

We've Neglected Biblical Conflict Resolution

Preached by: Matthew S. Black

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Series: Confessions of an Imperfect Church (2 Corinthians)

Introduction: Open your Bible to 2 Corinthians 7. We are continuing our series through the book of 2 Corinthians entitled, "Confessions of an Imperfect Church". And like the imperfect church at Corinth, we have a long way to go in our growing and changing in Christ. Today's confession is this: "We've Neglected Biblical Conflict Resolution". Today's message is all about confronting one another in love and we are going to talk about giving and receiving biblical and godly constructive criticism. We are called by our Lord not to ignore imperfections and offences in our lives, but to confront them in a loving, constructive way.

Cyrano de Bergerac

Some of you remember Cyrano de Bergerac, the sword dueler with the very ugly, long nose. I'll never forget my high school drama teacher, Mr. Doug Reiman who introduced me to his character. Mr. Reiman was brutal was brutal. It was my junior year of high school, and he asked me to play the part of Cyrano de Bergerac. Mr. Reiman was a fantastic teacher, but like all great teachers, he was mean, or at least I that was my first impression. He hounded me, made me speak clearly, taught me to see the world from that character's perspective. He took nothing for granted, including my posture, eye contact, gestures, and tone of voice. Sometimes his criticisms hurt, but he always explained that he wanted to help me with my gift of speaking.

That year he entered me and another student into a nation wide drama competition, and we place fourth nationally. My teacher's constructive criticism has continued to pay rich dividends in my life for the last twenty years. Paul's constructive criticism was painful for the Corinthians to hear. But their positive response to his confrontation brought about productive change in their lives. Had he not been so careful to confront me on all the nuances of speaking, I would never have placed so high in the drama competition.

Last Time Someone Confronted You?

We all have a biblical responsibility to take part in biblical conflict resolution. Often we are called to "admonish one another" and to "speak the truth in love". We are called to "instruct one another" and to teach and edify one another. All of these things include loving confrontation and biblical instruction on things God calls on us to change. Are you doing that? Are you cooperating with biblical conflict resolution?

Do you remember the last time someone confronted you about a sin issue? Maybe it was someone in the church. Maybe it was a friend or a family member. Perhaps it took you off guard. How did you react? It's hard to react well, but we must remember that God is using the constructive criticisms of His people to bring to our attention the areas

where we need to grow.

There are two types of criticism – destructive and constructive. We are looking at Paul’s second letter to the Corinthian church, but his first letter was filled with loving rebuke and lots of constructive criticism as well. Paul does not ignore the problems. He confronts them with the truth in love. This loving confrontation was a powerful tool that God used to get rid of sin in the congregation.

Easy to “Give Up” on People

It’s easy to just cut people off when they wrong us. Often we just neglect people who “get on our nerves” or misunderstand us. In doing so we grieve the Holy Spirit. Often we do not approach our interpersonal conflicts in a godly manner, and we lose an amazing opportunity to help someone grow in Christ.

We can be destructive in our criticism. We are good at those destructive ways of dealing with people. We might gossip about someone. We might just clam up and decide to cut off our relationship with someone. We might blow up and say a lot of things that hurt and that tear down a person’s character. Paul did none of those things to those brothers and sisters who opposed him. Instead, he constructively confronted them, and God used it to help them grow.

There is a need for constructive confrontation in the church. That’s what we have in 2 Corinthians 7. In this chapter you have an opportunity to see how to handle a very sticky and difficult situation. Paul didn’t neglect it or put it off. He confronted the sins in the church, but he did it in the right way, and God used it to transform them!

Background

The background of this chapter is found in 2 Cor. 2:13, where Paul wrote that he could not rest in Troas because he didn’t know how the situation in Corinth had developed. Remember he had planted the Corinthian church and labored among them for a year and a half. But when he came back to visit, he was shocked by their opposition to him and their open sin.

“Poor Paul... cut short his visit and retreated to Ephesus where he wrote a tearful, severe reproach to the Corinthians. Then, anxious to hear how they had received it, he dispatched Titus to Corinth to find out and traveled to Troas where they had agreed to rendezvous.”¹

He was to meet Titus there at Troas to get an update on the Corinthian church, but Titus was nowhere to be found. Paul said in **2 Corinthians 2:13** (ESV) — “my spirit was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.” Macedonia is on the way to Corinth. He finally meets up with Titus, and he gets a very good report – that the church has repented. Paul’s loving manner of confrontation worked! God used it to help them to grow in Christ.

