



## Outer Growth - Misunderstanding

**Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.**

*Matthew 22:29*

**Miss** - John 21:23

**Idea** - 2 Samuel 10:1-4

**See** - Genesis 3:2-6

**Undermine** - Matthew 5:25

**Negative** - Psalms 56:5

**Disagreement** - Acts 15:39

**Excuses** - Genesis 3:12-13

**Request** - Matthew 20:27

**Sense** - Matthew 7:1-5

**Time** - Genesis 8:22

**Argument** - 1 Samuel 13:11-12

**Neglect** - Matthew 16:5

**Disapproval** - Acts 6:1

**inquiry** - John 3:1-10

**Nuisance** - Exodus 32:22-24

**Guess** - Proverbs 18:13, 2 Timothy 2:23

Misunderstanding is having the wrong idea in mind, which could result in arguments, or even worse. The misinterpretation outcomes bring confusion, human error, misconception, and misjudgment. The whole point is a person can miss what the speaker is saying due to a lack of listening: anticipating rather than hearing them.

The misunderstanding begins when people fail to understand. The word is self-explanatory. Either we make a mistake in our interpretation of what we heard or lose out due to our response. Sin is known as missing the mark or the target, for example. However, misunderstanding is like being far off from the

entire target: In one sense, it's frustrating to know that misinformation can arise so quickly. Modern Christians may feel a combination of aggravation and reassurance in John twenty-one verses twenty through twenty-one. The question from Peter to Jesus to comment on the fate of the apostle John. He responded by refusing to make a prediction. He merely told Peter that John's fate was irrelevant to Peter's ministry. Even if John were to live forever, or at least until Jesus returned, it wouldn't change what Peter needed to do. Despite that, rumors spread that John lives forever, a conclusion completely missing the point of what Jesus had said.

Misunderstanding can occur when the receiver gets the wrong idea. Nahash had been an enemy to Israel yet had shown kindness to David. David, therefore, resolves gratefully to return it. When the Pharisee gives alms in pride, even though God will not reward it, he receives it and ought to return thanks for it. Those who bear ill will to their neighbors are resolved not to believe that their neighbors bring any good to them. There is nothing so well meant, but it may be ill-interpreted and is wanted to be so by men who love nobody but themselves.

The best men must not think it strange if they experience misrepresentation. According to the usages of those days and countries, Hanun treated David's ambassadors most contemptuously. David showed much concern for his servants. Let us learn not to lay unjust reproaches to heart: for they will wear off and turn only to the shame of those who utter or do them. While the reputation wrongfully hurt in a meager time grows again, as these beards did. God will bring forth thy righteousness as the light in which we wait patiently for Him. Misunderstanding can happen if we start to look at the same things differently than before. Eve receives instruction in the Garden of Eden about eating fruits from the trees except for one. However, the crafty serpent, which is most likely Satan in control of an animal or taking on an animal form, began his temptation of the first woman. The conversation is about his attempt to convince Eve to disobey God. He starts with a question he knows the answer to, one intended to draw her into judging God's character. This saga

begins by encouraging Eve to consider, or even to doubt, God's command: Did God say you can't eat from any tree in the garden? Eve immediately corrects the serpent: "We may eat the fruit of the trees in the garden." This part of the response is all well and good. Eve's answer is correct, but getting her to talk is part of the Devil's trap. The end of her response, the following verse, shows she is unclear in understanding God's command. The reply from the serpent in Genesis three verse one made Eve remember and recite in verse two what God said concerning the instructions about eating fruit in the Garden of Eden. Then after the second comment from the snake, Eve begins to repeat herself incorrectly and adds more than instructed. The serpent distorts Eve of the command and picture of what God told her and Adam back in the Garden of Eden. The advice from the enemy creates a different look for Eve to view the tree as good instead of evil. Misunderstanding can be, at times, strategic. Here our Lord enforces the preceding exhortation from what reckons prudent in ordinary quarrels and law-suits. In such cases, wise men always advise the party that has done wrong to make up matters with his adversary while it is in his power, lest the sentence of a judge, being interposed, fall heavily on him. For the same reason, we, who have offended our brother, make it up with him while an opportunity for repentance is allowed. Although our quarrel should have proceeded to great lengths, lest the sentence of the Supreme Judge overtake us, and put reconciliation out of our power forever. Misunderstanding happens when two or more engage in a conversation where one side intends to weaken the other by showing them up in a competitive sense. This situation, "trying to be better" than others, occurs even in verbal activity. One speaker will start with their issue and receive responses like "what you are trying to say," or "I know what you mean, is this or that," and so forth. Instead of listening to the actual words from the speaker, the receiver decides to interpret them to their preference. The general approach of undermining a person expressing themselves verbally to accommodate the situation to their advantage is a form of control.

Misunderstanding is the intent of deriving something extreme than what a person implied. This attitude is common among sinners toward believers. They form, fashion, and shape them at their pleasure, construe them, and put what sense upon them they think fit. The corrupters put the words upon the rack and made them into something severe to what a person intended it to mean. They want the opportunity to create aggravation and have a reason to add drama.

