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RECONCILIATION: HEALING THE HOLY HARMONY

Ephesians 4:11-13 (King James Version)

¹¹And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Ezekiel 37:21-23 (King James Version)

²¹And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

²²And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

²³Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so

shall they be my people, and I will be their God.

2 Corinthians 5:18-20 (King James Version)

¹⁸And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

¹⁹To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

²⁰Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

“**Reconciliation** is to understand both sides; to go to one side and describe the suffering being endured by the other side, and then go to the other side and describe the suffering being endured by the first side.”

~ Thich Nhat Hanh quotes (Vietnamese Monk, Activist and Writer. b.1926)

Definitions

HEALING is the restoration of damaged living tissue to normal function. It is the process by which the cells in the body regenerate and repair to reduce the size of a damaged or necrotic area. Healing incorporates both the removal of necrotic tissue (demolition), and the replacement of this tissue.

The replacement can happen in two ways:

- by *regeneration*: the necrotic cells are replaced by the same tissue as was originally there.
- by *repair*: injured tissue is replaced with scar tissue

Most organs will heal using a mixture of both mechanisms.

HOLY -The English word *holy* dates back to at least the 11th Century with the Old English word *hālig*, an adjective derived from *hāl* meaning *whole* and used to mean 'uninjured, sound, healthy, entire, complete'. The Scottish 'hale' (*health, happiness and wholeness.*) is the most complete modern

form of this Old English root. The modern word 'health' is also derived from the Old English *hal*. As “wholeness”, holiness may be taken to indicate a state of religious completeness or perfection.

HARMONY

The term *harmony* derives from the Greek *ἀρμονία* (*harmonía*), meaning "joint, agreement, concord",^[4] from the verb *ἀρμόζω* (*harmozo*), "to fit together, to join".

The just adaptation of parts to each other, in any system or combination of things, or in things, or things intended to form a connected whole; such an agreement between the different parts of a design or composition as to produce unity of effect; as, the harmony of the universe.²

A concord or agreement in facts, opinions, manners, interests, etc.; good correspondence; peace and friendship; as, good citizens live in harmony.²

NECROSIS (from the Greek *νεκρός*, "dead", *νέκρωσις*, "death, the stage of dying, the act of killing") is the premature death of cells and living tissue. Necrosis is caused by factors external to the cell or tissue, such as infection, toxins, or trauma. This is in contrast to apoptosis, which is a naturally occurring cause of cellular death. While apoptosis often provides beneficial effects to the organism, necrosis is almost always detrimental and can be fatal.

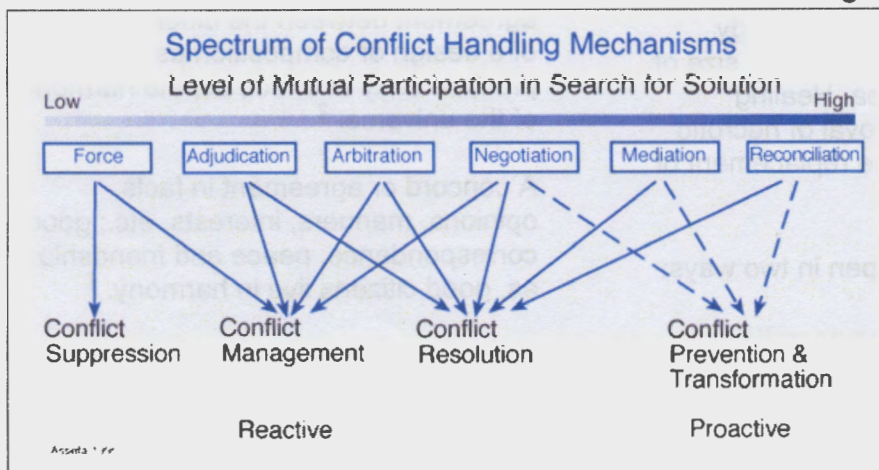
The Meaning of Reconciliation

Compared to conflict handling mechanisms such as negotiation, mediation, adjudication, and arbitration, the approach called 'reconciliation' is perhaps the least well understood. Its meaning, processes, and application have not been clearly articulated or developed. A place to start understanding what it entails might be by trying to distinguish it from the other approaches used in peacemaking and peace-building.

