

~MILDNESS (517)

[Hebrew, *praus*, Greek, *pra-y'tes*]

- A Trait of Strength
- A Fruit Of The Spirit
- Essential For Those Having Oversight
- Essential When Under Discipline

• A **New Testament Wordbook**, by **William Barclay**, says of the adjective *pra-ys'*: In classical Greek this is a lovely word. Of things it means gentle. It is used, for instance, of a gentle breeze or a gentle voice. Of persons it means mild or gracious.

• There is gentleness in *praus* but behind the gentleness there is the strength of steel. It is not a spineless gentleness, a sentimental fondness, a passive quietism. [London, 1956, pp. 103,104] **Vine's Expository Dictionary of Old and New Testament Words**, states that the noun form *pra-y'tes* consists not in a person's outward behavior only, nor yet in his relations to his fellow-men, as little in his mere natural disposition.

• Rather it is an **inwrought grace of the soul**, and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting, it is closely linked with the word *tapeinophrosun_e*, humility, and follows directly upon it. [1981, Vol. 3, pp. 55,56]

• The word *pra-ys'* is variously translated in Bible versions, meek, mild, mild-tempered, and gentle. **KJ, AS, NW, NE** However, as expressed in Barclays work quoted in the foregoing, *pra-ys'* goes somewhat deeper than gentleness and, when used of persons, means mild, gracious.

• Although Yehowah is one who will not tolerate sin and badness, he has lovingly provided the way of approach to himself through the ransom sacrifice and priestly services of Jesus Christ. Yehowah's worshipers and servants can therefore seek his face without any feeling of morbid fear and dread.

• Let us, therefore, approach with **freeness of speech** to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time. (**Hebrews 4:16**)

- Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus. (**Hebrews 10:19**)
- Which he inaugurated for us as a new and living way through the curtain, that is, his flesh. (**Hebrews 10:20**)
- And since we have a great priest over the house of God. (**Hebrews 10:21**)
- Let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water. (**Hebrews 10:22**)
- This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, because, just as that one is, so are we ourselves in this world. (**1 John 4:17**)
- There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love. (**1 John 4:18**)
- Jesus represented Yehowah God so perfectly that he could say; He that has seen me has seen the Father also. He also said; Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and learn from me, for I am **mild-tempered Greek, *pra-ys'***, and **lowly in heart**, and you will find refreshment for your souls. For my yoke is **kindly** and my load is light.
- Jesus said to him; Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father also. How is it you say; Show us the Father? (**John 14:9**)
- Come to me, all you who are toiling and loaded down, and I will refresh you. (**Matthew 11:28**)
- Take my yoke upon you and learn from me, for I am **mild-tempered** and lowly in heart, and you will find refreshment for your souls. (**Matthew 11:29**)
- For my yoke is **kindly** and my load is light. (**Matthew 11:30**)

- Accordingly, Yehowah God is fully approachable by those who love him, and he generates **mildness**, great confidence, and strength in those appealing to him.

··A Trait of Strength

- **Mildness** of temper or of spirit is not an attribute of one weak in character. Jesus Christ said; I am **mild-tempered** and lowly in heart.
- Take my yoke upon you and learn from me, for I am **mild-tempered** and lowly in heart, and you will find refreshment for your souls. (**Matthew 11:29**)
- Now I myself, Paul, entreat you by the **mildness** and kindness of the Christ, lowly though I am in appearance among you, whereas when absent I am bold toward you. (**2 Corinthians 10:1**)
- Yet Jesus had the full power of his Father backing him, and he was firm for what is right, he used great freeness of speech and action when such was called for.
- Woe to you, scribes and Pharisees, hypocrites! Because you shut up the kingdom of the heavens before men, for you yourselves do not go in, neither do you permit those on their way in to go in. (**Matthew 23:13**)
- Woe to you, scribes and Pharisees, hypocrites! Because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves. (**Matthew 23:15**)
- Woe to you, blind guides, who say; If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is under obligation. (**Matthew 23:16**)
- Fools and blind ones! Which, in fact, is greater, the gold or the temple that has sanctified the gold? (**Matthew 23:17**)
- Also, If anyone swears by the altar, it is nothing, but if anyone swears by the gift on it, he is under obligation. (**Matthew 23:18**)
- Blind ones! Which, in fact, is greater, the gift or the altar that sanctifies the gift? (**Matthew 23:19**)