This morning we all need to learn about how to lovingly confront offences in the church. We need to do this. Remember the words of Paul in **Ephesians 4:1–3** (ESV) — “I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling

¹ Hughes, R. K. (2006). *2 Corinthians : Power in weakness*. Preaching the Word (54). Wheaton, Ill.: Crossway Books.

to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace.”

So how can we do this? Remember three things.

- Confrontation brings *testing*.
- Confrontation brings *transformation*.
- Confrontation brings *true unity*.

I. **Godly confrontation brings testing.** (vs. 2-8).

We all want to grow and change in Christ. We all want a pure church. But are we all willing to pay the price for it? If you love Christ, you must love his church. You must love to see people conformed to Christ’s image.

Verses 2-8 of 2 Corinthians 7 give us insight into Paul’s pastoral ministry. Listen to how he reaches out to the sheep of Christ’s church. Paul earlier said that he had opened his heart wide to the Corinthian church, and now he was asking them to do the same.

2 Corinthians 7:2 (ESV) — “Make **room** in your hearts for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one”. Paul was accused of being a false apostle with no power. But watch how Paul does not take it personally. He is greatly pained over their sin and over the personal attacks against him, but he refuses to take it personally.

- A. Our **love** for God’s people is tested through godly confrontation. Our love for God’s people should overcome the painful difficulty of confrontation, vs. 4, *“In all our affliction, I am overflowing with joy”*.

2 Corinthians 7:3 (ESV) — “I do not say this to **condemn** you, for I said before that you are in our hearts, to die together and to live together...”

Paul did not write to condemn the Corinthians. He is not writing to cause them pain, but to give them accountability. He is painfully confronting their sin. They have cut Paul off and they have no biblical reason. If you are going to be used of God, you must never lose your love for people.

2 Corinthians 7:3–4 (ESV) — “I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together. 4 I am acting with great boldness toward you; I have great pride in you; I am filled with comfort. In all our affliction, I am overflowing with joy.” What joy and love Paul had for God’s people.

Whitefield Illustration

Many of you have heard of George Whitefield. He was the most famous man in colonial America. He preached daily to crowds in the tens of thousands. . It is estimated that throughout his life, he preached more than 18,000 formal sermons. He preached

almost daily and rarely took a full day without preaching. A day of rest to him would be preaching only one sermon instead of his normal five.

Before he came to America, he was the pastor of a church and John Wesley was an elder. He and Wesley disagreed on the doctrine of predestination and eternal security. Whitefield asked Wesley to wait until he came back from America to carefully study these things. By the time Whitefield returned, Wesley had so convinced the congregation that he was right on their differences, that Whitefield was not allowed back into the church. For a short time he preached from a grave plot that he owned near the church. Yet in spite of some of these difficult and personal attacks, Whitefield never stopped loving Wesley. When someone asked Whitefield if he would see Wesley in heaven, Whitefield responded, “No, I will not see him in heaven, because he will be so close to the throne, and I will be so far away.” Whitefield, despite their lifelong differences, asked Wesley to preach his funeral.

Application

We must LOVE Christ’s sheep regardless of the sin issues that we must confront. We must love Christ’s sheep! Your brother in Christ may attack you if he is immature. ***Sometimes sheep bite!*** But you must love your brother or sister. You must have thick skin and a great big heart!

The true sign of maturity is that you are TEACHABLE. ***You must be able to give and receive criticism in a loving constructive way just like Paul does here.***

Not only is our love tested through confrontation, but...

B. Our very **commitment** to the Gospel is tested through godly confrontation, vs. 5, “*when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn...*”.

1. Paul’s commitment was tested through **personal** pain. Paul was not in the ministry so he could live a plush lifestyle. He was not in it for personal gain. In fact, the Gospel will often give a minister much personal pain. In fact, if you get serious about the Gospel and your commitment to Christ, expect satanic attack! Look at the attacks Paul faced in verse 5.

2 Corinthians 7:5 (ESV) — “For even when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn—**fighting** without and **fear** within”.

The word translated “**fighting**” refers to *quarrels and personal disputes*.² It may be that Paul fell into disagreements with other believers in Macedonia, or that others on his ministry team were conflicted, perhaps about the Corinthian situation. Paul’s “**fear within**” could relate to the Corinthians’ response to his *sorrowful letter* and Titus’s delayed visit. He had not heard from Titus, and it concerned Paul that perhaps their profession was not sincere. But ultimately Paul’s fears were relieved when Titus gave him the good news of their repentance.

