

The Peacemaker is one of the premier books on the topic of conflict resolution. This volume gives practical guidance beyond resolving conflicts to true life-changing reconciliation with family, coworkers, and fellow believers.

PART ONE: GLORIFY GOD (1 Cor.10:31) – “How can I please and honor god in this situation?”

I. Conflict Provides Opportunities

A. The Slippery Slope of Conflict

1. Escape Responses (wants to avoid conflict rather than resolve it)
 - a. Denial
 - b. Flight
 - c. Suicide
2. Attack Responses (more interested in winning conflict than preserving relationship; most common among those who are strong and self-confident)
 - a. Assault
 - b. Litigation
 - c. Murder
3. Peacemaking Responses (commanded by God, empowered by the gospel, and directed toward solutions to conflict)
 - a. Overlook an offense (Prov. 19:11, 12:16; Col. 3:13) – this is a form of forgiveness and is a deliberate decision not to talk about it, dwell on it, or grow into bitterness/anger.
 - b. Reconciliation (Gal. 6:1; Matt. 5:23-24)
 - c. Negotiation (discussion aimed at reaching an agreement)
 - d. Mediation (communication through a third person)
 - e. Arbitration (using a person with authority to settle a dispute)

B. Interesting Trends on the Slope

1. Every response to conflict costs you something; you must give up one thing to gain another.
2. People who use escape responses are usually intent on “peace-faking”, or making things look good even when they are not.

C. A Biblical View of Conflict

1. Conflict: a difference in opinion or purpose that frustrates someone's goals or desires.
2. Four main causes of conflict
 - a. Misunderstanding resulting from poor communication (Josh. 22:10-34).
 - b. Differences in values, goals, gifts, calling, priorities, expectations, interests, or opinions (Acts 15:39; 1 Cor. 12:12-31).
 - c. Competition over limited resources (e.g. time, money) – Gen. 13:1-12
 - d. Sinful attitudes and habits that lead to sinful words and actions (James 4:1-2)

D. Conflict often provides an opportunity for us to grow

E. The Four G's of Peacemaking

1. Glorify God: How can I please and honor God in this situation?
2. Get the log out of your own eye: How can I show Jesus' work in me by taking responsibility for my contribution to this conflict?
3. Gently restore: How can I lovingly serve others by helping them take responsibility for their contribution to this conflict?
4. Go and be reconciled: How can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict?

F. Questions regarding a dispute you are in:

1. Which response (in the diagram) have you been using? How has it made the situation better or worse?
2. What have been your goals in solving this problem?
3. How can you glorify God in this conflict?
4. What do you struggle with most in this conflict (controlling your tongue, anger, fear of man)?
5. After this conflict is over, how would you like him to complete this sentence: "I am pleased that you did not..." and "I am pleased that you..."

PART TWO: GET THE LOG OUT OF YOUR EYE (Matthew 7:5) – "How can I show Jesus' work in me by taking responsibility for my contribution to this conflict?"

II. Is This Really Worth Fighting Over?

A. Two key passages

1. Proverbs 19:11 – Good sense makes one slow to anger, and it is his glory to overlook an offense.
2. Matthew 7:3-5 - Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴ Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? ⁵ You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

B. Two Types of Fault (when assessing your role in a conflict)

1. An overly sensitive attitude which causes you to be offended too easily by others' behavior.
2. Your own sinful behavior

C. Define the Issues

1. As you evaluate your role in conflict, it's important to clearly define the issues that separate you from others: material or personal.
2. Material issues involve substantive matters such as property, money, and responsibilities. It's expressed in questions like: Where will we go for vacation? Was it right for Themba to fire Xilombe? Who's going to direct the APC conference?
3. Personal issues relate to what's going on between persons, including attitudes and feelings. This is expressed in ways such as: "You did that to embarrass me." "You are always promoting yourself." "You are loud and compulsive." Personal issues must generally be resolved either by overlooking and offense or through confession, loving correction, and forgiveness.
4. Most disputes involve both personal and material issues at the same time (e.g. Luke 12:13-15). So we must try to agree on the primary material and personal issues.
5. Once you have identified and agreed upon these, it's helpful to ask: "Is this really worth fighting over?" If the personal and material issues are significant, then you must proceed in resolving the issue. But in many cases, you'll realize it's not worth fighting over and the matter should be dropped.

D. Overlook Minor Offenses

1. Scripture
 - a. Prov. 19:11 - Good sense makes one slow to anger, and it is his glory to overlook an offense.
 - b. Prov. 17:14 - The beginning of strife is like letting out water, so quit before the quarrel breaks out.
 - c. 1 Peter 4:8 - Above all, keep loving one another earnestly, since love covers a multitude of sins.
 - d. Eph. 4:2 - with all humility and gentleness, with patience, bearing with one another in love.

- e. Col. 3:13 - bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.

2. Overlooking an offense is appropriate under two conditions:

- a. The offense should not have created a wall between you and the other person or caused you to feel differently toward him or her for more than a short period of time.
- b. The offense should not be causing serious harm to God's reputation, to others, or to the offender.
- c. "Overlooking is not a *passive* process in which you simply remain silent for the moment but file away the offense for later use against someone. That is actually a form of denial that can easily lead to brooding over the offense and building up internal bitterness and resentment that will eventually explode in anger. Instead, overlooking is an *active* process that is inspired by God's mercy through the gospel. To truly overlook an offense means to deliberately decide not to talk about it, dwell on it, or let it grow into pent-up bitterness" (p. 83).

