

"ONE ANOTHER"

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TEXT: [Col 3:12-17](#), "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him."

INTRODUCTION:

1. The New Testament writers would often speak of the early church in terms of responsibilities Christians had to "one another."
 - a. In our text, [Col 3:12-17](#), Paul told the Colossians to be "Forbearing one another, and forgiving one another" and "teaching and admonishing one another."
 - b. To the Thessalonians Paul wrote of the need to "edify one another" ([1Th 5:11](#), "Wherefore comfort yourselves together, and edify one another, even as also ye do").
 - c. The Hebrews writer told his readers to "consider one another" ([Heb 10:24-25](#), "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.").
 - d. Peter told his readers to "love one another" ([1Pe 1:22](#), "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:"); similarly, John repeatedly told his readers of the necessity of Christians to "love one another" ([1Jn 3:11](#), [1Jn 3:23](#) "For this is the message that ye heard from the beginning, that we should love one another. ... And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment"; [2Jn 1:5](#), "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.").
2. Judging upon other New Testament passages, it is evident that the means by

which Christians forbear, forgive, teach, admonish, "edify," "consider," exhort, and "love one another" is by their "one another" being the result of their being "one to another," "one for another," and "one with another."

- a. "One to another" demonstrates the concord of Christians.
 - b. "One for another" demonstrates the concern of Christians.
 - c. "One with another" demonstrates the comradery of Christians.
3. Where there is no concord, no concern, or no comradery, the unity exhibited by "one another" will be non-existent!

I. CONCORD: "ONE TO ANOTHER"

A. Promotes humility.

1. [Rom 12:16](#), "*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."
2. [Eph 5:21](#), "Submitting yourselves one to another in the fear of God."
3. [1Pe 5:5](#), "Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

B. Promotes honesty.

1. [Col 3:9](#), "Lie not one to another, seeing that ye have put off the old man with his deeds;"
2. [Jas 5:16](#), "Confess *your* faults one to another, and pray one for another, that ye may be healed. ..."

C. Promotes honor.

1. [Rom 12:10](#), "*Be* kindly affectioned one to another with brotherly love; in honour preferring one another;"
2. [1Pe 4:8-10](#), "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God."

D. Promotes harmony.

1. [Rom 15:5-6](#), "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ."
2. [Eph 4:32](#), "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

E. Promotes holiness.

1. [1Th_3:12-13](#), "And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

II. CONCERN: "ONE FOR ANOTHER"

A. Exhibited in patience.

1. [1Co_11:33](#), "Wherefore, my brethren, when ye come together to eat, tarry one for another."
 - a. This is written in the context of partaking the Lord's Supper motivating Johnson to write, "Let all wait, and let all eat and partake of the Lord's supper together."
 - b. The word "tarry" carries the idea of looking toward with expectance; that is, patiently watch for the spiritual needs of your brethren.
 - c. The Lord's Table was no place for selfish haste; neither is any where the souls of brethren are concerned.

B. Exhibited in pity.

1. [1Pe_3:8](#), "Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:"
 - a. Grammatically, "having compassion one of [for-NKJV] another" is a modifying phrase which shows the characteristic of the one who would be "of one mind ... love ... be pitiful ... be courteous" and so forth!

C. Exhibited in partnership.

1. [1Co_12:20-27](#), "But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the

body of Christ, and members in particular."

D. Exhibited in prayer.

1. [Jam_5:16](#), "Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

III. COMRADERY: "ONE WITH ANOTHER"

A. Stimulates serenity.

1. [Mar_9:50](#), "Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

B. Stimulates society.

1. [1Jo_1:7](#), "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

C. Stimulates support.

1. [1Sa_20:41](#), "*And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded."
2. [Eph_4:2](#), "With all lowliness and meekness, with longsuffering, forbearing one another [bearing with one another-NKJV] in love;"
 - a. "To hold up or back from falling ... Spoken of persons, to bear with, have patience with in regard to the errors or weaknesses of anyone" (Zodhiates and Hadjiantoniou, *Complete Word Study Dictionary*).

CONCLUSION:

1. Christian unity means nothing if there is no "one to another," no "one for another," or no "one with another."
2. Accordingly, where there is no Christian unity the "forbearing," "forgiving," "teaching," "admonishing," edifying, considering, "exhorting," and loving of "one another" can not possibly be take place!
3. As members of the Lord's church, let us take to heart the words of the New Testament writers and through concord, concern, and comradery be what the Lord demands "one to another," "one for another," and "one with another."