

One Anothering  
ADMONISH One Another Part 2  
Rom 15:14; Col 3:16

INTRODUCTION

**The One Anothering Commands are NOT About What God wants FROM US, But What He Wants FOR US.**

One of the top fears among people is public speaking (it doesn't seem to apply to twitter or Facebook).

If we took a poll, another fear ranked high on the charts would be confrontation. Most people just don't like it, and the ones who do are the people you want to avoid.

Many, or most of us, exert energy to avoid conflict. It is always seen as something bad

**What if we learn to See Conflict as a FAITH Opportunity?**

Years ago, I read a book called, Caring Enough to Confront, by David Augsburger. It made the point that biblical confrontation was a way of loving people; it was a way to demonstrate that you actually care for them.

You would only engage in healthy confrontation with people you care about, people you want to be in a better relationship with. **An unwillingness to confront may well indicate that you simply don't care enough.**

**Augsburger offers a new word "Care-fronting"**

**It is offering genuine caring that bids another to grow. (To care is to welcome, invite, and support growth in another).**

**Care-fronting is offering real confrontation that calls out new insight and understanding. It is to offer the maximum of useful information with the minimum of threat and stress.**

**Care-fronting unites love and power. It unifies concern for relationship with concerns for goals. So one can have something to stand for (goals) as well as someone to stand with (relationship) without sacrificing one for the other. Thus one can love powerfully and be powerfully loving. These are not contradictory. They are complementary.**

**If you are going to admonish someone in a biblical way, the first thing you must do is forget the other person and sink your heart into the love, grace, and truth of God and His Word.**

Conflict is not necessarily bad or destructive. Even when conflict is caused by sin and causes a great deal of stress, God can use it for good (see Rom. 8:28-29). By God's grace, you can use conflict to:

- Glorify God (by trusting, obeying, and imitating him)
- Serve other people (by helping to bear their burdens or by confronting them in love)
- Grow to be like Christ (by confessing sin and turning from attitudes that promote conflict).

**14And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.**

**16Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God**

**1 Thes 5:12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,**

– admonish, warn (gently); give instruction noutheteō Noutheteo is a term for counseling

**It is not unchristian to admonish, but it can be unchristian to fail to do so.**

The book of proverbs is filled with the teaching that it is a wise person who accepts and receives correction. Prov 9

7 He who corrects a scoffer gets dishonor for himself,  
And he who reproves a wicked man gets insults for himself.

8 Do not reprove a scoffer, or he will hate you,  
Reprove a wise man and he will love you.

9 Give instruction to a wise man and he will be still wiser,  
Teach a righteous man and he will increase his learning.

Our response to correction indicates if we are wise or foolish. If we know Jesus as our savior and Lord, then we have also been given the Holy Spirit of wisdom. That means that when we walk by the Spirit, we will humbly receive admonition that we might become still wiser.

When you give correction in a biblical manner, then you are an agent in the growth of wisdom in the life of those who receive it.

If you pray for, seek, and pursue wisdom – as we should, then we should also expect God to put people in our lives to give us godly admonition.

Make their job easier by receiving.

We are bigger sinners than we dare admit, but more loved than we dare imagine.

#### WHY ADMONITION IS SO HARD

We don't like to be admonished:

1 – we don't want to give others authority to warn us- we bristle at it- PRIDE

2 – we don't want to hear about our weakness- We don't believe that we're really that bad.

Remember what people could say if they really knew your heart EX; VIDEO OF YOUR SECRET THOUGHTS WERE TO BE PLAYED ON THE BIG SCREEN

3 – don't want to do the work of changing- it's hard; it requires steps of faith

Why we don't like to admonish – (if you love to do it, then you're probably not the one to be doing it)

1 – We're not sure we have the authority to warn and instruct – yes by position (parents, boss, elders) ; relational authority; earned authority

2 – What if he/she gets upset and puts the relationship at risk? It may happen, so pray hard

3. –What if they turn the admonishment back on me? It may happen; we're all sinners. God knows we are not perfect, yet he calls us to admonish and rebuke one another in love.

