



Outer Growth - Treatment

For bearing one another, and forgiving one another, if any man has a quarrel against any: even as Christ forgave you, so also do ye.

Colossians 3:13

Thinking - 2 Samuel 4:10

Respond - Job 21:34

Ears - Matthew 11:15

Talk - Matthew 22:15

Mood - John 14:1

Eyes - Romans 3:18

Neighbors - Matthew 19:19

Tell - 1 Timothy 5:13

What is the opposite of treatment?
Mistreatment or ill-treatment. This activity occurs among many people jeopardizing relationships and leading to cause family feuds and marriage breakups ending in divorce, workers receiving termination in various jobs, and innocent human beings getting hurt mentally, emotionally, and physically, and in some cases, experiencing loss of life permanently. Treatment regards how individuals handle situations with or among others. The results vary and depend upon our thoughts, reactions, listening, hearing, actions, discussions, attitudes, perspectives, acquaintances, and potential gossip. Treatment involves our thinking. The root cause of our output towards other people begins in this area. Do we initially have the wrong thoughts about the person we have in mind? Believers should not have this thinking mentality but an open one instead. Philippians

four, verse eight, recommends our minds dwell on good, pure, positive thoughts.

Second Samuel four, verse ten, gives an example of the sons of Rimmon the Beerothite, Rechab, and Baanah, his brother, bringing news to David regarding Saul's death. However, the approach to the actual treatment of the message to David did not fool him. Earlier, the sons of Rimmon the Beerothite, Rechab, and Baanah, his brother, committed an evil act in verses five through nine on Ishbosheth.

A person may be glad to obtain his just wishes and regret how he receives them. He may be sorry for the death of a person by which he is a gainer. These men shed innocent blood from the basest motives. David justly executed vengeance upon them. He would not be beholden to any to help him by unlawful practices. God had helped him over many a difficulty and through many a danger. David depended upon him to crown and complete his work. He speaks of his redemption from all adversity as a thing done. Though he had many storms before him, he knew He who had delivered would deliver. The sons of Rimmon the Beerothite, Rechab, and Baanah, his brother, did not expect what was coming to them. The old saying, "What goes around comes around," is similar to how we treat others.

Treatment includes how we respond, especially for believers. In the sports world, particularly the major sports such as American football, basketball, hockey, and soccer, several penalties are given by the referee to the player in a game with regards to their reaction to the instigator. Often believers experience something similar to these professional occurrences where the troublemaker makes trouble and is not noticeable in public view but the retaliator. God expects his people to overcome such instances even if nothing was done wrong on our part towards the matter. The challenges for a believer in situations like these are to trust and to let Him handle it because He works things out for our good.

In Job twenty-one, Job disagrees with his friends, such as Zophar in the previous chapter, twenty, with one of the responses in verse thirty-four with a question mark. Job

opposes the opinion of his friends and replies. See then how ill you discharge the office of comforters, whose arguments have so little truth. Or, Why do you seek to comfort me with vain hopes of recovering my prosperity if I repent, seeing your grounds are manifestly false, and experience shows, what also everybody can tell you, that good men are very often in great tribulation: while the vilest of men thrive and prosper in the world? Treatment involves listening to others. One of the most challenging hurdles to overcome is hearing what people say during a conversation. Initially, it sounds simple and easy. However, if the speaker says something contrary to what is truthful, insulting, not agreeable, offensive, false, harmful, or disgusting: the temptation to interrupt is apparent. The desire to get a word in before losing that point of feedback is crucial to retaining the thought that comes to mind to reveal in response. However, there are times when the words on the tongue are slowly drifting away, and the temptation to cut in is now or risk losing the order of thought. Matthew eleven fifteen mentions the ears and hearing what a person says. The verse, which meets us here for the first time, is one our Lord seems to have used habitually after any teaching, in parable or otherwise, as in chapter thirteen, stanza nine, and Mark four, verse nine, respectively. Listening requires more than ordinary powers of thought to comprehend. To take in the new aspect of the coming of Elijah required an insight like that which men needed to take in, without an interpreter, such as the meaning of the parable of the Sower. Scholars will not understand a verse clearly unless they spiritually have God's spirit with them.

