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**The Believer's Gentleness**  
**Philippians 4:5**  
**Steve Hereford, Pastor-Teacher**  
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**00:00**

Well, let me invite you to take your Bible this morning and turn to Philippians chapter 4. Last week when we were together, we were looking at verse 4 and we saw the believers' joy. And this morning we're going to look at verse 5, and we're going to see the believers' gentleness. But so that we have the context in mind, I'm going to begin reading back at verse 1. It says,

**00:30**

Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord my beloved. I urge Iodia and I urge Syntyche to live in harmony in the Lord. Indeed true companion I ask you also to help these women who have shared my struggle in the cause of the gospel together with Clement also and the rest of my fellow workers whose names are in the book of life. Rejoice in the Lord always. Again I will say rejoice.

**00:59**

Let your gentle spirit be known to all men. The Lord is near.

**01:07**

You know, division in the church is never a good thing. In fact, Proverbs 6 16 says that it's something that God hates. In fact, it is an abomination to Him. And because we are all sinners and we still have this fallen flesh, this unfortunately occurs. And that is why we must walk in the power of the Spirit of God.

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That's not something that should happen once, but it's something that should happen all the time. Paul describes it in Galatians 5 16 as walking when he says, walk by the Spirit and you will not carry out the desires of the flesh. He describes it as walking. And what is walking? It's one step at a time. It's moment by moment. And since he tells us to walk by the Spirit, and since he tells us like in Ephesians 5 18,

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to be filled with the Spirit, this is something that we have to do all the time. As we yield to the Spirit of God, He fills us, He controls us. And probably one of the best ways to describe what it means to be filled with the Spirit is just the parallel passage as found in Colossians chapter 3. The parallel passage says this in Colossians 3.16, Let the word of Christ richly dwell within you, teaching and admonishing one another in psalms and hymns and spiritual songs,

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singing and making melody in your heart to the Lord. Now how do we know that that's a parallel passage? Well we know because after he says that you hear the results that occur after the word is controlling you. Those same results are the same as Ephesians 5 19 through into chapter 6 because he says the same thing. And so we need to be filled with the Spirit and how you know you're filled with the Spirit is when you're controlled.

03:04

by the Word of God. And so you can see how important it is that we let the Word of God get into us as we're memorizing it, as we're meditating on it, as we're reading it, as we're studying it, as we're listening to messages about the Word, as we're listening to the Word or we're reading the Word, all of these different avenues, all of these different ways that we're putting the Word of God into our hearts. And we have to do that. And the reason why that we have to do that is because we have this flesh.

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**This flesh does not want to surrender to God. This flesh does not want to surrender to the Spirit. This flesh does not want to obey Christ. And the only way that you're going to put to death the members, which are on the earth, as Colossians 3 continues to say, is that you have to be controlled by the Word of God and controlled by His Spirit, who is the author of the Word of God. And when you're controlled by the Spirit of God, it produces, or He produces, fruit.**

**04:03**

**And what is that fruit? Well, you know Galatians 5, 22, and 23. It says the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. All of these things. You know it's very interesting. It doesn't say, but the fruits, plural, even though we're seeing plural. No, it's actually one fruit. This is one of those fruits that you bite in and you get all these multiple flavors.**

**04:33**

**Could you imagine? Could you imagine what the tree of life tasted like, that Adam and Eve had access to? You know, in the very end, the tree of life will be back in the pictures in Revelation 22. And so it's coming back. And it will be the healing of the nations, as the Scripture says. But all of this is what's produced. It's not, you know, oh, I need more joy in my life, but I have plenty of love, or I need a lot of peace, but I sure could use some patience. No, you get it all.**

**05:02**

**When you're filled with the Spirit, you get all of this, all at one time. And so as we look at this, we're going to see how important it is that we let the Spirit of God work in us so that He manifests these kinds of behaviors that we're looking at here in Philippians chapter 4. And by the way, at the end of Galatians 5 it says that against such things there is no law. What Paul means right there is that you don't want to restrain the Spirit of God. You don't want to restrain the fruit of the Spirit.**

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But he has already been talking about the works of the flesh prior to saying, talking about the fruit of the Spirit, and he says that you want to restrain. And we have laws that are part of that restraint, right, that our society is governed upon. We want to restrain evil, even though it looks like in our world today not much is being restrained, but believe me, it is. And we'll know the difference when the Holy Spirit is removed from this world of what the restraint looked like. But right now he is restraining according to