If we were to look at the 'degree of mutual participation by the conflict parties in the search for solutions to the problems underlying their conflict' we could place

than in the first. In the adjudication process, at least the parties have an opportunity to present their cases, to be heard, and submit their arguments for why their preferred solution should be the basis upon which the decision is made. **Nonetheless, the choice of the solution is made by a third party, and the decision is backed by force (enforced) which ensures that the losing party complies.**

Figure 1



Arbitration is placed further to the right of 'adjudication'. Here, the participation of the parties is even higher since both adversaries can choose who is going to decide the

issues under dispute, whereas in adjudication the decision maker is already appointed by the state. The parties in conflict can sometimes identify the basis upon which their case will be decided and whether the outcome will be

these approaches in a spectrum as follows. (See Figure 1)

At the left end of the spectrum, we find approaches where mutual participation is minimal. **The use of force by one of the parties to impose a solution would be an example of a mechanism that would be placed at this end of the spectrum.**

Further to the right of the spectrum, we could place mechanisms such as **adjudication. Here a third party, instead of an adversary, imposes a solution to the conflict.** However, the mutual participation of the parties in the choice of the solution is comparatively higher here

binding or not. Although the mutual involvement of the parties in the decision making process is much higher than adjudication, the solution is still decided by an outsider and, depending on the type of arbitration, the outcome could be imposed by the power of the law.

Further to the right on the spectrum we find **negotiation. Here the participation of all the involved parties in the search for solution is very high. It is the parties themselves who have to formulate the issues, and find a resolution that is**

satisfactory to all of them. In this situation, however, particularly in bargaining type negotiations (as opposed to problem-solving type of negotiations) ¹, the final choice of the solution might depend on the relative power position of the adversaries rather than on what might be the most satisfactory solution to everyone involved. The party with the higher bargaining leverage might end up getting the most out of the negotiations.

Mediation is a special type of negotiation where the parties' search for mutually satisfactory solutions are assisted by a third party. The third party's role is to minimize obstacles to the negotiation process including those that emanate from power imbalance. Unlike adjudication, however, in the final analysis it is the decision and agreement of the conflict parties that determines how the conflict will be resolved.

Towards the far right of the spectrum we find reconciliation. This approach not only tries to find solutions to the issues underlying the conflict but also works to alter the adversaries' relationships from that of resentment and hostility to friendship and harmony. Of course, for this to happen, both parties must be equally invested and participate intensively in the resolution process.²

Before we move on to examine the insights that emerge from this spectrum, it will clarify our thinking if we quickly glance at one more issue of definitions and distinctions.

The conflict handling mechanisms illustrated in the spectrum can be categorized into three groups which we will call:

1. **CONFLICT MANAGEMENT,**
2. **CONFLICT RESOLUTION, AND**
3. **CONFLICT PREVENTION APPROACHES.**

Conflict management approaches

generally tend to focus more on mitigating or controlling the destructive consequences that emanate from a given conflict than on finding solutions to the underlying issues causing it. On the other hand, **conflict resolution approaches aim at going beyond mitigation of consequences and attempt to resolve the substantive and relational root-causes so that the conflict comes to an end.** While conflict management and resolution are reactive, they come into motion once conflict has surfaced, **conflict prevention tries to anticipate the destructive aspects of the conflict before they arise and attempts to take positive measures to prevent them from occurring.**

Most of the mechanisms identified on the left hand of the spectrum are conflict management approaches. The use of military force for deterrence or in peace-keeping (separating the conflict parties from each other so that they do not keep inflicting harm on each other) are typical conflict management strategies. **To the extent that adjudication, arbitration, and bargaining negotiations do not become avenues to solve the underlying issues of the conflict, and in most instances they do not, they become mere stop-gap conflict management measures.** But if they provide an opportunity to work out not only differences on substantive issues but also negative relationships, they can become conflict resolution mechanisms.