² Colin Kruse, *2 Corinthians*, Tyndale New Testament Commentaries (Grand Rapids, Michigan: Eerdmans, 1987), 144.

Consider this: it was God's will for Paul to go through these personal conflicts as well as be tested by the delayed news of the Corinthians repentance. These were immense pressures for Paul! But there was a purpose for the pressures. What was that purpose?

2 Corinthians 7:6 (ESV) — But God, who comforts the downcast, comforted us by the coming of Titus...". God sent Titus to Paul to tell him of the good news that the Corinthian believers had repented. They dealt with the sin. The man who was committing the sin seems to have repented.

Application: God's purpose for pain

Let's consider God's purpose for pain in your life. Often when we are going through deep emotional turmoil, our goal is to get rid of the bad feelings. We can do this in a number of ways. But our goal ought not to be to get rid of the bad feelings. Our goal must be to please God.

The pains of ministry should not deter us from biblical confrontation,

2. Paul's commitment was tested through possible rejection.

We are not called to please men but God. Paul said in **Galatians 1:10**, "For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ."

Look at verses 6-8, and see how Paul hurt for the Corinthians. He knew they could bolt, but he did not water down his confrontation with sin. Paul was fearful within that the Corinthians would reject his letter. He could have compromised the Gospel and not demanded that they live a life of holiness. But he trusted that God would work in their hearts and they would repent. And though it was a huge step of faith for Paul, he confronted them and left the consequences of righteousness up to God. *Let's read verses 6-8 and see how it turned out.*

2 Corinthians 7:6-8 (ESV) — 6 But God, who comforts the downcast, comforted us by the coming of Titus, 7 and not only by his coming but also by the comfort with which he was comforted by you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. 8 For even if I made you grieve with my letter, I do not regret it—though I did regret it, for I see that that letter grieved you, though only for a while."

We must trust the Lord when we confront His people that they will react rightly. **All those who are truly born again will desire a life of continual repentance and humility.** God will work in them and they will develop a deep tenderness to the Holy Spirit. And that's exactly what happened when Paul confronted the Corinthians. He knew they could have bolted and left Christ and went back to the world.

Remember that Paul was writing the present letter in response to some difficult and disappointing recent experiences with the Corinthian congregation. He had learned of immoral and heretical movements within the church. He paid them a personal visit, and then he wrote what may be called the *sorrowful letter*. Some believe it is some lost letter that he wrote in between writing 1 and 2 Corinthians. I tend to believe he is simply referring to

the letter we have in our Bible, 1 Corinthians. That is a very difficult letter where Paul lovingly, but straightforwardly calls out sin, and calls for repentance. And then he trusts God.

If you love God, you are going to lovingly confront fellow believers. It will be a massive test. You are not to do it to simply air your opinion. You are to confront if there is apparent sin in your brother or sister's life.

3. We need to have a commitment to **biblical** conflict resolution (Mat. 18:15-22).

An Account of Biblical Conflict Resolution

Let's look at a biblical account of conflict resolution from Matthew 18.

Matthew 18:15-22 (ESV) —15 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. 17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 19 Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. 20 For where two or three are gathered in my name, there am I among them." 21 Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?" 22 Jesus said to him, "I do not say to you seven times, but seventy times seven."

You might say, well, I'm glad I'm only required to forgive my brother or sister 490 times. Of course that's not the point. We are to put no limit on how many times we forgive.

You may get tired of the difficulty and pain and testing of having to confront those we have an offense with. But you must never stop forgiving and wiping the slate clean. Forgiveness is like a reset button. Every relationship needs one, and especially the relationships within the church.

Paul says in **Colossians 3:13**, we are to "[bear] with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive".

Though it is difficult to be tried and tested in constantly making things right with one another, we must understand that it is worth it, because we are being pushed into the mold of Jesus Christ.

Transition: So godly confrontation certainly brings *testing*! But don't be discouraged. It also brings something else that is spectacular.

II. Godly confrontation brings **transformation.** (vs. 9-11).

A. The goal: repentance.

2 Corinthians 7:9-10 (ESV) — “As it is, I rejoice, not because you were grieved, but because you were grieved into repenting. For you felt a godly grief, so that you suffered no loss through us. 10 For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.”

B. Avoid fake repentance. What we need to avoid: **Worldly Sorrow**

Don't go there! It's self-centered!

1. Worldly sorrow **Defined**

The word “sorrow” or “repentance” is *lupeo* (to cause pain, to make sorry). Everyone is sorry! What makes sorrow godly or worldly is whether it is God-centered or man-centered.