**06:01**

Thessalonians chapter 2. But you don't want to restrain the Spirit. You do want to restrain the flesh. In fact, Ephesians 4:30 tells us that the Holy Spirit is grieved when we fail to put on the new self. If we're involved in things like lying, unrighteous anger, stealing, or we have a corrupt mouth, corrupt communication comes out of our mouth, I don't think any Christian should have

**06:32**

And when we're doing that, what we're doing is grieving the Spirit of God, because the Spirit of God doesn't want us to talk like that. He doesn't want us to live like that. He doesn't want us to live like we used to live. He wants us to live under the new self, the new man. So according to Ephesians 4:22, we have to put off, or we have to lay aside the flesh. And as Paul is writing here in Philippians 4, he's calling for

**07:00**

certain behaviors among God's people. Notice in verse 4, he wants them to rejoice in the Lord. Verse 5, he wants them to let their gentle spirit be known to all men. Verse 6, he wants them to be anxious for nothing but in everything by prayer. Verse 8, he tells them to dwell or think on things that are true and honorable and right and pure and lovely and commendable, things that are excellent, things that are worthy of praise.

**07:30**

Why is that? Well, because this is honorable to God. And this also contributes to our witness of the gospel. If you're not living in the Spirit or

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walking in the Spirit and you're giving into the flesh, that's no attraction to the gospel. That's no attraction to draw people to Christ. I mean, I remember numerous times as I worked in various places and I would have people at times say something about my life and it was a commendable thing because I wasn't living what they were doing.

**07:59**

I didn't sound like them, though I worked among them. I didn't do the things that they were doing, even though, again, I worked among them. I tried to share Christ with them. I tried to live Christ in front of them. And you know what? When you do that, people notice. And even when you get to the point in your life that you're willing to confront sin as it happens around you, people notice that, too. And the Bible even says in 2 Timothy 3, 12,

**08:26**

that all who live godly in Christ Jesus will suffer persecution. Don't look at persecution as something negative in your life, look at it as something positive. That tells you something's going on that's right, if you're being persecuted for Christ. You're living loud enough in front of people that don't want to hear about Christ, so they persecute you because they can't get to Christ, so they persecute you because you represent Christ.

**08:53**

But our witness is what is so important. And what we say, how we live, it will either give credit to the gospel or it will discredit the gospel. And we don't want to discredit it. And no one wants to be part of a church that does nothing but fight with each other, right? And say that they're worshiping God. I mean, the world sees that that is hypocrisy. We see it, and sure enough, the world sees it too.

**09:21**

You know, when I was thinking about that, I was thinking about something Jesus said in Matthew 5. And he said in verse 23, he said, if you are presenting your offering at the altar, and there remember that your brother has something against you, he says, leave your offering there before the altar and go first be reconciled to your brother and then come and present

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your offering. So in other words, you're sitting here this morning and you know that you have something against somebody, he says, stop what you're doing and go reconcile and then come back and worship.

**09:50**

Because being short of that, again, is hypocrisy. It's just the flesh. And God doesn't want us to live that way. So the church must exhibit these kinds of attitudes, not exhibiting the flesh. This should be at the very heart of how we treat one another. And our text this morning is no different. Last time we looked at rejoicing in the Lord and saw how Paul says that twice in verse four.

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But again, notice verse 5, and this is where we're going to hang out for a little while today. He says, Let your gentle spirit be known to all men. The Lord is near. Now, in order for us to do what he's just said there in verse 5, you have to do what he said in verse 4. You have to be rejoicing in the Lord.

**10:46**

why is that? Well, because everyone, all believers, are to rejoice in the Lord. Now I want to show you something. Last week we looked at that term rejoice. We saw that Paul was commanding them to have joy in the midst of their circumstances, whether they were good or bad.

**11:04**

They were to be joyful in the Lord, period, not joyful in all these other things going on. Many times people base their joy on circumstances, and He doesn't want us to base our joy on circumstances. He wants us to base our joy on the Lord. And if you want a circumstance to equate it with, then go to the cross. Go to the empty tomb. Go to that place when He drew you to Himself and saved you. But you don't want to go to the circumstances.