4. – what if I'm being judgmental? Do it with humility checks:

Check motive – why am I doing this? Ticked or out of love

Spirit – what's going on inside of me

Tone – it makes a difference

Accuracy – is it true

Check up afterward – be relational and follow up. Be agents of reconciliation as followers of Christ “How are you doing?” “we had a hard conversation, are you ok”

#### FROM PEACEMAKERS MINISTRY

This is good information that every church should review every once in a while.

#### The Four G's of Conflict

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#### 1st G: Glorify God

When the Apostle Paul urged the Corinthians to live "to the glory of God," he was not talking about one hour on Sunday morning. He wanted them to show God honor and bring him praise in day-to-day life, especially by the way that they resolved personal conflicts (see 1 Cor. 10:31).

As mentioned above, you can glorify God in the midst of conflict by trusting him, obeying him, and imitating him (see Prov. 3:4-6; John 14:15; Eph. 5:1).

One of the best ways to keep these concerns uppermost in your mind is to regularly ask yourself this focusing question: "How can I please and honor the Lord in this situation?" Ask "Where is the gospel in this?" - WITGIT

## **2nd G: Get the log out of your own eye**

One of the most challenging principles of peacemaking is set forth in Matthew 7:5, where Jesus says, "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye."

There are generally two kinds of "logs" you need to look for when dealing with conflict.

**First, you need to ask whether you have had a critical, negative, or overly sensitive attitude that has led to unnecessary conflict.** One of the best ways to do this is to spend some time meditating on Philippians 2:2-9, which describes the kind of attitude Christians should have even when they are involved in a conflict.

**The second kind of log you must deal with is actual sinful words and actions.**

Because you are often blind to your own sins, you may need an honest friend or advisor who will help you to take an objective look at yourself and face up to your contribution to a conflict. When you identify ways that you have wronged another person, it is important to admit your wrongs honestly and thoroughly. Lead with Repentance.

**The most important aspect of getting the log out of your own eye is to go beyond the confession of wrong behavior and face up to the root cause of that behavior.**

FRUIT TO ROOT exercise...look at the external behavior (fruit) and then trace it back to the internal attitude of the heart (root)

The Bible teaches that conflict comes from the desires that battle in your heart (James 4:1-3; Matt. 15:18-19). Some of these desires are obviously sinful, such as wanting to conceal the truth, bend others to your will, or have revenge. In many situations, however, conflict is fueled by good desires that you have elevated to sinful demands, such as a craving to be understood, loved, respected, or vindicated.

Any time you become excessively preoccupied with something, even a good thing, and seek to find happiness, security or fulfillment in it rather than in God, you are guilty of idolatry. Idolatry inevitably leads to conflict with God ("You shall have no other gods before me"). It also causes conflict with other people. As James writes, "when we want something but don't get it, we kill and covet, quarrel and fight" (James 4:1-4).

There are **three basic steps to overcome the idolatry that fuels conflict.**

-First, you should ask God to help you see where you have been guilty of wrong worship, that is, where you are focusing your love, attention, and energy on something other than God.  
-Second, you should specifically identify and renounce each of the desires contributing to the conflict. **YOUR IDOL WILL NOT DIE FOR YOU OR FORGIVE YOU.**  
-Third, you should deliberately pursue right worship, that is, to fix your heart and mind on God and to seek joy, fulfillment, and satisfaction in him alone.

As God guides and empowers these efforts, you can find freedom from the idols that fuel conflict and be motivated to make choices that will please and honor Christ. This change in heart will usually speed a resolution to a present problem, and at the same time improve your ability to avoid similar conflicts in the future.

### 3rd G: Gently Restore

Another key principle of peacemaking involves an effort to help others understand how they have contributed to a conflict. When Christians think about talking to someone else about a conflict, one of the first verses that comes to mind is **Matthew 18:15: "If your brother sins against you, go and show him his fault, just between the two of you."**

If this verse is read in isolation, it seems to teach that we must always use direct confrontation to force others to admit they have sinned. If the verse is read in context, however, we see that Jesus had something much more flexible and beneficial in mind than simply standing toe to toe with others and describing their sins.