A very important aspect of the process of reconciliation and one that distinguishes it from all the other conflict handling mechanisms is its

methodology. In most of the conflict handling mechanisms such as adjudication, arbitration, and for that matter even negotiation and mediation the method used for establishing responsibility for the conflict or its consequences is adversarial. In these processes, the parties present their grievances and make a case for the adversary's fault or responsibility, thereby demanding that it should be the latter that should make amends. Each party begins by defending its own behaviour and denying its own guilt or responsibility until the opponent proves it to his or her satisfaction or to the satisfaction of outside observers, be they judges or mediators. In such a process, one's behaviour is always explained as a reaction to the behaviour of the adversary. The typical pattern of the interaction is: 'I did this to you because you did such and such a thing to me!' The aim is to get the adversary to change his or her future conduct by proving the person's guilt. Of course, the expectation is that both parties will change each other in this way and will eventually transform their relationship from negative to positive.

On the other hand, the essence of reconciliation is the voluntary initiative of the conflict parties to acknowledge their responsibility and guilt. The interactions that transpire between the parties are not only meant to communicate one's grievances against the actions of the adversary, but also to engage in self-reflection about one's own role and behaviour in the dynamic of the conflict. In other words, in this kind of dialogue, as much as one attributes guilt and responsibility to the adversary for the damage generated by the conflict, one has to also be self-critical and acknowledge responsibility for his or her own role in the creation or perpetuation of the conflict and hurtful interaction. The aim of such interaction is that, in the final analysis, each of the parties acknowledges and accepts his or her responsibility and out of such recognition seeks ways to redress the injury that has been inflicted on the adversary, to

refrain from further damage, and to construct new positive relationships.

What Does Reconciliation Entail?

Reconciliation as a conflict handling mechanism entails the following core elements:

- a) Honest acknowledgment of the harm/injury each party has inflicted on the other;
- b) Sincere regrets and remorse for the injury done;
- c) Readiness to apologize for one's role in inflicting the injury;
- d) Readiness of the conflicting parties to 'let go' of the anger and bitterness caused by the conflict and the injury;
- e) Commitment by the offender not to repeat the injury;
- f) Sincere effort to redress past grievances that caused the conflict and compensate the damage caused to the extent possible;
- g) Entering into a new mutually enriching relationship.

Reconciliation then refers to this new relationship that emerges as a consequence of these processes. What most people refer to as 'healing' is the mending of deep emotional wounds (generated by the conflict) that follow the reconciliation process.



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RECONCILIATION:

Healing the Holy Harmony- WEEK 2

WE CHOOSE TO SING A NEW SONG
& WE WENT OFF THE "BUSINESS
AS USUAL" SCRIPT!

Instructions

- Please review the following information & research the scriptures.
- Next, review the Worksheet.
- For every unresolved issue or conflict, fill out a new worksheet.
- Make your choices.
- In the Name of Jesus, come ready to discuss the issues, resolve the differences and reconcile.

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Judson W. Van De Venter, 1855-1939

I Surrender All

nder All

Winfield S. Weeden, 1847-1908

1. All to Je - sus I sur - ren - der, All to Him I free - ly give;
 All to Je - sus I sur - ren - der, Hum - bly at His feet I bow;
 All to Je - sus I sur - ren - der, Make me, Sav - ior, whol - ly Thine;
 All to Je - sus I sur - ren - der, Lord, I give my - self to Thee;

I will ev - er love and trust Him, In His pres - ence dai - ly live.
 World - y pleas - ures all for - sak - en, Take me, Je - sus, take me now.
 Let me feel the Ho - ly Spir - it - Tru - ly know that Thou art mine.
 Fill me with Thy love and pow - er, Let Thy bless - ings fall on me.

I sur - ren - der all, I sur - ren - der all, I sur - ren - der all, I sur - ren - der all, 135
 I sur - ren - der all, I sur - ren - der all, I sur - ren - der all, I sur - ren - der all,

All to Thee my bless - ed Sav - ior, I sur - ren - der all.

Ephesians 4:11-13 (King James Version)

¹¹And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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¹⁹To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

²⁰Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

THE TEMPO, LYRICS, STYLE, AND ARRANGEMENT OF THIS NEW SONG

The 4 G's of Peace-making

Glorify God

Instead of focusing on our own desires or dwelling on what others may do, we will rejoice in the Lord and bring him praise by depending on his forgiveness, wisdom, power, and love, as we seek to faithfully obey his commands and maintain a loving, merciful, and forgiving attitude (*Ps. 37:1-6; Mark 11:25; John 14:15; Rom. 12:17-21; 1 Cor. 10:31; Phil. 4:2-9; Col. 3:1-4; James 3:17-18; 4:1-3; 1 Peter 2:12*).