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But here's something that I didn't point out last week that I want to point out now, and it's in this term, rejoice. You don't see it in English. I don't see it in English. The only way that we're going to know what it's saying is you have to go to the Greek, because the New Testament was written in Koine Greek. It wasn't written in English. And the Greek word that he's using here, this verb, rejoice, is in the plural. Hmm, that's interesting. It's in the plural.

12:04

So what he is doing by using the plural, he's backing up. Now, where do you go when you back up? Anybody listed in verses two and three? Well, look at verse two. You have Eodia, you have Syntyche. Verse three, you have true companion. Verse three, also have Clement. And then you have my fellow workers.

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So when he says, rejoice in the Lord, he's backing up and including all of those people too. Now that's very important because we're going to see in just a moment that there was something going on where two people couldn't rejoice and they certainly couldn't let their gentle spirit be known to all men because at that moment they didn't have a gentle spirit. At that moment they weren't rejoicing. But Paul wanted them, if you back up to verse 1, he wanted them to stand firm in the Lord.

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he wanted them to stand firm because they were all beloved. All of them had their names, according to verse 3, in the book of life. You know, if you're a Christian here this morning, your names are in the book of life. And they weren't added when you got saved, they were added before the foundation of the world. God wrote your name in the book of life before you were even born. What do you think about that? That ought to be something to cause you to rejoice.

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He had you in his mind even when he was on the cross suffering for your sin and my sin Before you even were here. And so that's why you've heard

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me say many times when we look back at the cross Everything that Jesus did on the cross was our future Think about it. He died for our sin, but we weren't born yet. We weren't here yet But he died for all of our sin past present

**13:58**

guess what? Future. And just because he died for your future sin, that doesn't give you or an I a license to sin, right? But it does tell us that he has forgiven us of all our sin, even before you commit it. That right there should be enough deterrent to run from it, to flee from youthful lust, as Paul told Timothy. But as I said, there is a problem, and the problem existed in verse 2.

**14:27**

And it was between two women, Eodia and Syntyche. Now we don't know what the problem was, other than is that they were not living in harmony in the Lord. And so that was a problem. And that also created problems, because if you're not living in harmony, then you're not going to rejoice in the Lord. You're not going to be gentle and let that gentleness be known to all men, because you have nothing to show anybody, because you're grieved.

**14:56**

or you're in the flesh.

**15:00**

And you certainly aren't going to pray. When you're caught up in division, schisms, arguments, contention, anger, the last thing you end up doing is praying. And if you do pray, it's in the flesh. Because it's more like, Lord, would you please get their attention? Lord, would you please help them? When the prayer needs to kind of be turned inward, Lord, would you help me? Would you help me not to be contentious?

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Would you help me to be the peacemaker? You know, somebody has to be a peacemaker. That's true in marriage. That's true in all relationships. You know, you could carry this on all throughout the night, and you can find yourself doing other things Scripture says not to do. It says, like, don't let the sun go down on your anger. What's that mean? Resolve it before you go to bed? Resolve it before you lay down at night? Before you retire the night?

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you know, deal with it. You don't want to go to bed with all of that going on. So there was a problem right here. Again, they were not living in harmony in the Lord, so they weren't able to rejoice, they weren't able to be gentle, they weren't walking in the Spirit, they were walking in the flesh, and Paul says that they needed to stand firm. Paul says they needed some help. They needed people to come alongside and help them.

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They needed to live in harmony. They needed to have the same mind. They needed to maintain the same love. They needed to be united in spirit. They needed to be intent on one purpose. I'm getting that from chapter 2, by the way. And verse 2, verse 3, essentially tells us that they were being selfish. You know, when you're arguing with one another and it's just creating contention and there's no resolve to that, you're both really being selfish at that point. You're not thinking about each other. You're not thinking about the whole body of Christ as a whole.

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bigger picture, not thinking about the gospel, all you're thinking about is you have the right to not be treated like that. And we are big people on rights. I mean we live in a country that has a lot of protection for us, even still for the church. I don't know if anybody ever went out and saw that movie I was recommending called The Essential Church. It's not playing in any theaters anymore but is available on DVD and it's also available on Salem Now which is on the internet.

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For a very nominal fee, you can watch that. But in that movie, it was focusing on three pastors. Two of them were in Canada, and one of them was in California. Two of those pastors went to prison. They locked them up in jail because they allowed their church to meet during COVID. And they had a strict COVID lockdown. They couldn't meet. They had to have their distance. They had to wear their masks. They had to do all these different things.

