

Conflict Resolution 1

Principles for All Conflict

Conflict Resolution Tools

4 G's of Conflict Resolution

- 1) Glorify God - the Goal
- 2) Get the Log Out - Preparing the way
- 3) Gently Rebuke - Drawing out a brother
- 4) Go and Be Reconciled - Priestly work accomplished for the ability to share in knowledge and work and enjoyment.

7 A's of an Apology

Rules to govern to whom and how

- 1) Address all of the parties involved
- 2) Avoid weasel words - if, but, maybe

Steps in the Apology

- 3) Admit wrong doing specifically
- 4) Acknowledge harms caused (especially things that can be restored - this is a precursor to accepting consequences of restoration)
- 5) Accept the consequences (offer to restore harms where possible in the way that God requires in His law)
- 6) Alter - commit to put off sinful attitudes, words, and behaviors and put on righteous attitudes, words, and behaviors (be specific, not wide ranging)
- 7) Ask for forgiveness

4 Promises of Forgiveness

- 1) I will restore our fellowship as brothers in Christ (and other relationships if appropriate) and I will not allow this issue to prevent us from doing our duties to each other.
- 2) I will not dwell on this incident without a duty to do so.
- 3) I will not bring this up again to you without a duty to do so.
- 4) I will not bring this up again to others without a duty to do so.

Acceptable Conclusions on any point of offense:

- 1) Choosing to interpret ambiguities charitably.
- 2) Choosing to overlook things that you think are clear but minor offenses.
- 3) Choosing to Accept a Just defense resulting in charitable interpretation.
- 4) Choosing to Accept external repentance.
- 5) Choosing to escalate to the next level of Matthew 18 until resolution by either (a) reconciliation or (b) removal from the fellowship ends the friendship unless and until the guilty party repents.

The 9th Commandment

Q143: Which is the ninth commandment?

A143: The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q144: What are the duties required in the ninth commandment?

A144: The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; studying and practicing of whatsoever things are true, honest, lovely, and of good report.

- 1) Truth - Preserving and promoting truth between men is how the knowledge of God spreads
- 2) Reputation - Reputation of self & others
- 3) Appearing for the truth - being present when the truth needs to be defended, not hiding when the truth is being opposed to avoid the fight
- 4) Standing - Speaking to defend and spread the truth, not remaining silent or failing to speak when the truth is opposed
- 5) Speaking the truth, and only the truth, in matters of judgment and justice, and in all things whatsoever
 - a) Judgment & Justice - Judgement of a matter of dispute or justice to be given to persons in conflict
 - b) From the heart - according to your inward thoughts
 - c) Sincerely - without hypocrisy
 - d) Freely - without compulsion
 - e) Clearly - without obfuscation
 - f) Fully - without leaving significant and relevant information out

- 6) a charitable esteem of our neighbors; - it is our duty to seek to think of and interpret our neighbors in a positive light when ambiguity exists. IT is always possible to interpret actions in a negative light. We are called to think of the positive unless there is clear evidence to the contrary.
 - a) Motives / Intentions - goal / desired outcome - what were they trying to do
 - b) Beliefs behind words / actions
 - c) The meaning of words / actions
- 7) loving, desiring, and rejoicing in their good name;
 - a) Generally, we are to value the good name of our neighbor, to desire the good name of our neighbor, and to rejoice in the good name of our neighbor.
 - b) This does not mean that we lie to get a good name for another, but it means that we want to see them speak and act in such a manner as to have a good name and to not damage their good name unless it is necessary to some other duty and we do want to spread good reports that are true and prevent the spread of negative reports even if true unless we have a duty to fight/resist a person to the audience.
 - c) If we have a duty to resist or fight a person to the audience it would be right and necessary to pass along relevant negative information for the right judgment and good of the audience and to encourage the repentance of the party being resisted.
- 8) sorrowing for, and covering of their infirmities;
 - a) We should be sad about the weaknesses of our neighbors and desire their strengthening and reformation.
 - b) We should pray for them and seek to bless them by not increasing awareness of their weaknesses (and even cover their weaknesses to avoid them being seen by making honest labors to shore them up and fix the problems) unless there is a higher priority duty that would take the place of this covering or a duty to expose.
 - c) We do not want to fist pump when we hear bad news about the behavior of our neighbor as though we are excited to have them do something to destroy their own reputation.
- 9) freely acknowledging of their gifts and graces, - We must be quick and happy to acknowledge the natural and providential giftings of our neighbor as a fellow creature, and we must be swift to name the ways that God has blessed our neighbor as a saint with faith, sanctification, Holy Spirit powers, & church ordinances.

- 10) defending their innocency; - When an ill report arises about our neighbor and we believe the report is contrary to the character evidenced by our neighbor or contrary to the evidence relating to the particular incident, or even that evidence is lacking as a basis of belief about the report, then it is our duty to raise objection for the report to be believed unless and until proper process results in:
- a) confession of sin or
 - b) (2) conviction
 - i) by lawful authority,
 - ii) through lawful means,
 - iii) on a lawful evidentiary basis.
- 11) a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them;
- 12) discouraging talebearers, flatterers, and slanderers;
- a) Talebearers - Gossips - Those who carry true negative reports to hearers whom (1) have no stake in the matter, and (2) have no power, intention, or place to help in the matter.
 - b) Flatterers - Those who carry false positive reports
 - c) Slanderers - Those who carry false negative reports
- 13) love and care of our own good name, and defending it when need requireth;
- a) Love - valuation, viewing as a good thing to have and to work for.
 - b) Care - work to build our good name by putting on wise words and actions and work to preserve our good name by putting off foolish words and actions.
 - c) Defense - Doing work to preserve it against false charges or repairing action when true charges come
- 14) keeping of lawful promises;
- a) If we make a promise that is in accordance with the Law of God, then we ought to keep it, even if it seems to be contrary to our temporal interest (our harm). It is never our duty to keep unlawful promises.
 - b) The sin is in the making of the evil promise, not the breaking of the evil promise. To keep an evil promise would be to sin a second time.

