanding what they believe and where they were coming from he could present the gospel to them in that appropriate manner.

This is what I believe Paul was what implying with this verse, saying something like ‘if I needed to speak to my fellow Jews, I speak to them in terms and language they world understand when presenting the gospel.

But Paul doesn't just stop there, in verse 21 he says;

21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;

He says, ‘to those who are without law, as without law’, now there is some debate about what this verse means, but I believe this is a description of his witnessing to the gentiles, to the general lost people of the world who do not have the laws of God or the Old Testament.

And not that he joined in the practices they did, for he says in the verse ‘not being without law towards God, but under law towards Christ’. He didn’t join in or do anything immoral or unlawful or got down to the level of their practices. But rather when witnessing he did not to begin with Moses and the prophets and the writings of the Old Testament, but rather he would relate to these lost people that they are lost sinners who have sinned against the almighty God and that they need salvation in Jesus Christ as their savior.

We can even see this in our own bible, in the different writing structure of the gospel of Mark as opposed to the gospel of Matthew, Matthew is an account of the gospel written to Jews, with much reference to the Old Testament and the promised Messiah. Mark on the other hand is written in a style that relates more so to the gentile.

Even the introduction in my Nelson study bible says;

Mark writes for a Gentile audience; thus, he explains Palestinian customs in (7:3 and 4; 14:12) and translates Aramaic terms (5:41; 7:34; 14:36). He omits extensive discussion of the abiding value of the Jewish law, as found in Matthew.

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What Paul is telling us is that yes, the gospel is the same form everyone, that Jesus died for everyone, and there is salvation for everyone, but that there may be differences on how to approach the person, as to who they are and where they are coming from and what they already believe.

This is what I believe Paul was getting at. Just as the first half of the next verse says;

22 to the weak I became as weak, that I might win the weak.

Relating to those who are possibly struggling to believe or are on the verge of decision because of another faith or other traditions. It is knowing from what point of view you need to approach someone with the gospel and doing so with gentleness.

To the Jew, it would be the references to the Old Testament and prophets, to the gentile, that he is a lost sinner who has broken Gods moral laws, to the evolutionist, the biblical account and evidence of creation, to those of other false religions, the showing them that Jesus is the only way. And this what I think is what Paul meant with the final half of verse 22:

I have become all things to all men, that I might by all means save some.

I have become all things to all men, as Albert Barnes says;

...I accommodate myself to them in all things, so far as can be done with a good conscience.

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What I believe, is that Paul did not mean that the Christian needs to go to the bar with his worker friends in order to witness to them, to be there on their level, to become like them. No, in my opinion, that's a carnal Christian's interpretation, in order to indulge themselves along with the lawless actions of the people.

He said I have become all things to all men, listen he didn't say 'I have become like these men, to be like them in order to witness to them...' I have become all things to all men, meaning, to the Jews I came with the gospel from a Jewish point of view, to the Gentiles I came with a gentile point of view. All this as Paul says that I might save some, ending with the kind and gentle words of verse 23;

23 Now this I do for the gospel's sake, that I may be partaker of it with you.

He doesn't even say that you may be a partaker of the gospel with me but that 'I may be partaker of it with you', you first because I'm just a servant, showing everyone that the good news of Jesus Christ is for everyone.

You see an examples of this in scripture would be in verses like, Acts 22 in verse 1 through 3, listen to how he speaks to the Jews after he was arrested by the Romans;

"Brethren and fathers, hear my defense before you now."

2 And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said:

3 ¶ "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today."

He called them brethren, meaning Jewish brethren, and fathers, Jewish fathers and teachers, and as verse 2 says ‘when they heard that he spoke to them in the Hebrew language, they kept all the more silent.’ Listen, even just speaking to them in their own language created that extra level of attentiveness in the people. And note how he begins verse 3, ‘I am indeed a Jew’, I'm one of you. ‘Brought up at the feet of Gamaliel’, a prominent teacher in their schools, ‘taught according to the strictness of our father’s law’, and he was zealous toward God.

You see He connected to them on their level, he appealed to them on the things that they could relate to as Jews, he didn't just blast them with harsh words... he already did that in chapter 18 and found that it didn't work, but to the Jews he became a Jew and that in gentleness.

Or in acts chapter 17 in verse 23 when Paul was in Athens and spoke to the Gentiles and regarding their gods he said this;

"for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you:

See this tactic would never have worked on the Jews, because they know all about the one true God, but now here in Athens, preaching among Gentiles, he related to them in their beliefs and brought them the gospel by means they could understand and relate to, the object of their worship by the alter that was inscribed, 'To the unknown God'. The one who you worship with knowing, 'Him I proclaim to you', a completely different tactic of ministry. Nothing of Moses, nothing of the Old Testament prophets, just Jesus and the salvation He brings.

And now again, all of this to show us what... well one would be that we do not need to become 'like' the people we are witnessing to, or that we need to interact with them on their level in the world, because I believe that's not what Paul meant.

But that in gentleness and love, we relate the gospel to them according to who they are, where they come from and what they already believe, and that the gospel is for them just as it is for everyone.

For there is only one person we are to imitate and be like and that is Jesus Christ. And when Paul says I have become all things to all men, that I might by all means save some, it doesn't mean we are to become like these men, or join in doing the things they do, but become all things to them with wisdom and gentleness when presenting the gospel.

If I'm witnessing to a Jew, I may need to think like a Jew, if I'm witnessing to a Mormon I need to be ready to think like a Mormon. If I'm witnessing to a catholic I need to be ready to think like a catholic. If I'm witnessing to an evolutionist, I need to be ready to think like an evolutionist. And if I'm witnessing to a lost person with no beliefs at all... well you get the picture. I need to be ready with their questions and arguments, and discussions because each one of them will come at you with different world views and questions. And not only do you need to know the truths of scripture when presenting the gospel, but in all of it, you need to be like Christ with the gentleness of the Holy Spirit.