Get the Log Out of Your Eye

Instead of blaming others for a conflict or resisting correction, we will trust in God's mercy and take responsibility for our own contribution to conflicts—confessing our sins to those we have wronged, asking God to help us change any attitudes and habits that lead to conflict, and seeking to repair any harm we have caused (*Prov. 28:13; Matt. 7:3-5; Luke 19:8; Col. 3:5-14; 1 John 1:8-9*).

Gently Restore

Instead of pretending that conflict doesn't exist or talking about others behind their backs, we will overlook minor offenses or we will talk personally and graciously with those whose offenses seem too serious to overlook, seeking to restore them rather than condemn them. When a conflict with a Christian brother or sister cannot be resolved in private, we will ask others in the body of Christ to help us settle the matter in a biblical manner (*Prov. 19:11; Matt. 18:15-20; 1 Cor. 6:1-8; Gal. 6:1-2; Eph. 4:29; 2 Tim. 2:24-26; James 5:9*).

Go and Be Reconciled

Instead of accepting premature compromise or allowing relationships to wither, we will actively pursue genuine peace and reconciliation—forgiving others as God, for Christ's sake, has forgiven us, and seeking just and mutually beneficial solutions to our differences (*Matt. 5:23-24; 6:12; 7:12; Eph. 4:1-3, 32; Phil. 2:3-4*).

The Seven A's of Confession

Matt. 7:3-5; 1 John 1:8-9; Prov. 28:13

- ADDRESS** everyone involved
- AVOID** if, but, and maybe
- ADMIT** specifically
- ACKNOWLEDGE** the hurt
- ACCEPT** the consequences
- ALTER** your behavior
- ASK** for forgiveness

The Four Promises of Forgiveness

Matt. 6:12; 1 Cor. 13:5; Eph. 4:32

- I will not dwell on this incident.
- I will not bring this incident up and use it against you.
- I will not talk to others about this incident.
- I will not allow this incident to stand between us or hinder our personal relationship.

The Pause Principle of Negotiating

Phil. 2:3-4; Matt. 7:12

- Prepare**
- Affirm relationships**
- Understand interests**
- Search for creative solutions**
- Evaluate options objectively and reasonably**

Healing the Holy Harmony II WORKSHEET - Your Reconciliation Scenario- Not my will; Let your will be done.

I. The issue: _____

Approximate date occurred _____

What happened? _____

II. The Four G's of Peace Making

- | | | |
|--|-----|----|
| 1. Will you give God the glory by determining to do all in your power to reconcile? | YES | NO |
| 2. Will you focus on your role in this conflict, either in the cause or character assassination? | YES | NO |
| 3. Will you CHOOSE to resolve this conflict honestly and biblically? | YES | NO |
| 4. Will you now Go and Be Reconciled? | YES | NO |

III. The Seven A's of Confession

Will you CHOOSE to confess and apologize for your part in the conflict?

Matt. 7:3-5; 1 John 1:8-9; Prov. 28:13

- | | | |
|-------------------------------|-----|----|
| 5. ADDRESS everyone involved? | YES | NO |
| 6. AVOID if, but, and maybe? | YES | NO |
| 7. ADMIT specifically? | YES | NO |
| 8. ACKNOWLEDGE the hurt? | YES | NO |
| 9. ACCEPT the consequences? | YES | NO |
| 10. ALTER your behavior ? | YES | NO |
| 11. ASK for forgiveness? | YES | NO |

IV. The Four Promises of Forgiveness – will you CHOOSE TO FORGIVE?

Matt. 6:12; 1 Cor. 13:5; Eph. 4:32

- | | | |
|---|-------|----------|
| 12. I will not dwell on this incident. | AGREE | DISAGREE |
| 13. I will not bring this incident up and use it against you. | AGREE | DISAGREE |
| 14. I will not talk to others about this incident. | AGREE | DISAGREE |
| 15. I will not allow this incident to stand between us or hinder our personal relationship. | AGREE | DISAGREE |

I CHOOSE TO BE CONSTRUCTIVE WITH CONFLICT - The Pause Principle of Negotiating

Phil. 2:3-4; Matt. 7:12

- Prepare
- Affirm relationships
- Understand interests
- Search for creative solutions
- Evaluate options objectively and reasonably