

Conflict Resolution 2

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

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.

- Perfection of the Law

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.

- Spirituality of the Law

3. That **one** and the same thing, in divers respects, is required or forbidden in several commandments.

- Unity & Simplicity of the Law - Love God, Love Neighbor

4. That as, 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.

- Completeness of the Law - transgression & lack of conformity as complements

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**.

- The Law of "Do No Harm" & The Law of "Best & Highest Use"

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.

- Principles as Heads of Doctrine (Apodictic) with Cases and examples underneath

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.

- Equality under the Law

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.

- Do not just lay burdens on others

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.

- 1) 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) Being harmless as a dove would be to not use these tricks to harm others unjustly.
 - c) Being wise as a serpent would be knowing how to avoid giving the appearance of negatives and seeking to avoid Public Relations traps.
 - i) Jesus exemplified this well until he intentionally went to die and intentionally let people trap him in order to be wrongly executed as a sacrifice. You are not Jesus and have not been commissioned to do this job, so do not apply that to yourself.

- d) Prejudice is fought in generally by teaching people (1) the fullness of God's truth in Scripture (Law & Gospel), and more narrowly this would include a focus on (2) how to think logically, (3) how to follow Biblical process for conflict resolution in accordance with the rules of decency & order established in God's Word, and (4) how to seek the goal of the glory of God and the good of God's people in conflict.
- 2) especially in public judicature;
 - a) There is a special duty to be careful in public process of conflict resolution in the courts of the church or state
- 3) giving false evidence,
- 4) suborning false witnesses,
 - a) Naboth's vineyard - 1 Kings 21:1-17

21:1 And it came to pass after these things that Naboth the Jezreelite had a vineyard which was in Jezreel, next to the palace of Ahab king of Samaria. 2 So Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a vegetable garden, because it is near, next to my house; and for it I will give you a vineyard better than it. Or, if it seems good to you, I will give you its worth in money."

3 But Naboth said to Ahab, "The Lord forbid that I should give the inheritance of my fathers to you!"

4 So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food. 5 But Jezebel his wife came to him, and said to him, "Why is your spirit so sullen that you eat no food?"

6 He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it.' And he answered, 'I will not give you my vineyard.' "

7 Then Jezebel his wife said to him, "You now exercise authority over Israel! Arise, eat food, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."

8 And she wrote letters in Ahab's name, sealed them with his seal, and sent the letters to the elders and the nobles who were dwelling in the city with Naboth. 9 She wrote in the letters, saying,

Proclaim a fast, and seat Naboth [a]with high honor among the people; 10 and seat two men, scoundrels, before him to bear witness against him, saying, "You have blasphemed God and the king." Then take him out, and stone him, that he may die.

11 So the men of his city, the elders and nobles who were inhabitants of his city, did as Jezebel had sent to them, as it was written in the letters which she had sent to them. 12 They proclaimed a fast, and seated Naboth with high honor among the people. 13 And two men, scoundrels, came in and sat before him; and the scoundrels witnessed against him, against Naboth, in the presence of the people, saying, "Naboth has blasphemed God and the king!" Then they took him outside the city and stoned him with stones, so that he died. 14 Then they sent to Jezebel, saying, "Naboth has been stoned and is dead."

15 And it came to pass, when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead." 16 So it was, when Ahab heard that Naboth was dead, that Ahab got up and went down to take possession of the vineyard of Naboth the Jezreelite.

- 5) wittingly appearing and pleading for an evil cause,
- 6) outfacing and overbearing the truth;
 - a) Domineering power behavior or Charismatic emotional appeal behavior to push people to believe falsehood.
- 7) passing unjust sentence,
 - a) Verdict VS Sentence
 - b) God gives maximums for crimes. He gives minimums for some crimes.
- 8) calling evil good, and good evil;
- 9) rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;
- 10) Forgery,
 - a) No right to make forgeries for the sake of doing good.
 - b) Do good and accept the consequences.
 - c) We may fight or we may be martyred or we may accept loss, but not lie.

11) 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.
- b) It is not sin to hide or conceal information from a person with no right to the information.
- c) It would be a sin to give damaging information to evil persons who have no right to the information in such a way as to empower them to do more evil.

12) undue silence in a just cause,

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

- a) William Perkins - “Christian Equity” or “Christian Moderation” or “Epiekaia” - things we may do to show moderation/equity and to allow more important things to be dealt with:

- i) Interpret doubtful things in the better part - “charitable interpretation”
- ii) Overlook and bear with weaknesses and natural infirmities of others without confrontation

(1) Proverbs 19:11 - The discretion of a man makes him slow to anger, And his glory is to overlook a transgression.

(2) 1 Cor. 13:4-7 - 4 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil [keeps no record of evils]; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things.

- iii) Give up and depart from rights for the sake of peace & others’ good
- iv) Quickness to forgive private and personal wrongs without exacting any restitution or drawn out discussions

- b) William Perkins - Times when we may not overlook and must confront:

- i) “Settled Malice” - a settled position of hatred against neighbor in rejection of clear teaching about what the Word teaches
- ii) “Cankered Corruption” - a painful displeasure at the clear teaching of God
- iii) Grievous / outrageous transgressions or crimes
- iv) Harmful and visible example to others
- v) Harms caused to others (especially those under your authority) that would not be borne if done to yourself.

- 14) 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 for telling the particular truth in question and the means used of telling the truth - How did you say it?
 - 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
- 15) 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
- 16) 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
- 17) 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.
- 18) misconstruing intentions, words, and actions;
- 19) flattering, vainglorious boasting,
- a) Positive lies about others
 - b) Positive lies about self

- 20) 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.
- 21) aggravating smaller faults;
 - a) In self or others - Making failures or weaknesses into things that are bigger than they really are, ignoring context that would mitigate and being partial in order to tear down
- 22) hiding, excusing, or extenuating of sins, when called to a free confession;
- 23) unnecessary discovering of infirmities;
- 24) raising false rumors,
- 25) receiving and countenancing evil reports, and stopping our ears against just defense;
- 26) evil suspicion;
- 27) envying or grieving at the deserved credit of any, endeavoring or desiring to impair it, rejoicing in their disgrace and infamy;
- 28) scornful contempt,
- 29) fond admiration;
- 30) breach of lawful promises;
- 31) neglecting such things as are of good report,
- 32) and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.

Matthew 18:15-20 & 5:23

The Duty of the offended to come to the offender - **Matthew 18:15-20**

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**

17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, one jot [Gr. iota, Heb. yod, the smallest letter] or one tittle [The smallest stroke in a Heb. letter] will by no means pass from the law till all is fulfilled. 19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. 20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

21 “You have heard that it was said to those of old [in ancient times], ‘You shall not murder, and whoever murders will be in danger of the judgment.’ 22 But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ [Lit., in Aram., Empty head] shall be in danger of the council. But whoever says, ‘You fool!’ [Gr. More (root of moron)] shall be in danger of hell fire [Gr. Gehenna pyr]. 23 Therefore if you bring your gift to the altar, and there remember that your brother has something against you, 24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 25 Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. 26 Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

¹ TR removes assuredly