

THE BIBLE CONCEPT OF GENTLENESS

PROVERBS 19:22

INTRODUCTION:

1. The Bible tells us exactly how to be liked. (Prov. 19.22)
2. Jesus describes Himself as being “*gentle and lowly in spirit.*” Therefore, we ought to be “gentle” as well. (Matt. 11.28-30)

I. GENTLENESS IN HOW WE LIVE

- A. **GALATIANS 5:22,23:** Gentleness is part of the fruit.
- B. The context begins in Galatians 5:13ff
 1. **VERSES 13-15:** We serve one another through love.
 2. **VERSES 16-18:** Do not walk according to the flesh.
 3. **VERSES 19-21:** The works of the flesh identified.
 4. **VERSES 22-25:** The Spirit is manifested by gentleness.

II. GENTLENESS IN HOW WE CORRECT

- A. **GALATIANS 6:1:** “*restore...in a spirit of gentleness...*”
- B. **GALATIANS 6:1:** “*considering yourself*” Gentleness comes by considering myself. (vs. 2,3)

III. GENTLENESS IN HOW WE ARE UNIFIED

- A. **EPHESIANS 4:1:** I am to walk worthy of the calling.
- B. **EPHESIANS 4:2-6:** The basis of unity.
 1. **VERSES 4-6:** The doctrine foundation of unity.
 2. **VERSES 2,3:** The disposition needed for unity.

IV. GENTLENESS IN HOW WE DRESS

- A. **COLOSSIANS 3:12:** The things we must put on.
- B. **COLOSSIANS 3:13:** The result of putting on these things.
- C. Paul provides an example. (1 Thess. 2.7)

V. GENTLENESS IN HOW WE TAKE A STAND

- A. **VERSE 24:** “*A servant of the Lord must...be gentle to all*”
- B. It was an environment where correction was needed, but it had to be with gentleness. (2 Tim. 2.16,25; cf. Rom. 2.4)

CONCLUSION: God was gentle to us, and so we must be gentle.

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

October 26, 2025

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM

SUNDAY MORNING WORSHIP: 9:50 AM

SUNDAY EVENING WORSHIP: 6:00 PM

WEDNESDAY EVENING BIBLE CLASS 7:30 PM

Walking in the Light

The apostle John wrote in **1 JOHN 1:7**: “*If we walk in the light as He is in the light, we have fellowship with one another and blood of Jesus Christ His Son cleanses us from all sin.*” Is John teaching that we can sin while walking in the light? If we do sin while walking in the light, does the blood of Jesus continue to wash us from sin?

According to this text, it is impossible to sin while walking in the light. Later in this same epistle, John wrote that the faithful Christian “*does not sin*” and “*cannot sin*” (1 John 3.9). The Bible does not teach the impossibility of apostasy. However, it does teach that while you are living your life as a faithful Christians (walking in the light), you cannot sin (Gal. 5.19). At the same time, the one who walks in darkness cannot be pleasing to God (Rom. 8.7,8). You are either walking in the light or you are walking in darkness. You cannot do both. The faithful Christian who transgresses God’s law is no longer walking in the light.

The Bible does not teach that we can sin while walking in the light. It teaches that when we who are Christians sin, we can return to the light and have our fellowship with God restored and our sins forgiven (2 Cor. 7.10,11).
CLP

THE PRAYER OF FAITH

MATTHEW 15:28

INTRODUCTION:

1. A woman of great faith believed that *“all things work together for good to those who love God”* (Rom.8.28).
2. A woman in the days of Jesus was praised for having great faith (Matthew 15.28). What can be said of your faith?

I. THE CONTEXT

- A. The background of our passage.
 1. **Matthew 15.21:** *“Then Jesus went out from there and departed...”* Why did Jesus leave so emphatically?
 2. The scribes and Pharisees confronted Jesus, because His disciples did not keep their traditions. (Matt. 15.1,3,6)
 3. **Matthew 15.12-14:** *“Do You know that the Pharisees were offended when they heard this saying?”*
- B. The foreground of our passage.
 1. **Matthew 15.22:** The woman was very troubled.
 2. **Matthew 15.22,23:** The disciples made a request.
 3. **Matthew 15.25-27:** Jesus has a conversation.
 4. **Matthew 15.28:** Jesus performs a miracle.

II. THE APPLICATION

- A. Take your problems to God.
 1. This woman came to Jesus knowing that He could help her. (Matt. 15.22,25,27)
 2. Jesus is our example. (Matt. 14.12,13,23)
 3. Are you taking your problems to God? (James 5.13)
- B. Trust in the silence of God.
 1. The woman was met with silence. (Matt. 15.23)
 2. Jesus is our example. (Matt. 27.46)
 3. Do you trust the silence? (Isa. 40.31; Ps. 37.7)
- C. Keep asking, even if God says no.
 1. This woman kept asking for help even after Jesus told her no. (Matt. 15.21,24,26,27)
 2. Jesus is our example. (Luke 22.42-44)
 3. Do you keep on asking? (Luke 18.1-5)

CONCLUSION: If you can approach God as this woman approached Jesus, then you have great faith.

You should not Teach

Telling someone that they should not teach seems strange and contrary to the teachings of scripture. After all, Jesus Himself commands us to make disciples *“teaching them to observe all things that I have commanded you”* (Matt. 28.19,20). Jewish Christians were chastised for their lack of spiritual growth because, *“by this time you ought to be teachers”* (Heb. 5.12). But if you turn to the book of James, the inspired writer seems to go against the grain when he writes, *“My brethren, let not many of you become teachers”* (James 3.1). This demands an explanation.

If you look at the context, the first twelve verses of the chapter gives attention to the tongue. We first read about the influence of the tongue. The tongue has such an influence in our lives that if we can control the tongue, we can control the direction of our lives (James 3.2). The writer then gives us two similes. There is the simile of the horse. You can control the direction of the horse using only a small bit (James 3.3). Then there is the simile of the boat. Though the boat is large, it can be controlled by a small rudder (James 3.4).

Second, you read about the danger of the tongue. The writer gives us two metaphors. First, there is the metaphor of a forest fire. Just as an entire forest can be decimated by a single spark, so the tongue can destroy lives by a single careless word (James 3.5,6). Then there is the metaphor of *“an unruly evil full of deadly poison”* (James 3.7).

Third, you read about the hypocrisy of the tongue. The tongue speaks both blessings and cursing (James 5.8-10). To this characteristic of the tongue, the Holy Spirit adds, *“these things ought not to be so”* (James 5.10). The writer gives us two comparisons. First, the tongue is compared to a spring which can only bring forth fresh water (James 5.11). Second, the tongue is compared to a fig tree which can only bear figs (James 5.12).

So why should not everyone become teachers? The writer is not discouraging people from teaching. He is using emphatic language to help us understand how impactful our teaching can be in the lives of others. Teachers who wield such power *“shall receive a stricter judgment”* (James 3.1). Why? Because what you teach in a Bible class, sermon, or even in a one-on-one discussion can alter eternal destinies. Therefore, we must be careful to only teach what God teaches in His word. CLP