Abraham is an example of receiving good and bad treatment from his wife, Sarah, even though he did listen to her. In Genesis sixteen, at the time, it was Sarai before Sarah and Abram before Abraham their names were. Abram's wife, Sarai, in verses two to five, "And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hears the voice of Sarai. And Sarai Abram's wife, took Hagar, her maid the Egyptian, after Abram had dwelt ten

years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

Imagine what Abram went through. First, it was her idea, and then she discovered it was not a good idea. The treatment of Sarai towards Abram may have been up and down. Later in the book of Genesis, they both have a son together. Later a conflict arises from Sarai about which son should be the inheritor. Hagar had Ishmael, while Sarai had Issac.

Treatment involves how you speak to another person. However, there are opportunities for misunderstanding when people do not focus on what is said but on the person who is saying it. Easily the listener could have a conflict with the initial speaker. A person could speak clearly for the receiver to hear but prefer to discern what they said instead of listening to what they heard.

Matthew twenty-two, verse fifteen, the Pharisees had a plan against Jesus secretly on how they might entangle Him. Entangle is to ensnare: like birds captured in a net. The plot is done privately by leading them within the compass of the net and then suddenly springing it over them. So to entangle is artfully to lay a plan for enticing: to beguiling by proposing a question and leading, if possible, to an incautious answer. The thought was what the Pharisees and Herodians endeavored to do regarding Jesus.

Treatment of another person involves a state of mind. Anyone seeing another person they may not get along with should not allow that approach to interfere with treating them fairly like the rest. Believers of God are not to entertain such behaviors. Past encounters or bad experiences should not prohibit a believer from treating others the same way as others. Mood swings in God's house or our homes should not be a part of a believer's.

Moody comes from having a troubled heart, which means something is bothering the person. The disciples had been greatly

distressed at what Jesus had said about leaving them. In the case of the disciples, there was much to trouble them. They were about to part with their beloved, tender friend, to be left alone to meet persecutions and trials. They were without wealth, without friends, without honors. And it is not improbable that they felt that his death would demolish all their schemes, for they had not yet fully learned the doctrine that the Messiah must suffer and die. Treatment includes what we see. The potential of monitoring and evaluating someone without asking is wrong, especially for a believer. Visual inspection of another is unfair. Even if the person seems upset, which may be deceiving for us, we still have to inquire. Whether they reveal the situation, believers must give the benefit of being fair as they would with others.

The fear of God is a subjective feeling, is here projected, as it were, and regarded as an external rule of life. Adam and Eve were in the Garden of Eden with the potential to follow God's instruction, and all they had to do was obey the Creator. However, their eyes, especially Eve, initially received treatment from the serpent in a deceptive way. At first, she treated the forbidden tree, which God said not to touch, as off limits. Still, the presentation of the snake concerning the tree of good and evil made her treatment of the plant an exception instead of rejection.

Treatment involves how you deal with your neighbors. All of us, either believers or unbelievers, would like to be treated with respect and appreciation. Still, today that is not the case because we all have a particular group of people we have regard for: and that will not include the ones we are not so fond of. For unbelievers, James two, verse eighteen, states to Love our neighbors like ourselves, which is easier said than done.

Treatment also includes how we go about telling others. There is an old saying, "If we do not have anything good to say about someone else, it is better not to say anything about them, especially speaking to others about the same person. The tendency to spread rumors because someone rubs you the wrong way is common in society. For believers, that is not how to live if we say we love others. We are supposed to live in unity within our community.

Treatment or ill-treatment is similar to the example in James two, verses two through three. "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool." This example is how some people, including believers, treat people who they favor and those they do not.