- **Therefore he that swears by the altar is swearing by it and by all the things on it. (Matthew 23:20)**
- **And he that swears by the temple is swearing by it and by him that is inhabiting it. (Matthew 23:21)**
- **And he that swears by heaven is swearing by the throne of God and by him that is sitting on it. (Matthew 23:22)**
- **Woe to you, scribes and Pharisees, hypocrites! Because you give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. (Matthew 23:23)**
- **Blind guides, who strain out the gnat but gulp down the camel! (Matthew 23:24)**
- **Woe to you, scribes and Pharisees, hypocrites! Because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. (Matthew 23:25)**
- **Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean. (Matthew 23:26)**
- **Woe to you, scribes and Pharisees, hypocrites! Because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. (Matthew 23:27)**
- **In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness. (Matthew 23:28)**
- **Woe to you, scribes and Pharisees, hypocrites! Because you build the graves of the prophets and decorate the memorial tombs of the righteous ones. (Matthew 23:29)**
- **And you say; If we were in the days of our forefathers, we would not be sharers with them in the blood of the prophets. (Matthew 23:30)**
- **Therefore you are bearing witness against yourselves that you are sons of those who murdered the prophets. (Matthew 23:31)**

- **Well, then, fill up the measure of your forefathers. (Matthew 23:32)**
- **Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna? (Matthew 23:33)**
- **For this reason, here I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city. (Matthew 23:34)**
- **That there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. (Matthew 23:35)**
- **Truly I say to you, All these things will come upon this generation. (Matthew 23:36)**
- **Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her, how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. (Matthew 23:37)**
- **Look! your house is abandoned to you. (Matthew 23:38)**
- **For I say to you, you will by no means see me from henceforth until you say; Blessed is he that comes in Yehowah's name! (Matthew 23:39)**
- **Tell the daughter of Zion, Look! Your King is coming to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden. (Matthew 21:5)**
- **The **mild-tempered** person is such because he has faith and a source of strength. He is not easily unbalanced or caused to lose his good sense.**
- **Lack of **mildness** of temper is the result of insecurity, frustration, lack of faith and hope, and even desperation. A person who is not mild-tempered is described by the proverb;**

- As a city broken through, without a wall, is the man that has no restraint for his spirit. (**Proverbs 25:28**)
- He is open and vulnerable to the invasion of any and all improper thoughts, which may motivate him to improper actions.

·· A Fruit Of The Spirit

- **Mildness** is a fruit of God's Holy Spirit, his active force.
- On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith. (**Galatians 5:22**)
- **Mildness**, self-control. Against such things there is no Law. (**Galatians 5:23**)
- God is therefore the Source of **mildness**, and one must apply to him for his spirit and must cultivate this fruit of the spirit to have genuine **mildness** of temper. Hence, it is not acquired by the exercise of sheer willpower, but results from drawing close to God.
- Lack of **mildness** results in undue excitability, harshness, lack of self-control, and fights. On the other hand, the Christian is counseled to preserve unity and peace by lowliness of mind and **mildness**.
- I, therefore, the prisoner in the Lord, entreat you to walk worthily of the calling with which you were called. (**Ephesians 4:1**)
- With complete lowliness of mind and **mildness**, with long-suffering, putting up with one another in love. (**Ephesians 4:2**)
- Earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. (**Ephesians 4:3**)
- Jealousy and contention, if allowed to take root and grow, will lead to disorders of every sort. **Mildness**, on the other hand, will prevent such conditions from developing among the followers of Christ. Hence, the Bible writer James urges those who are wise and understanding in the congregation to display fine conduct in the form of **mildness** that belongs to wisdom, the wisdom from above.
- Who is wise and understanding among you? Let him show out of his fine conduct his works with a **mildness** that belongs to

wisdom. (James 3:13)

- But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical. (James 3:17)
- **Mildness**, in the Bible, is frequently coupled with spirit, for example, **mildness of spirit**, or **mild spirit**. Genuine **mildness** is, accordingly, something that is more than an outward, transitory or occasional quality, rather, it is a part of one's makeup, or temperament.
- The apostle Peter points out this fact when he says; And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and **mild spirit**, which is of great value in the eyes of God.
- And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments. (1 Peter 3:3)
- But let it be the secret person of the heart in the incorruptible apparel of the quiet and **mild spirit**, which is of great value in the eyes of God. (1 Peter 3:4)
- The apostle Paul writes; Clothe yourselves with **mildness**, which, superficially read, might seem to indicate that it is somewhat of a veneer for mere outward appearance, but in the same context he admonishes:
 - And clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it. (Colossians 3:10)
 - Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, **mildness**, and long-suffering. (Colossians 3:12)
 - That you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires. (Ephesians 4:22)

- But that you should be made new in the force actuating your mind. (**Ephesians 4:23**)
- And should put on the new personality which was created according to God's will in true righteousness and loyalty. (**Ephesians 4:24**)
- This shows that **mildness** is indeed a personality trait, primarily gained as a fruit of God's spirit through accurate knowledge and application thereof, rather than just naturally inherited.