2. Worldly sorrow **Demonstrated:**

- **Esau** (Gen. 27; cf Heb. 12:17, “*he found no place of repentance, though he sought it carefully with tears*”).
Motive: Sorry for what he lost! Goal: position & possessions
Comment: “I want what I want” (self gratification) ***It's self-centered!***
- **Pharaoh** (Ex. 10:16-17, “*I have sinned against the LORD your God, and against you. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only*”).
Motive: Sorry for he had to suffer! Idol: peace—removal of suffering
Comment: “I'm hating life” (self preservation) ***It's self-centered!***
- **King Saul** (1 Sam. 15:24-30) “*I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD*”. Saul begins to hunt down David because he's intoxicated with the glory of human power.
Motive: Sorry he got caught! Desire: popularity and people pleasing
Comment: “Let's move on!” (excuses for self), “Tell me what to do”, “hoop jumping” ***It's self-centered!***
- **The Nation of Israel** (Joel 2:13, “*...rend your heart, and not your garments, and turn unto the LORD your God*”).
Motive: Sorry for the circumstances! Desire: remove bad circumstances
Comment: “Woe is me!” (self-pity) ***It's self-centered!***
- **Judas** (Mat. 27:4, “*I have sinned in that I have betrayed the innocent blood.*”)

Motive: self pity and anger at self! Desire: take away the consequences

Comment: “Stupid me!” (anger at self – fears consequences) *It’s self-centered!*

3. Worldly sorrow Described:

Various expressions of worldly sorrow (responses to sin that stand in the way of true repentance).

- The person who waters it down. “It’s no big deal!” “Let’s move on...”
- The person who wallows in it. “Poor me!” “I got caught!” “How stupid!”
- The person who works to get rid of it (PENANCE). “I’ll make up for this.”

C. Look for the true **fruit** of repentance.

Jesus said in Matthew 3:8 (ESV) — “Bear fruit in keeping with repentance.”

What is true repentance?

- One good definition is found in the Westminster Shorter Catechism (Q87). “Repentance unto life is a saving grace whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ does, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after, new obedience”.

- One author said it this way:

“Repentance unto life is an evangelical grace whereby a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are repentant, so grieves for and hates his sins as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.” – William Plumer, *Vital Godliness*, 214.

2 Corinthians 7:11 (ESV) — “For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter”.

Qualities of Godly Sorrow

Repentance “not...repented of” i.e. no regrets (10)

“earnestness” i.e. eagerness and urgency (11)

“eagerness to clear yourselves” or to come clean (11)

“what indignation” [at sin—*hatred of sin because of the beauty of God’s holiness*] (11)

Qualities of Worldly Sorrow

Regret giving up sin

Laziness, carelessness, lack of concern

Excuses, rationalizations, defending accusations

Angry at the mess, angry at others, angry at self (not sin)

“what fear” [of God and His displeasure] (11)	Fears consequences and others the most
“what longing” [for restoration] (11)	No longing for true restoration
“ what zeal” i.e. – a burning desire to make things right and to please God (11)	No real effort to correct the real heart problem, instead there is “hoop jumping”
“what punishment [the sin required]”—or satisfaction of punishment for sin in Christ’s atonement (11)	Creates various false refuges to counter the guilt

D. Examples of true repentance.

1. The motive is always a need for God’s grace and a deep desire for the glory of God. “God is right to send me to hell, but He is so amazing to forgive a wretch like me!”
 - King David (2 Sam. 12; Ps. 32, 51)
Heart cry: “Be gracious to me O **God**” “Against thee and **thee** [God] **only** have I sinned”
 - The Prodigal Son (Luke 15:11-32)
Heart cry: “I have sinned **against heaven** and against you”
 - The Apostle Peter – Luke 22:61-62, “**the Lord turned, and looked upon Peter...** 62 And Peter went out, and wept bitterly.”

III. Godly confrontation brings **true unity**. (vs. 12-16).

A. True unity is centered around the **Gospel**, vs. 12.

2 Corinthians 7:12 (ESV) — “So although I wrote to you, it was not for the sake of the one who did the wrong, nor for the sake of the one who suffered the wrong, but in order that **your earnestness for us might be revealed to you in the sight of God.**”

Now don’t misunderstand what Paul is saying. When he speaks of an earnestness for “us” he’s talking about his ministry in the Gospel. Paul’s letter was not primarily for the people in the church but for ultimate sake of having good relationships in the church. That would be a carnal, earthly motivation.