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and they were trying to shut the churches down during that time and it even occurred here. There were a lot of churches that shut down completely. You know that there are churches that still haven't met back together yet?

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And we've been out of this for some time now, even though I'm hearing they're trying to bring it back. And you know why they're really trying to bring it back? This is the only political thing I'll say today. We have a coming election. And by the way, if I could recommend a movie, I started watching it yesterday. It's called 2000 Mules. I won't say any more about it, but go check it out. And it's really, really good movie. But it's a true story. It's truth of what happened in our last elections. But here.

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They had lacked humility. Humility is what we need in order to be able to interact with each other. Because when you're humble, you're going to be willing to put a person above yourself. You're not going to put yourself above another person. You're going to humble yourself and meet each other's needs. It's like what I was praying earlier, and it comes from Hebrews chapter 10.

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where the writer of Hebrews is telling the people not to forsake the assembly. And right before he says that, he says we need to consider one another. We need to stimulate one another. To what? To love and good deeds. That's what we should do when we come together. We should

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stimulate one another. We should be all like little battery chargers and we're just charging each other up, you know?

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It's just like now they have a little device, in fact me and Nathan can do this, we can set our phones on top of each other because we have the same phone and I can actually steal his charge off his battery. I can let his phone charge my phone. It'll drain his phone but it'll charge my phone. That doesn't sound too good, does it?

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But that's not the idea I'm talking about. I'm not talking about that we charge one another up to where it drains us. No, we both get it from each other. And listen, if we're all serving each other, everyone's gonna get the charge, right? Everyone is gonna be built up. Everyone is gonna be encouraged. And therefore, everyone can rejoice, all of us, because at that moment we're in harmony.

**20:04**

with each other and we're standing firm because we are in harmony with each other and we're standing firm because we are rejoicing in the Lord.

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Look at what he says in verse 3 about these two women. These two women had previously shared in Paul's struggle in the cause of the gospel. Listen, the more literal rendering in Greek says it this way, they fought side by side with him.

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They fought side by side with him. They were out there putting the gospel out too, and they were serving the church and serving the community. They had been in the same conflict that Paul had been in, in their battle for the gospel, but now they were out of harmony with each other. Someone said

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this, to live above with the saints we love, oh that will be glory, but to live below with the saints we know, well

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That's another story. I read that and I said, you know, that's really a lot of truth to it. Because it's another story because, listen, no one likes conflict. Who wants to go to a church that is fighting all the time? I don't. And when we're not in harmony, then division is present. Paul even warned the church at Corinth in

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be no divisions among you, but that you be made complete in the same mind and in the same judgment." We are to be of one mind, one heart, one judgment. We're to be unified in that way. In fact, he says that in Ephesians chapter 4. Listen to what he says. First, he says that we are to walk in all humility, verse 2, gentleness, with patience, showing tolerance for one another in love.

**22:00**

We're to be diligent to preserve the unity of the Spirit in the bond of peace. Why? Because there's one body, one Spirit, is just as you were called in. One hope of your calling, one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. One. We're to be one. And if you have some people in the fellowship going in this direction and some going in that direction, some going, we're not going to be one.

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We all need to be on the same page, if you will. And that's only going to happen as we humble ourselves, as we stand firm in the Lord, as we're living in harmony and we're rejoicing in the Lord, and as we're also showing gentleness. So everyone is to rejoice, not be in conflict. He advances that even further as we look at our text now in verse 5.

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And he tells us in verse 5 that, and we're taking verse 4 with us, joy actually produces gentleness. Have you noticed that? Have you noticed when you're joyful how gentle that you are? Because your mind's on the right things. Your mind is on the Lord. And you take on His Spirit. Jesus was gentle, wasn't He? He did confront the Pharisees. He confronted the religious leaders.

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because he confronted them in their error, and they needed to be confronted in their error, and there are a lot of people today that need to be confronted in their error. Otherwise, they're gonna die in their sin, and we don't want anybody dying in their sin, right? We wanna warn them, we wanna call them to repent, we wanna call them to come to Jesus, right?

**23:48**

But he does tell us here, if you're carrying, like I said, verse four into verse five, when you are rejoicing in the Lord, it's going to produce gentleness.