15) studying and practicing of whatsoever things are true, honest, lovely, and of good report.

- a) True - the things that show the presence of truth and loyalty in you. How to be as harmless as a dove.
- b) Honest - the things that help to communicate truth to others without trick or trap. How to be as harmless as a dove.
- c) Lovely - Things that inspire love in others, beauty, things that are fitting, things that are good order and that manifest decency, modesty, and pleasantness. How to be as wise as a serpent.
- d) Of Good Report - things that tend to cause others to speak well of you and of your God. What are things that you speak well of others for? Take note of your own praise. Consider if what you praise is commended by the Word of God. consider what others praise and if it is commended by the Word of God. Consider what the Word commends and says stops the mouths of the opposers or what the Word says opens their mouths against us. How to be as wise as a serpent.
- e) Studying things that are true, honest, lovely, and of good report.
- f) Practicing things that are true, honest, lovely, and of good report

Q145: What are the sins forbidden in the ninth commandment?

A145: The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth; passing unjust sentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, tale bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstructing intentions, words, and actions; flattering, vainglorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumors, receiving and countenancing evil reports, and stopping our ears against just defense; evil suspicion; envying or grieving at the deserved credit of any,

endeavoring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.

16) all prejudicing the truth, and the good name of our neighbors, as well as our own,

a) This involves taking actions to encourage people to make unjust judgements toward persons or propositions through means of invalid arguments, psychological weaknesses, and marketing tricks.

b) This is fought by teaching people how to (1) think logically, (2) follow process for conflict resolution in accordance with the rules of decency order established in God's Word, and (3) seek the goal of the glory of God and the good of His people in conflict.

17) especially in public judicature;

a) There is a special duty to be careful in public process of conflict resolution the courts of the church or state

18) giving false evidence,

19) suborning false witnesses,

20) wittingly appearing and pleading for an evil cause,

21) outfacing and overbearing the truth;

a) Domineering power behavior or Charismatic emotional appeal behavior to push people to believe falsehood.

22) passing unjust sentence,

23) calling evil good, and good evil;

24) rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;

25) Forgery,

26) concealing the truth,

a) This is not always evil, but when someone has a right to information it is a sin to keep it from them.

27) undue silence in a just cause,

28) and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others;

29) speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice;

a) Time and means of telling truth

b) Hateful motive or goal for telling truth

- c) Using a form of words that is true with the intention of causing it to be misunderstood
 - d) Using equivocation to tell the truth in a way that will be able to be used in one way in one setting or another way in another setting in order to manipulate people with different interpretations
 - e) Using a form of words that is likely to be misunderstood and to result in wrong beliefs while still being an acceptable form of words when explained
- 30) speaking untruth, lying, slandering,
- a) Statements that do not communicate truth
 - b) Statements that communicate falsehood
 - c) Statements that communicate falsehood about a person to the harm of their reputation
- 31) backbiting, detracting, tale bearing, whispering, scoffing, reviling,
- a) Attacking people when they are not present
 - b) Undermining honor of another
 - c) Gossip
 - d) Secretive Gossip
 - e) Mocking lawful honor
 - f) Expressing Hatred for lawful honor
- 32) rash, harsh, and partial censuring;
- a) Giving a rebuke that is done without process, too aggressively or harshly, or with partiality because of unjust negativity towards a party.
- 33) misconstructing intentions, words, and actions;
- 34) flattering, vainglorious boasting,
- a) Positive lies about others
 - b) Positive lies about self
- 35) thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God;
- a) False humility
 - b) False Confidence
 - c) Failure to see and acknowledge natural abilities or supernatural gifts.
- 36) aggravating smaller faults;
- a) In self or others - Making failures or weaknesses into things that are bigger than they really are, ignoring context and being partial in order to tear down

- 37) hiding, excusing, or extenuating of sins, when called to a free confession;
- 38) unnecessary discovering of infirmities;
- 39) raising false rumors,
- 40) receiving and countenancing evil reports, and stopping our ears against just defense;
- 41) evil suspicion;
- 42) envying or grieving at the deserved credit of any, endeavoring or desiring to impair it, rejoicing in their disgrace and infamy;
- 43) scornful contempt,
- 44) fond admiration;
- 45) breach of lawful promises;
- 46) neglecting such things as are of good report,
- 47) and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.

Q99: What rules are to be observed for the right understanding of the ten commandments?

A99: For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.
2. That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.
3. That one and the same thing, in diverse respects, is required or forbidden in several commandments.
4. That is, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.

5. That what God forbids, is at no time to be done; What he commands, is always our duty; and yet every particular duty is not to be done at all times.

6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in: What is forbidden them.

Matthew 18:15-20 & 5:23

15 “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ 17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

18 “Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19 “Again, assuredly,¹ I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. 20 For where two or three are gathered together in My name, I am there in the midst of them.”

The duty of the offender to come to the offended - **Matthew 5:23**

¹ TR removes assuredly