Paul’s motivation was that the people would have an earnest and urgent response to the Gospel ministry. Paul is saying that church should not be centered around people’s needs, but about what is right in the sight of God.

Paul is not being self-centered. It wasn’t for his sake or the Corinthians sake that he wanted unity. The church is not a CLUB. Paul is pleading for unity around the Gospel. He’s an eyewitness of the risen Christ. He is an APOSTLE – He was SENT BY GOD. Their rejection of him as God’s messenger and his message was a rejection of the Lord.

Paul not Pandering to Felt Needs

Church unity is not about catering to people. Get this. Paul is not pandering to people's felt needs. Many churches end up doing this. They rock out the music. They have the pastor dress down and put a Bart Simpson logo on his shirt. Come on, you've seen this. It's bizarre! Church is not about catering to a specific age group.

True unity comes by gathering people together who have one thing in common: we are MIGHTY sinners, and we need a MIGHTY Savior.

Paul Wrote So that the Church Could Demonstrate It's Spiritual Integrity

A true church deals with sin. We don't sweep it under the rug. The goal of Paul's letter was the Corinthian church would sincerely repent and have unity with Paul for the Gospel's sake. Their sin was causing DIVISION. Paul would not put his rubber stamp of approval on the church if they would not deal with sin. Their had to be earnest repentance in the sight of God.

All Christians have a responsibility to guard the unity of the local church. Look at Ephesians 4. It's known as the ministry chapter. It tells us to get busy serving the Lord. And that's true. If you want to feel at home in a church, start serving there. Take on a ministry. Every member should be serving. But before Paul talks about service, he talks about unity.

Look at Ephesians 4:1–6 (ESV) — “I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit—just as you were called to the one hope that belongs to your call— 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all and through all and in all.”

So we have all these things in common, but we are to guard this unity. We are to bear with, or PUT UP with one another!

A true church has unity not because of it's programs or music style, but because of the Gospel. People from all ages and cultures and backgrounds should feel loved and welcomed in the church because our unity is based around the Gospel.

Church is Not about YOU

Church is not about you. It's not about me. It's about the glorious Gospel. Paul wanted the Corinthians to have an earnest commitment to do what is right “in the sight of God”! It's not about what pleases me, but what pleases God! Unity ought never be centered around a person.

B. Paul's boasting and ours ought to be about the power of the Gospel to bring people together, vs. 13-16.

1. Paul boasted about that because

“13 Therefore we are **comforted**. And besides our own comfort, we rejoiced still more at the joy of Titus, because his spirit has been refreshed by you all. 14 For whatever

boasts I made to him about you, I was not put to shame. But just as everything we said to you was true, so also our boasting before Titus has proved true. 15 And his affection for you is even greater, as he remembers **the obedience of you all**, how you received him with fear and trembling. 16 I rejoice, because I have perfect **confidence** in you.”

A truly born again person will LOVE the brothers and deal with sin and want to have true unity and fellowship with other believers.

John 17:20–23 (ESV) — Jesus prayed, “I do not ask for these only, but also for those who will believe in me through their word, 21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. 22 The glory that you have given me I have given to them, that they may be one even as we are one, 23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.”

Ephesians 4:15–16 (ESV) — 15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, 16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love..

Romans 15:7 (ESV) — 7 Therefore welcome [accept] one another as Christ has welcomed you, for the glory of God..

Romans 12:10 (ESV) — 10 Love one another with brotherly affection. Outdo one another in showing honor..

We see a few important points:

1. When you or I stubbornly hold on to sin, it has an awful effect on pastors and leaders.
2. We also see that true ministers are patient with the people of God in these matters. During this time when the Corinthians were dealing with this sin problem, Paul was NOT GOSSIPING. He was BOASTING in their ability to deal with this sin and of the POWER of the Gospel.

Let me make one last application. Biblical conflict resolution does not mean that we prosecute every wrong in the same manner. Often the things that bring the most conflict are simple annoyances and quirks. We are all quirky. We are all porcupines. For most things we need to cover with love. Peter says this:

- **1 Peter 4:8** (ESV) — “Above all, keep loving one another earnestly, since love covers a multitude of sins.”
- In **Ephesians 4:1–3** (ESV) — Paul says he wants us to “walk in a manner worthy

of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace.”

Conclusion: A medical doctor may cause pain in trying to diagnose a problem. He or she may press or push on a sensitive area of our body to locate the source and intensity of the problem. The attempt to diagnose may be painful but very necessary.