**24:01**

Now joy has of itself a tendency, as I said, to make us mild, to make us gentle. When you're joyful, gentleness is inevitable. They both work together. They both come from the Holy Spirit. Again, I remind you of Galatians 5 22. It says the fruit of the Spirit is joy, and it also says it's gentleness. Those two are mentioned. So it comes from the Spirit of God. But let's notice the term that

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Paul uses there in verse 5 for gentle. It's been translated in various ways. In fact, William Tyndall's 1525 translation says it this way, Let your softness be known to all men. If you have a King James Bible, yours says let your moderation be known. If you have an ESV, Dwayne's not here, the ESV says let your reasonableness be known.

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If you have an LSB, the Legacy Standard Bible, which is also the Numerical Standard Bible, it says to be considerate. But the best understanding of this term is really how it's translated in the New International Version. And it's the word gentleness. Let your gentleness be known to all men. But that's only one side of the Greek concept.

**25:29**

of the word is yielding. It's not insisting on your legal rights, but you're yielding those rights. Or as another commentator says, it's waving apart and thereby rectifying the injustices of justice.

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know what that means. Sometimes you have to do this in your marriage. It's like I heard one pastor say, you know, again somebody's gonna be the peacemaker and he says sometimes, you know, I would just be that peacemaker. He's not patting himself on the head but he's just saying somebody's got to do it and he says, you know, I'll do that even though I know I'm right. I know I'm right. Everybody knows I'm right. Except for my wife, she didn't think I'm right.

**26:19**

And so, he'll just be the peacemaker. Listen, the archetype of this grace is God, right?

**26:29**

He doesn't press the strictness of His law against us as we deserve. Now think with me for just a moment. Psalm 130 verse 3 says this, If you, Lord, should mark iniquities, O Lord, who could stand? But there is forgiveness with you that you may be feared. If God marked every one of your iniquities, you wouldn't be able to stand up at all. Instead, He's forgiven you of every one of them.

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I mean, we know what David went through when he sinned with Bathsheba and sinned against Shariah by having him murdered, and God said He was going to take the baby that was born to him in Bathsheba, and he pleaded with God that the baby would live. He was fasting night and day, and then when the baby died, he got up, washed himself, got something to eat. In fact, his servants couldn't understand how he could get up and go back to resuming his duties and things like that. And he said, listen, while the child was still alive...

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Perhaps God would allow him to still live.

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But now that God has taken him, he can't come to me, but I can go to him. And he wasn't talking about the grave, because there's no hope in a grave. There's hope in heaven, right? There's hope in your relationship with God. There's hope for that day that when you meet death's door, you're in heaven immediately. You know, it says to be absent from the body is to be present with the Lord. It's going to be immediate. The very moment you breathe your last breath, you're immediately in the presence of God.

**28:02**

There's no purgatory to go to. There's no place for somebody to pray for you to go to like the Mormons want to do. No. The Bible says to be absent from the body is to be present with the Lord, and immediately you go into His presence. And the same is true if you don't know the Lord. Immediately you go to hell. And both places are permanent.

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We know that from...

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it's Luke 16 or 14, I can't remember right off hand, but with the rich man and the beggar whose also name was Lazarus, both died, one went to Abraham's bosom, the other one went to Hades, the tormented in that flame. And in that conversation that the rich man had with Abraham, Abraham pointed out that there is a chasm between us that no one can cross over, it's permanent.

**28:55**

And he said, well, send someone to go and warn my brothers. He says, no, they have Moses and the prophets. And if they won't hear Moses and the prophets, they won't hear anyone that comes back from the dead. So beloved, that's what God's left us to do. We have to preach to the spiritually dead and warn them about that horrible judgment to come and to call them to flee from the wrath to come and come to Christ.

**29:25**

That should be your aim every day. But when you look at this term, it's yielding. It's not insisting on your legal rights. It's being lenient, if you will. And as I said, the Lord, if He would mark our iniquities, none of us could stand. It's the forgiveness that allows us to stand. And you know, we see this in other places in scripture. One of the places that I thought of was in John 8.11.

**29:52**

where Jesus doesn't condemn the woman caught in adultery, but He tells her from now on, sin no more. The strictness of the law condemned her to death. They were right in what they said when they brought that woman to Jesus and said the law says she is to be put to death. That is Leviticus 20 and verse 10. But Jesus waived that right and He displayed gentleness to her.