•• Essential For Those Having Oversight

- In his letter of instructions to young Timothy on proper care of the congregation, Paul commanded him as to handling difficult matters, saying;
- But a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil. (**2 Timothy 2:24**)
- Instructing with **mildness** those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth. (**2 Timothy 2:25**)
- Here we see a similarity between **mildness** and long-suffering. The individual realizes why he has to deal with the difficulty. God has permitted it, and as an overseer he must handle it in the best interests of the individual(s) involved. He must put up with the difficulty until it is settled, without getting overwrought.
- Titus, another overseer, residing in Crete, was likewise counseled to remind his Christian brothers to be, reasonable, exhibiting all **mildness** toward all men.
- To impress upon Titus the need for **mildness**, Paul calls attention to the unsurpassed love and mercy of God as manifested through his Son, calling for a forsaking of the old ways of maliciousness and hatred and following the new way leading to everlasting life.
- Continue reminding them to be in subjection and be obedient to governments and authorities as rulers, to be ready for every good work. (**Titus 3:1**)

- To speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all **mildness** toward all men. (**Titus 3:2**)
- For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in badness and envy, abhorrent, hating one another. (**Titus 3:3**)
- However, when the kindness and the love for man on the part of our Savior, God, was manifested. (**Titus 3:4**)
- Owing to no works in righteousness that we had performed, but according to his mercy he saved us through the bath that brought us to life and through the making of us new by Holy Spirit. (**Titus 3:5**)
- This spirit he poured out richly upon us through Jesus Christ our Savior. (**Titus 3:6**)
- That, after being declared righteous by virtue of the undeserved kindness of that one, we might become heirs according to a hope of everlasting life. (**Titus 3:7**)
- Again, Paul addresses those who are spiritually mature ones in the congregation, outlining the responsibility upon them.
- Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of **mildness**, as you each keep an eye on yourself, for fear you also may be tempted. (**Galatians 6:1**)
- They should keep in mind how God has dealt with them. Doing so, they should not give the erring man a harsh reprimand but should try to readjust him in a spirit of **mildness**. This will prove to be far more effective and beneficial to all concerned.
- **Mildness** will accomplish good when dealing with a difficult situation or an angry person, breaking down difficulty, whereas harshness would magnify the bad situation. The proverb says;
- An answer, when **mild**, turns away rage, but a word causing pain makes anger to come up. (**Proverbs 15:1**)
- **Mildness** can have great force. By **patience** a commander is induced, and a **mild tongue** itself can break a bone.

- By patience a commander is induced, and a mild tongue itself can break a bone. (**Proverbs 25:15**)

· Essential When Under Discipline

- Another fine principle involving **mildness** or calmness is set forth by Solomon. It concerns the tendency we may have to show a rebellious spirit when corrected or chastised by one in authority.
- We may get so indignant as to leave our place of proper submission, hastily giving up our assigned position. But Solomon warns:
 - If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins. (**Ecclesiastes 10:4**)
 - To speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all **mildness** toward all men. (**Titus 3:2**)
 - The proper attitude of calmness and **mildness** under discipline not only avoids further anger from the authority but also enables us to improve our personality through keeping our temper and our assigned place, or position, and applying the discipline.
 - This is especially true when the ruler is Yehowah God and when discipline comes through those set in authority by him.
 - It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline? (**Hebrews 12:7**)
 - But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons. (**Hebrews 12:8**)
 - Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? (**Hebrews 12:9**)
 - For they for a few days used to discipline us according to what seemed good to them, but he does so for our profit that we may

partake of his holiness. ([Hebrews 12:10](#))

- True, no discipline seems for the present to be joyous, but grievous, yet afterward to those who have been trained by it, it yields peaceable fruit, namely, righteousness. ([Hebrews 12:11](#))
- Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you. ([Hebrews 13:17](#))
- It also applies in our relationship to those permitted by God to wield worldly governing authority.
- Let every soul be in subjection to the superior authorities, for there is no authority except by God, the existing authorities stand placed in their relative positions by God. ([Romans 13:1](#))
- Therefore he who opposes the authority has taken a stand against the arrangement of God, those who have taken a stand against it will receive judgment to themselves. ([Romans 13:2](#))
- For those ruling are an object of fear, not to the good deed, but to the bad. Do you, then, want to have no fear of the authority? Keep doing good, and you will have praise from it. ([Romans 13:3](#))
- For it is God's minister to you for your good. But if you are doing what is bad, be in fear. For it is not without purpose that it bears the sword. For it is God's minister, an avenger to express wrath upon the one practicing what is bad. ([Romans 13:4](#))
- There is therefore compelling reason for you people to be in subjection, not only on account of that wrath but also on account of your conscience. ([Romans 13:5](#))
- For that is why you are also paying taxes, for they are God's public servants constantly serving this very purpose. ([Romans 13:6](#))
- Render to all their dues, to him who calls for the tax, the tax. To him who calls for the tribute, the tribute. To him who calls for fear, such fear. To him who calls for honor, such honor. ([Romans 13:7](#))

- **Even when such a ruler may make a harsh demand of the Christian as to the reason for the hope he has, the Christian, while firmly putting obedience to God first, should answer with a mild temper and deep respect.**
- **But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect. (1 Peter 3:15)**