In Genesis thirty-seven, verses five through eight, young Joseph has a dream and tells his older half-brothers. They were his relatives: who else could he have expressed it? Joseph explains the vision to the older brothers. However, they interpret the dream as a threat to receiving family status that fuels hate against their younger brother. They questioned what Joseph said to them and hated him more for his dreams and words.

A misunderstanding may create differences that could occur between the bad as well as the good. All human beings are limited and fallible, which seem unclear to sense sometimes in our life. Particularly with believers, when God has a significant change in our lives. He may allow circumstances to change or move a close friend in another direction. If we're not paying attention, we can feel betrayed. We might struggle to adapt and react to a tragedy, not realizing God is moving us on or forward.

In Acts fifteen thirty-nine, Paul and Barnabas seem to have experienced hurt feelings as they planned their second missionary journey. The disagreement here is intense, deep-seated, and emotional. Barnabas wants to take his cousin John Mark. Paul doesn't. Paul still stings from their first trip when Mark abandoned them on the coast of Pamphylia In Acts thirteen, verse thirteen.

Mark has done nothing since to make Paul think he is any more dependable. Barnabas is known for his encouraging spirit in Acts four thirty-six, and his willingness to give second chances in Acts nine twenty-seven passionately disagrees. There's merit on both sides of the argument. Paul and Barnabas argue and split up, not seeing a way to continue traveling together. Does this mean

they have sinned and do not continue to do God's will?

It is important to note that neither man condemns the other nor attempts to interfere with their work. Their decision to pursue God's will separately does not mean they discourage each other from doing the same. In truth, this is probably the best possible choice and what God had intended in the first place. Scripture is unclear whether the two men recognize God is sending them on different paths. However, both will likely come to understand this later. Misunderstanding could generate a series of reasons and explanations to avoid being responsible for the cause. Genesis three, twelve through thirteen, God questions Adam and Eve concerning the response received from the man He created in His image. The Creator starts the inquiry with Adam, only to receive an answer of blame to Eve. Then God questions Eve for her to fault the serpent. God does not investigate the snake but only punishes him.

Misunderstanding could come in the form of an appeal. To go over something again that a person did not get the first time. The disciples have continued to show that they do not understand the nature of Jesus' coming kingdom. They are expecting that at some point, the Messiah will use His miraculous powers to overthrow Israel's oppressors and establish His political kingdom on earth. The disciples have begun to compete for the top positions in that kingdom, the ones that will give them the most power, authority, and status.

Jesus describes this as a Gentile approach to power and position. It's how Roman leaders exercise and flaunt their authority. He told His disciples that it does not work that way for them. He did not say to stop wanting to be vast in His kingdom. Instead, He has described a different path to greatness. Jesus said that whoever would be great among them must be a servant to the others. Now He adds that whoever would be first among them must be their bondservant. A servant agrees to meet the needs of others in exchange for money or as an act of friendship. A bondservant acts under threat or obligation. Bondservants and servants were two of the least powerful classes in the ancient world.

Jesus often said hard-to-understand things to the disciples. However, this was backward from their experience. Ancient wisdom equated nobility, status, and power with value: such people were assumed to be essentially better than those who were poor or unknown. Great men gave orders, made important decisions, and received service from lesser men. Jesus describes true greatness in His kingdom as belonging to those who serve others, and the very top spot belongs to the one who lives as a bondservant to those he helps.

Misunderstanding generates by judging others. First and foremost, Christ does not "never judge," He warns that there is a consequence to judgment. Second, the statement immediately follows instructions from Christ on the proper way to use judgment. Third, Jesus' other teachings in John seven twenty-four explicitly indicate that right judging is necessary, while hypocritical or shallow judging is wrong.

Matthew chapter five, verse twenty, and six, verse one, teach how Israel's religious leaders and the way they practice their righteousness. Under their leadership, the performance of righteous acts is to get approval from others. On the other hand, controlling religious leaders looked for opportunities to express condemnation against those they didn't see as sufficiently pious. Following that example, the everyday people of Israel learned to perform their religious duty for others' approval and to belittle those who did differently than they preferred. The result was a false experience: pride and fear of judgment instead of humility and graciousness to others.

Jesus says to the crowds of people following Him not to judge others in order not to fall under judgment. He is talking about having an arrogant attitude: taking the place of God. Lack of humility and grace in how we perceive others leads us to wrongly declare one person's righteousness worthy and another person unworthy merely based on our assumptions. To judge this way is to assume authority over others that God has not given. In the end, God will judge those who practice in this way.

Our five senses have the potential to create judgment. The eyes are quicker than the ears,

while the mouth overrides them. Our nose smells trouble, and also our hands can create problems too. The sight, nose, and mouth are vertically in front of the face: and the hands and legs can move forward to touch. Honestly, the ears are last because they are usually on the sides of our faces, and we tend to use them last in judgment.

Misunderstanding consumes time when not resolved. Loss period can miss out on each other's company which both sides could benefit from: Instead, the part of life is desolate. Joseph was seventeen years old when he was feeding his father's flock with his brothers in Genesis thirty-seven two. He was thirty years old when he became 'second in command' in Genesis forty-one forty-six.