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First thing he did is he stooped down, he started writing in the sand. Some people believe that he was writing their names of all the people that were standing there. And then when he stood up he said, he who is without sin



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cast the first stone. Nobody could cast a stone because everyone was sinner, right? And so they all left one by one until there was no one there but him and this woman. And he asked her, said, woman, where are your accusers? There are none.

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And he said, neither do I condemn you. From now on, go and sin no more, lest something worse fall upon you. I mean, that's the grace of God, is it not? Isn't that what Jesus did at our salvation? Go and sin no more? I've forgiven you of all your sin.

**31:13**

Jesus uses that same word to describe Himself in Matthew 11, 29 when He says, I am gentle and lowly in heart. And here in the context of Philippians, the gentleness of Christ here is in view.

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The one who did not grasp his own rights.

**31:36**

In fact, in chapter 2 we see him waving his rights. Go to chapter 2 with Philippians and look at verse 5.

**31:47**

Paul says, have this attitude in yourselves, which was also in Christ Jesus, who although he existed in the form of God, did not regard equality with God, a thing to be grasped, a thing to hold onto. But he emptied himself, taking the form of a slave and being made in the likeness of men, being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross. And for this reason also, God highly exalted him.

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bestowed on him the name which is above every name so that at the name of Jesus every knee will bow of those who are in heaven and on earth and under the earth and that every tongue will confess that Jesus Christ is Lord to the glory of God the Father. So then my beloved just as you have always obeyed not as in my presence only but now much more in my absence work out your salvation with fear and trembling for it is God who is at work in you both to will and to work for his good pleasure.

### **32:43**

Do all things without grumbling and disputing. In other words, do the same thing Jesus did. Empty yourself. Humble yourself to the point of death and God will exalt you. Work out your salvation with fear and trembling. Stop grumbling, stop disputing, but be blameless and innocent and children of God above reproach.

### **33:12**

That's how he wanted him to respond. Peter does the same thing as he uses Christ as an example when he says in 1 Peter 2.21 and following, he says, For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in his steps, who committed no sin, nor was any deceit found in his mouth. And while being reviled, he did not revile in return, and while suffering, he uttered no threats.

### **33:40**

but kept entrusting himself to him who judges righteously. And he himself bore our sins in his body on the cross so that we might die to sin and live to righteousness, for by his wounds you were healed." How did Jesus respond when he was suffering? How did he leave this example? What is this example? Well, he committed no sin, there was no deceit found in his mouth.

### **34:06**

When he was reviled, he didn't revile in return. When he was suffering, he didn't utter any threats, but he kept entrusting himself to him who judges righteously. We are to live in the same way. We're to live in harmony in the

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Lord. We are to rejoice. We are to be gentle. And this, like rejoicing, is an imperative. This is a command that Paul is telling us. And listen, when it's present in the church, it will

**34:33**

prevent and moderate the kind of rift that occurred between Iodia and Syntyche. Listen, this is what we're to be known for. We are to let our gentle spirit be known to all men. Pastors are to do it according to 1st Timothy 3.3. Slaves are to do it according to 1st Peter 2.18. This is the kind of wisdom that James says comes from above in James 3.17.

**35:02**

So it's definitely something everyone should know about us.

**35:08**

Let your gentle spirit be known." Well, what does he mean by known? Well, that's the Greek word gnosko, and it speaks of knowledge that goes beyond the merely factual. It's speaking of them experiencing our gentleness in a very personal way. They see it in action in our life.

**35:37**

They see us not clinging to our rights like non-Christians do. Now, there is a time and a place for everything. I mean, if you look in Acts 16, when Paul was in Philippi and they were thrown into the jail, and after they were beaten and so forth, they wanted to let them go secretly. And Paul said, wait a minute, that's not going to happen. We're Romans, and you beat us unjustly. You can't beat a Roman without a trial.

**36:07**

that's why they were scared to death and they met with them personally and begged them to leave because they knew that they were gonna get in big trouble for what they did. And the only reason why Paul spoke up at that moment is because they were there for the gospel. They were there because as they're preaching the gospel and this woman has this unclean

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spirit and had been proclaiming that these are the servants of the Most High God for several days, Paul was annoyed by that.

**36:35**

Because he didn't need a demon possessed woman to run around saying that. He didn't want that confusion.

**36:42**

And so this brought all of this about in their life. And Paul said, we're not going to leave quietly. If you want us to leave, you need to come and take us out, because we're Romans. And so he stood for his right at that moment. But again, the reason why he did it, because it was an opportunity for the gospel. Sometimes we hold onto our rights, and it has nothing to do with the gospel. We just are prideful enough to hold on to them.

