

Conflict Resolution



David and Hanun

Godliness, “is founded on the broad fundamental principle that no man belongs to himself, or has the right to do as he pleases with himself, but that he holds his body, mind, soul, and property of every description, by divine grant, in trust for the benefit of his fellowman. It requires the doing of good at all times, the love of enemies, the giving to him that asketh, the loaning to anyone that would borrow without the expectation of any return, and the complete devotion of self to the commonwealth of humanity and the establishment of a kingdom of perfect righteousness” (Judge Dent, Biblical Law).

Within the scriptures many references are made regarding man’s responsibility to humanity. Six of the ten commandment laws regulated man’s responsibility to other: Honor thy father and mother, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness against thy neighbor, Thou shalt not covet...anything that is thy neighbor’s. When the apostle Paul addressed the brethren in Rome, he said, “Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not

steal, Thou shalt not covet, and if there be any other commandment, it is summed up on this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law” (Romans 13:8–10). As the apostle Paul indicates God has mandated certain rights to all mankind.

Thou shalt not commit adultery: the rights of marriage. When Jehovah created man, it is written, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Genesis 2:24). The matter of becoming one flesh is the legal right of a man, and a woman to consummate their becoming husband and wife. The apostle Paul said, “Or know ye not that he that is joined to a harlot is one body? For, The Twain, saith he, shall become one flesh” (1 Corinthians 6:16), and unto any other, the apostle Paul says, “Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God” (1 Corinthians 6:18–19). Fornication, like no other sin desecrates the sanctuary of the Holy Spirit: men and women have a God given right to a union unaffected by others.

Thou shalt not kill: literally, thou shalt not commit murder. In some societies “willful killing was not considered evil in itself,” the State v Malusky (1930), and it was not considered unlawful for anyone to kill a “fugitive” or “vagabond” who bore no mark of divine protection,” as that of Cain, in Genesis 4:14. “At one time, it was thought that honor might be vindicated or that guilt or innocence might be determined by mortal combat between individuals or factions” (Biblical Law). “In some states (Georgia, New Mexico and Texas), a husband has the privilege of killing his wife’s paramour. He is the paramour’s executioner and the killing is not a crime. In other states, the killing of the paramour is manslaughter. But the husband is not permitted in any state to kill his wife, though she is likely to be an equal partner in guilt with the paramour” (Stumberg 1942, Biblical Law, pg. 239), and in the world today there are those who promote, and support honor killings. However, in reference to murder, the law

indicated that man has a right to life, and none have the innate right to refuse it.

Thou shalt not steal: Man has a God given right to own property.

Thou shalt not covet: Man has a right to justice.

In all of these, the apostle Paul said, "it is summed up in this word, namely, Thou shalt love thy neighbor as thyself."

There are times, however, when Conflicts arise, concerning these restrictions, as a result of suspicion, or an evil eye. Concerning the right to marriage, and a man's actions toward a wife that he suspects has been defiled, Moses said, "This is the law of jealousy, when a wife, being under her husband, goeth aside, and is defiled; or when the spirit of jealousy cometh upon a man, and he is jealous of his wife; then shall he set the woman before Jehovah, and the priest shall execute upon her all this law. And the man shall be free from iniquity, and that woman shall bear her iniquity" (Numbers 5:29–31), on the other hand, "'if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed" (Numbers 5:28).

In regard to the mandate, "Thou shalt not covet," an event took place with king David, and as a result of suspicion, and national prejudice a simple act of kindness brought about a war, where many perished. "And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. And David said, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. So David sent by his servants to comfort him concerning his father. And David's servants came into the land of the children of Ammon. But the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honor thy father, in that he hath sent comforters unto thee? hath not David sent his servants unto thee to search the city, and to spy it out, and to overthrow it? So Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they told it unto David, he

sent to meet them; for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return. And when the children of Ammon saw that they were become odious to David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen, and the king of Maacah with a thousand men, and the men of Tob twelve thousand men. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array at the entrance of the gate: and the Syrians of Zobah and of Rehob, and the men of Tob and Maacah, were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: And the rest of the people he committed into the hand of Abishai his brother; and he put them in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the man for our people, and for the cities of our God: and Jehovah do that which seemeth him good. So Joab and the people that were with him drew nigh unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai, and entered into the city. Then Joab returned from the children of Ammon, and came to Jerusalem. And when the Syrians saw that they were put to the worse before Israel, they gathered themselves together. And Hadarezer sent, and brought out the Syrians that were beyond the River: and they came to Helam, with Shobach the captain of the host of Hadarezer at their head. And it was told David; and he gathered all Israel together, and passed over the Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew of the Syrians the men of seven hundred chariots, and forty thousand horsemen, and smote Shobach the captain of their host, so that he died there. And when all the kings that were servants to Hadarezer saw that they were put to the worse before Israel, they made peace with Israel, and served them. So the Syrians feared to

help the children of Ammon any more” (2 Samuel 10:1–19). As for Ammon, “David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah” (2 Samuel 11:1).

As you journey through this life, and your counselors counsel you concerning the actions of others it may do you well to think twice before responding in an aggressive manner, and make wise decisions concerning where you seek counsel. Solomon said, “Walk with wise men, and thou shalt be wise; But the companion of fools shall smart for it” (Proverbs 13:20).