Because as pastor Phil noted last week in his Tuesday night study, it is often pride that keeps these people in some of these beliefs, and the only one that can work with pride in a person is the Holy Spirit. That in the process of bringing the gospel to the people we are to be gentle people, gentle Christians, just as Paul said, ‘For though I am free from all men, I have made myself a servant to all’.

I am to be a servant of gentleness, a servant who is filled with the Holy Spirit and His gentleness, so that we might save some. That in the spirit of gentleness we bring the gospel to the world in order to show the world the gentleness of Christ by being like Christ.

It is to be the character that is to be the primary way that we interact with the people in our world. A gentleness that is not a weakness, and not one that is to be confused with tolerance as much of Christianity has portrayed it to mean, as a form of get-along-ism in joining in with the ways of the world, but a genuine gentleness coupled with love in pointing others to God and the gospel. And not only in witnessing as I just illustrated, but also within the church, in our interactions with the other people in the church as well as with everyone else in our life.

A gentleness that comes from that controlled power in kindness, consideration, and friendliness, a steadfastness in the faith as with things like rebuke, exhortation, correction and if need be, discipline.

All these things are to be exercised with gentleness, to bring about the change in a wayward Christian and not to just go along with them in being tolerant of sin.

So that no matter what pain we endure, or oppositions we may receive, or persecution we encounter, in being the salt of the earth, we are to be gentle. Even though our presence may cause irritation, we are to be gentle in our actions, gentle in sharing the gospel, gentle in the church, gentle in our very character in being like Christ. It is as Menno Simon says in his writings about the life of the Christians says that;

Moreover I know it is not the spirit of a Christian to lead in any way deceitfully... Indeed the Christian does not know deceit. It becomes the evangelical teacher to set before himself nothing except these most illustrious precepts of the evangelist - such as faith, charity, patience, life, gentleness, peace, mildness, truth, moderation, and finally to so live that no one is able with justice to thrust against him any taint of baseness, that he may teach not only by word, but also by example, following the teachings of Paul...

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And not just Paul but with all of scripture, as with the list of verses I gave you in the beginning, they all apply to you the Christian. Because we then come to the part where you have to ask yourself, what do others see in me when I am in the world? When I am in the retail stores, in the shops, in the interactions with those on the street? Am I a gentle person? Not only when you share the gospel but also in your everyday life when trials and troubles come in being the salt of the earth? Are you gentle?

Or what if were to look a little closer to home, as in the home, are you a gentle spouse, a gentle parent, a gentle child? What do you become when the world or the church isn't looking, or when your parents aren't watching? or your children aren't around?

Is your private life the same as your public life? Is what the world sees the same as what your church sees? In everything from witnessing to people in public, to home life, to church life, to your personal life... is it the gentleness of the Holy Spirit with you in all things you do? Your actions, your thoughts, your heart and soul?

Do you obey the words of Paul when he says in Philippians 4 verse 5;

Let your gentleness be known to all men.

And again, it's not 'your' gentleness, but the gentleness that the Holy Spirit is to produce in you. Do you do all things in love, pointing others to God, pointing others to eternity, to Christ? Do we exercise kindness, which is doing that what needs to be done, And doing it with a moral excellent character or demeanor and comes out of us with gentleness.

Because what is it that we truly want other people to see when they see us... do we want them to see me... or the image of Christ? Do we want them to see my accomplishments, my good works or so we want them to see the works of the Holy Spirit? I hope that as Christians, we would want people to see Jesus and who He is, and not me and who I am.

That when we share the good news to those who do not know it, do we share it with the gentleness of the Holy Spirit? To allow the Holy Spirit to draw; ...them with gentle cords, with bands of love as Hosea 11:4 says. Drawing people so that they hear the gentleness of the Lord in love?

Or if we are dealing with the correction of wayward Christians, do we expose the sin, and rebuke the sin with gentleness? Or do we simply tolerate it? Just as Paul told Titus in chapter 3 in verses 1 and 2 saying;

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

You see, Jesus never forced Himself with anyone, but in gentleness drew them in by His love, giving them the promise of His joy and comforting them with His peace, being longsuffering by displaying His kindness and goodness through His faithfulness by being a gentle savior.

That's the fruit of the Spirit of gentleness, not weakness, and definitely not tolerance in just accepting everything and calling it love, but that fruit of power, that moves, draws, corrects, rebukes, meets the needs of others in what is good in the eyes of God and doing all of it with gentleness.

And so as we conclude this fruit of gentleness, we have learned that gentleness is not weakness, but that fruit of power with control, and with that aspect we learned from scripture that God is gentle. He is gentle with man as long as man lives on this side of His longsuffering.

Because I believe we have been created to be receptive to gentleness, as proverbs 25:15 says;

By long forbearance a ruler is persuaded, And a gentle tongue breaks a bone.

I believe that people are created to be receptive to gentleness, God always begins with gentleness when He speaks to man, and the sad part is that the world knows this and has exploited this as we saw in that second message. That anything and everything is being sold under the guise of gentleness. As Anne Dufourmantelle says, it is associated with laundry detergent, sweets and business advice, but also used to sell exhortation, perversion and violence.

But even through the world has taken advantage of this aspect of man, we as Christians are to be gentle people, in the church, in the home, in the community and in the world. We are to portray that gentleness of the Holy Spirit in all things in order to share the gospel that we might save some.

And not a tolerance or passiveness to sin, but be that kind gentle light of Christ, in being the salt of the earth, one that may sting and hurt once in a while, and may bring persecution, but that we are to be gentle people for God in all that we do in order to glorify Him.