**37:08**

and say, listen, you shouldn't treat me that way because I am, and we don't even say Christian, we say I am an American, right? We appeal to our American citizenship. Listen, we do have rights. We have a lot of them. That's one of the things that makes us a great country, is that we have protections and rights that other countries don't even have. And we're the envy of the other nations.

**37:32**

But here, when you're showing a gentle spirit, when you're being gentle, sometimes you waive those rights. And you want to let people see that. You want to let them experience that about you.

**37:47**

One version says it this way, let everyone see your gentleness. The idea is to let it be known by deeds, by acts, by action. When we're filled with the Spirit, this will result in this kind of fruit. When Jesus told His disciples in John 13, 35, He said, here's how all men are going to know that you are My disciples, if you have love for one another.

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### **38:15**

If you have this love for one another and you're not bickering with each other and you're not fighting with each other, people are going to know you belong to me. And that's true for all of us today. So we need to rejoice in the Lord and we need to let that gentle spirit be known to everyone. Now, Paul concludes in verse five by saying, the Lord is near. The Lord is near. So the Lord's presence.

### **38:43**

becomes our motivation. And the idea of near means near in space or time, and the context seems to suggest near in space, meaning he's right there with you. God's with us. Hebrews 13, 5, he says, He'll never desert you, and He will never forsake you. Paul even had the same idea when he told Timothy to preach the word. He says, I'm charging you before the presence of God and Christ Jesus. Preach the word. I'm appealing to the very presence of God.

### **39:13**

whose presence we're always in. You're never out of the presence of God, right?

### **39:20**

Now some believe that this is referring to the Second Coming, but I don't have a problem with that either because either one of them provide motivation for you to live a certain life. We want to manifest this gracious spirit because of the Lord's nearness and because of His soon return. Kent Hughes says it this way, Jesus Christ is closer than our breath. He is returning soon. Think of it and rejoice. Think of it and be gentle.

### **39:46**

The Lord is near. The Lord is right there. So we can rejoice, we can let our gentleness be evident to everyone because the Lord's gentle with us and the Lord is right there in our life. Again, we're never out of His presence.

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You know, if you run around saying, oh, I'm alone, I'm alone, I'm alone, and you're never alone as a Christian, you're always in the presence of God. He's with you. He's given you His Holy Spirit who is in you.

**40:15**

You're never alone. We ought to be singing, no, never alone. You know, that's what we ought to be singing. Not, oh, I'm alone. Poor, pitiful me. You're never alone. You're a child of God. And you're in the presence of God all the time. Think like that. And think of the fact that Jesus Christ is returning. In fact, you know, we live in a day and age where we see His return even more sooner.

**40:44**

when you watch and see what's going on in our world right now. You know Romans chapter 1 is being played right before our eyes. You know when God abandons a nation? When it becomes a nation that is bent on a sexual revolution. And what's going on in America right now? A sexual revolution. Even in the church. It's a mess. So are you standing firm in the Lord? Are you living in harmony with one another by...

**41:12**

being of the same mind, are you rejoicing in the Lord and letting your gentle Spirit be known to everyone, even when your rights have been violated? We can only live this way by being in Christ. And since we have become new creatures in Christ, we now have the capacity to live this way. Right? So the only thing that stops you from living this way is not knowing Christ.

**41:42**

So my question to you this morning is, do you know Christ? Has He saved you? And if so, then you can do what Paul's saying right here. And if not, then you need to repent and come to Him right now. You're not promised tomorrow. You're not promised the next five minutes. You need to come to Him right now while you still have the breath. Right? Jesus said in Mark 1-15, the time is fulfilled, and the kingdom of God is at hand. Repent.

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**42:11**

and believe in the gospel. Sounded like my mic just came on.

**42:18**

So, well, with all that in mind, let's close in prayer. Thank you, Lord Jesus, for this time we've had together today. We give you thanks, we give you praise for all that you have done, and we worship you this morning. Thank you so much for what we've learned today in your word. Help us to leave here as rejoicing people, as people that are gentle. And Lord, help the world to take notice of that, that all of our praise, all of our life,

**42:47**

is to the Lord. And we pray all this in Jesus' name. And all God's people said, Amen.