

# Conflict Resolution

## Preface

Our topic for this series is Conflict Resolution. The intent is to consider the conflicts recorded in the pages of the Bible, the word of God, as it is expressed in the Law of Moses, the Prophets, and the Apostles of Jesus Christ.

Conflicts have existed and will continue to exist among men whether justifiable or not. Some individuals seem to thrive on conflict others, not so much, and I happen to be in the “not so much” category. Nevertheless, conflict is a part of life that everyone must entertain in some fashion.

Before we begin our investigation there are a couple of matters, I would like to address. There is a term in the scriptures that individuals seldom like to entertain, i.e., “Sin.” Although sin is a biblical term, it is not therein restricted.

Sin is defined as, “a. an offense against religious or moral law, b. an action that is or is felt to be highly reprehensible” (Webster’s). Biblically, concerning sin, the scriptures reveal, “Everyone that doeth sin doeth also lawlessness; and sin is lawlessness” (1 Jn. 3:4), and also, “All unrighteousness is sin” (1 Jn. 5:17). Thus, “an immoral act considered to be a transgression against divine law” (Oxford Dictionary).

To some, the idea of being guilty of sin is unimaginable. However, the apostle John revealed, “If we say that we have not sinned, we make him a liar, and his word is not in us” (1 Jn. 1:10). The “him” of the context is God.

It is true that when an individual sins, they violate divine law, but it is also true that the term “sin” can be used to describe acts between men, i.e., “And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good” (1 Samuel 19:4). A man can even sin against himself, i.e., “Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Corinthians 6:18-19).

No matter what you may call it, mankind recognizes the necessity of law: even as the apostle Paul said, “But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornications, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God” (1 Timothy 1:8-11). In any case, when law is violated, whether in the secular or religious areas, it constitutes “sin,” i.e., to “miss the mark” (ISBE).

Now, to the point of our consideration of sin and how this relates to Conflict Resolution. When an individual violates the law, civilly or religiously, the act bears fruit, i.e., it will manifest itself publicly, and/or mentally, i.e., as the apostle Paul stated, “(for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing)” (Romans 2:14). Everything a man does bears fruit of some sort or another: good, or evil. When the actions are good, the fruit is good, and men rejoice and take pleasure therein. When the actions are evil, the fruit is evil and men disdain and condemn, and the offender is brought to shame and punishment in some fashion. When this latter fruit is borne, there is a question predominant among offenders, i.e., “How can I fix it?” The problem is you can’t fix it! No matter what a person may do, their sin, their transgression of the law, will continue to bear fruit.

In reference to Conflict Resolution, Conflict is never good, and Resolution merely brings the two parties together in a manner where they can continue to function with some resemblance of peace, but the seed of Conflict will continue to produce fruit, and though the principals involved can now function in a peaceful manner, they will not be able to return to their original state, whatever that may have been prior to the conflict. The only exception to this rule is in reference to man and God, who said, “I will forgive their iniquity, and their sin will I remember no more” (Jeremiah 31:34), This was provided only through the new covenant God made with man through the blood of Jesus Christ, saying, “But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And working together with him we entreat also that ye receive not the grace of God in vain (for he saith, At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation)” (2 Corinthians 5:18—6:2).

Therefore, as we consider the matter of Conflict Resolution let us learn to “turn away from evil, and do good; Let him seek peace, and pursue it” (1 Peter 3:11) for, “Blessed are the peacemakers: for they shall be called sons of God” (Matthew 5:9).

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