Just before this passage, we find Jesus' wonderful metaphor of a loving shepherd who goes to look for a wandering sheep and then rejoices when it is found (Matt. 18:12-14). Thus, Matthew 18:15 is introduced with a theme of restoration, not condemnation. Jesus repeats this theme just after telling us to "go and show him his fault" by adding, "If he listens to you, you have won your brother over." And then he hits the restoration theme a third time in verses 21-35, where he uses the parable of the unmerciful servant to remind us to be as merciful and forgiving to others as God is to us (Matt. 18:21-35).

Jesus is clearly calling for something much more loving and redemptive than simply confronting others with a list of their wrongs. Similarly, Galatians 6:1 gives us solid counsel on what our attitude and purpose ought to be when we go to our brother. **"Brothers, if someone is caught in a sin, you who are spiritual should restore him gently."** Our attitude should be one of gentleness rather than anger, and our purpose should be to restore rather than condemn.

Yet even before you go to talk with someone, remember that it is appropriate to overlook minor offenses (see Prov. 19:11).

**An offense should be overlooked if you can answer "no" to all of the following questions:**

**Is the offense seriously dishonoring God?** (is it really a "sin" or did you just take offense?)

**Has it permanently damaged a relationship?**

**Is it seriously hurting other people? and**

**Is it seriously hurting the offender himself?**

If you answer "yes" to any of these questions, an offense is too serious to overlook, in which case God commands you to go and talk with the offender privately and lovingly about the situation. As you do so, remember to:

- Pray for humility and wisdom
- Plan your words carefully (think of how you would want to be confronted)
- Anticipate likely reactions and plan appropriate responses (rehearsals can be very helpful)
- Choose the right time and place (talk in person whenever possible)

- Assume the best about the other person until you have facts to prove otherwise (Prov. 11:27)
- Listen carefully (Prov. 18:13)
- Speak only to build others up (Eph. 4:29)
- Ask for feedback from the other person
- Recognize your limits (only God can change people; see Rom. 12:18; 2 Tim. 2:24-26)

If an initial conversation does not resolve a conflict, do not give up. Review what was said and done, and look for ways to make a better approach during a follow up conversation. It may also be wise to ask a spiritually mature friend for advice on how to approach the other person more effectively. Then try again with even stronger prayer support.

If repeated, careful attempts at a private discussion are not fruitful, and if the matter is still too serious to overlook, you should ask one or two other people to meet with you and your opponent and help you to resolve your differences through mediation, arbitration, or accountability (see Matt. 18:16-20; 1 Cor. 6:1-8; for more guidance on getting such help, click Get Help With Conflict.)

#### **4th G: Go and be reconciled**

Even though Christians have experienced the greatest forgiveness in the world, we often fail to show that forgiveness to others.

**In order to be reconciled with someone else you must forget that person and remember how God reconciled you to Himself.**

One of the most unique features of biblical peacemaking is the pursuit of genuine forgiveness and reconciliation. Even though Christians have experienced the greatest forgiveness in the world, we often fail to show that forgiveness to others. To cover up our disobedience we often use the shallow statement, "I forgive her—I just don't want to have anything to do with her again."

Just think, however, how you would feel if God said to you, "I forgive you; I just don't want to have anything to do with you again"?

Praise God that he never says this! Instead, he forgives you totally and opens the way for genuine reconciliation. He calls you to forgive others in exactly the same way: "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you" (Col. 3:12-14; see also 1 Cor. 13:5; Psalm 103:12; Isa. 43:25).

Remember that forgiveness is a spiritual process that you cannot fully accomplish on your own. Therefore, as you seek to forgive others, continually ask God for grace to enable you to imitate his wonderful forgiveness toward you.

**Reconciliation is Someone we meet before it is something we do.**

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