Therefore one could say that the misunderstanding lasted for thirteen years. Jacob and Esau. In Genesis twenty-seven, thirty through thirty-five, he impersonated his brother, fooling their old and sick father to inherit the family's blessing. Twenty years later, he reunites with Esau in Genesis chapter thirty-three, verse one. Jacob served Laban for his daughter Rachel, which is to be seven years. However, due to Laban's family principles, he had to marry Leah before Rachel. Jacob serves another seven years before marrying her.

Misunderstanding can cause an argument. The altercation derives from someone not following instructions accordingly to create this dilemma. It is the failure of the receiver to yield to an order that will benefit the listener.

Instead, most people on the receiving end choose to do their own thing because of their pride which is a sin. In a situation like this, the person involved wants to do things their way. In First Samuel, chapter thirteen, verses eleven through twelve, Samuel confronts Saul regarding the instructions given for him to follow. He questions the King at that time, "What hast thou done?" The question implies rebuke, which Saul answers by pleading with his danger. The dispute did not help the situation but made his position worse. Each day's delay creates his small force to dwindle rapidly away, and the Philistines might at any hour move down from Michmash upon him at Gilgal and destroy him.

Misunderstanding will cause the people involved to forget things. There are times when both parties fail to remember the specifics, which can lead to a further mix-up. One side is not coherent in reflecting on what was said to create the misconception. The other side has the same issues, which makes both groups prone to not remembering. In Matthew sixteen verse five, the disciples, though, are thinking about bread. They realized they did not pack enough bread for this trip. They might be concerned Jesus will be upset about their poor planning. Instead, He will have concern for their hearts and minds. However, the disciple's focus on other things made them leave the important ones behind.

Misunderstanding can occur from condemnation. In Acts twenty-two, verse twenty-two, Paul stands accused of bringing a Gentile into the temple. After walking around Jerusalem with Trophimus, a Gentile from Ephesus. However, Paul didn't take anyone, but he wanted to explain why he was with Trophimus in the first place. With the mention of Paul's mission to the Gentiles, the crowd remembers why they are angry. They cannot accept that a Jew who still follows the Mosaic law would associate with Gentiles, let alone intentionally have fellowship with them.

The Roman army tribune only allowed Paul to speak because he didn't understand why the mob was so upset. He still doesn't understand, so he falls back on a Roman tradition: flogging information out of a prisoner. It turns out to be a mistake since Paul is a Roman citizen and cannot receive torture unless he gets a conviction in a fair trial. The fact the people were so angry with Paul for whatever reason should not prompt punishment. However, the tactics of people plotting to get someone in trouble for petty things are ridiculous: but are reality.

Misunderstanding can create an inquiry. Nicodemus, a Pharisee, a ruler of the Jews, inquires about being born again and how. Nicodemus doesn't misinterpret Jesus or take a physical, literal view of His reference to being "born again." He asks because he knows this is not what Jesus meant, but he is confused. Jesus is referring to birth, but not a physical one: Instead, this is a spiritual birth.

Misunderstanding can make people annoyed. Aaron receives questions from Moses after coming down from the mountain about the situation with the golden calf and the Israelite's erotic behavior. Aaron explains to Moses that they became suspicious of his whereabouts, which entices him to follow their request. The Israelites ran out of patience waiting for Moses to come from the mountain and use Aaron to carry out their carnal plan. Aaron did not handle it correctly, even though he could see the same result with Moses not back.

Misunderstanding can fuel opinion, prediction, speculation, and assumption, all part of the guess family. Among modern technology's benefits is the ease of communication. Yet that ability comes with dangers. It has never been easier for persons lacking experience, information, and discernment to spread their opinions to others on a large scale and without a meaningful requirement to think before broadcasting. Entire media platforms enable poorly understood, factually challenged, ill-considered statements, instantly brought to a large audience.

Such risks have resulted in innumerable people making fools of themselves when hastily made comments prove uninformed. Another result is modern culture's tendency to form opinions based on bite-sized, context-free headlines, reinforcing the error and causing it to spread.

As a wise judge, Solomon understood the wisdom of hearing both sides before rendering a judgment. Speaking before listening is a sign of arrogance and overconfidence, as stated in Proverbs eighteen twelve. Vain pride makes a person think he knows what to say without bothering to hear what another person says. This proverb, written thousands of years ago, indicates that speaking in ignorance is not a modern problem but an old-fashioned problem amplified by modern technology.

Jesus placed a high premium on hearing a matter carefully, as in Luke eight verse eighteen. The apostle James writes in James one nineteen: "Know this, my beloved brothers: let every person be quick to hear, slow to speak." Further, in verse twenty-six, he cautions: "If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless."

Misunderstanding can create a lot of pitfalls in a person's life. The old saying, "mind over matter," usually refers to psychological and philosophical purposes. In this case, the mind is the cause of most of these cases. It should be "matter over mind," where we listen to and understand the situation instead of allowing our mind to overthink so much, which results in trouble.