

Conflict Resolution



A Little Rest I

Written for Our Learning

Romans 15:4

Our endeavor has been to consider Biblical Conflicts and the selected means of obtaining a resolution. The scriptures are not a collection of books that identify the Conflict and then say, “This is how you obtain a peaceful Resolution,” for, in many cases a peaceful resolution is unattainable. The majority of the Conflicts, and their associated Resolutions ended in disaster: Adam and Eve, Cain and Abel, Noah and the World, Abraham and Abimelech, Pharaoh, Hagar, Sodom and Gomorrah, and the kings of Mesopotamia. We’ve seen conflicts that involved individual’s relationship with their God; conflicts involving nations, and families, fathers, mothers, and brothers. In all of these cases the conflicts were not mere differences in inconsequential opinions: they were conflicts and resolutions that pertained to life and death, spiritual and physical. What the scriptures do is tell it like it was, i.e., here is the conflict, and here is how the principals dealt with it. In some case the conflicts were resolved, in others present day man is still dealing with the consequences of the sins committed, the laws violated, and the results of mankind’s search for happiness through the lusts of the flesh, the lust of the eye, and the vainglory of life. The Question: What does the Biblical record

teach, and how can the investigation help the common man avoid conflict, and to know how to respond in an effort to usher in a peaceful resolution?

When the apostle Paul wrote to the church in Corinth, he said, “For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it” (1 Corinthians 10:1–13).

When mankind has an example to follow, either by imitating or rejecting, a proper course of action can be obtained. There are two old maxims which are appropriately applied to examples, i.e., 1) Those who cannot learn from history are doomed to repeat it, (George Santayana), but unfortunately, “We learn from history that we do not learn from history,” (Georg Hegel). 2) In his definition of insanity, Albert Einstein said, “Insanity is doing the same thing over and over again and expecting different results.”

Solomon king of Israel, unto whom Jehovah said, “Ask what I shall give thee” (1 Kings 3:5), responded, saying, “Give thy servant therefore an understanding

heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people? (1 Kings 3:9), “And the speech pleased the Lord, that Solomon had asked this thing” (1 Kings 3:10). Therefore, “God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee” (1 Kings 3:11–12). This wise and understanding king, said, “The fear of Jehovah is the beginning of knowledge; *But* the foolish despise wisdom and instruction” (Proverbs 1:7). The fear of Jehovah, under consideration, is not a servile, i.e., a fear a slave would have of their master, but a reverential fear that accepts God’s dealings with man as just, and right. Job puts it this way, “But where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; Neither is it found in the land of the living. The deep saith, It is not in me; And the sea saith, It is not with me. It cannot be gotten for gold, Neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, With the precious onyx, or the sapphire. Gold and glass cannot equal it, Neither shall it be exchanged for jewels of fine gold. No mention shall be made of coral or of crystal: Yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, Neither shall it be valued with pure gold. Whence then cometh wisdom? And where is the place of understanding? Seeing it is hid from the eyes of all living, And kept close from the birds of the heavens. Destruction and Death say, We have heard a rumor thereof with our ears. God understandeth the way thereof, And he knoweth the place thereof. For he looketh to the ends of the earth, And seeth under the whole heaven; To make a weight for the wind: Yea, he meteth out the waters by measure. When he made a decree for the rain, And a way for the lightning of the thunder; Then did he see it, and declare it; He established it, yea, and searched it out. And unto man he said, Behold, the fear

of the Lord, that is wisdom; And to depart from evil is understanding” (Job 28:12–28).

The Biblical record provides mankind with laws to be observed, lessons to be learner, and instructions in righteousness. When man is the standard, Conflict will arise, and if man is the standard as to the Resolution, disaster will follow. Solomon said, concerning wisdom, “Wisdom crieth aloud in the street; She uttereth her voice in the broad places; She crieth in the chief place of concourse; At the entrance of the gates, In the city, she uttereth her words: How long, ye simple ones, will ye love simplicity? And scoffers delight them in scoffing, And fools hate knowledge? Turn you at my reproof: Behold, I will pour out my spirit upon you; I will make known my words unto you. Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; But ye have set at nought all my counsel, And would none of my reproof: I also will laugh in the day of your calamity; I will mock when your fear cometh; When your fear cometh as a storm, And your calamity cometh on as a whirlwind; When distress and anguish come upon you. Then will they call upon me, but I will not answer; They will seek me diligently, but they shall not find me: For that they hated knowledge, And did not choose the fear of Jehovah: They would none of my counsel; They despised all my reproof. Therefore shall they eat of the fruit of their own way, And be filled with their own devices. For the backsliding of the simple shall slay them, And the careless ease of fools shall destroy them. But whoso hearkeneth unto me shall dwell securely, And shall be quiet without fear of evil” (Proverbs 1:20–33).

If you have ever been taught, or learned anything you admit that you do not innately possess all knowledge, and wisdom. I would like for you to draw a circle: in this circle resides all the knowledge, wisdom, power and understanding of the universe. Take that same writing instrument, and black out how much of that knowledge, wisdom, power and understanding you innately possess.

Enough said for this segment. Between now and our next segment I would like for you to consider the extent of your wisdom and understanding.