- E. **Count the Cost** - Conflict is often much more expensive than we expect. They consume large amounts of money, time, and energy. This is why Jesus said to settle disputes quickly (Matt. 5:25-26).

F. What about "Rights"?

- 1. Key Verse: "Do unto others what you would have them do to you" (Matt. 7:12).
 - 2. Examples of those who gave up their rights:
 - a. Abraham→Lot (Gen. 13:5-12)
 - b. Joseph→brothers (Gen. 50:19-21)
 - c. King David→Shimei (2 Sam. 16:5-12; 19:19-23)
 - d. St. Paul→financial support (1 Cor. 9:3-15)
 - e. Jesus→call down angels (Matt. 26:53-54)
 - 3. Sometimes it is right to exercise our rights, talk with others of their wrongs, and hold them accountable.
 - a. After Paul was flogged in Philippi, he insisted the civil authorities apologize (Acts 16:35-39).
 - b. Paul appealed to Caesar (Acts 22:25-29).
 - 4. A Verse to Guide Us – 1 Cor. 10:31-11:1
- G. Summary – some conflicts require a lot of time and effort to resolve. But far more can be resolved quickly by overlooking minor offenses and relinquishing rights.

III. Conflict Starts in the Heart

- A. The heart of conflict is found in James 4:1-3. This verse is a specific application from Jesus' teaching in Matthew 15:19. Our hearts are the source of all conflict (Luke 12:13-15).
- B. Specifically, *unmet desires in our hearts* is the root cause of conflict. When we want something and feel that we will not be satisfied unless we get it, that desire starts to control us. Then, we start to condemn others.

C. The Progression of an Idol

- 1. I desire
 - a. Some desires are inherently wrong (e.g. vengeance, lust, greed) but many are not (e.g. peace and quiet, loving spouse, a new computer). If someone is standing in the way of good desires, it's appropriate to talk to them about it.
 - b. But some people won't listen. They are persistent. If this is an employer, we can find a new job or if it is an employee, we can fire them. But what if the person is a family member or close friend? This is more difficult. We have two options. First, we can love and pray for the person that progress will one day be made (1 John 4:19-21). Second, we can continue fighting to achieve our desire and allow it to turn into self-pity and bitterness.
- 2. I demand
 - a. Unmet desires have the potential of running our lives. We think we need them to be happy. There are many ways to legitimize a desire:
 - i. "I work very hard for the money we have. It's only right I buy this."
 - ii. "He's my nephew. If I don't go see him, my family will be angry."
 - iii. "He's my pastor, so he should be visiting me more often in the hospital."
 - iv. "I study a lot. He should respect how much I know about this subject."
 - b. None of these statements are necessarily bad, but the more we think we are entitled to something, the more convinced we are that we cannot be happy without it (from "I wish I had this" to "I *must* have this!"). Our desire has now become an idol.
 - c. An idol is anything apart from God that we depend on to be happy and fulfilled. It is something other than God that we set our heart on (Luke 12:29). It is something we love and pursue more than God (Phil. 3:19).

- d. It's often not what we want that is the problem, but that we want it too much. How do we know if a good desire has turned into a sinful demand?
 - i. What am I preoccupied with? What is the first thing on my mind when I wake up and the last thing when I go to sleep?
 - ii. How would I answer the question: "If only _____, then I would be happy"?
 - iii. Is there a something I desire so much that I am willing to disappoint or hurt others in order to have it?
- 3. I judge
 - a. Idolatrous demands usually lead us to judge other people. When we fail to get what we desire, we criticize and condemn others. This is imitating the devil (James 3:15; 4:7). We begin to judge other's motives and become bitter and resentful.
 - b. The closer we are to people, the more we expect from them and the more we judge (e.g. we say of our spouse: "If you really love me, you above all people should help meet this need." Or, to our children: "after all I've done for you, you owe this to me.").

4. I punish

- a. Idols always demand sacrifices. We often will try to hurt or punish people who don't give us our desires. For example: we get angry, use hurtful words, complain, give dirty looks, impose guilt, act unkind, keep a distance, act sad or gloomy.
- b. Doing this over a long period of time is a common way of inflicting punishment. For example, woman who is angry with how much her husband is working can hurt the dynamic of the home. A woman has a unique ability to set the tone for a home (Prov. 27:15). She can make the home unpleasant and irritable if she is not careful.
- c. So, James 4:1-3 teaches that inflicting pain on others is a sign that an idol is ruling our hearts.

D. The Cure for an Idolatrous Heart

- 1. Look to God, who delivers people from their idols (Ex. 20:2-3). To receive forgiveness, we must acknowledge our sin, repent, and put our trust in Christ (Ps. 32:5).
 - 2. We must identify our specific idols one by one and through the Spirit and Scripture, flee them.
- Principles:
- a. Work backwards through the progression of an idol to identify the desires that are controlling your heart. Ask:

- i. How am I punishing others?
 - ii. How am I judging others?
 - iii. What am I demanding to have? What is the root of this demand?
- b. What makes you think you deserve to have these desires satisfied?

IV. Confession Brings Freedom

A. Proverbs 28:13 says: "He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy." The reconciliation process is important, and it has four activities: repentance, self-examination, confession, and personal change.

B. First: Repentance

1. Repentance is more than a feeling. Repentance is the first step in gaining freedom from sin and conflict. It is not just feeling sad or a mere apology. If we truly repent, we will renounce sin and turn to God (Acts 3:19).
2. Worldly sorrow (2 Cor. 7:9-10) is feeling sad because you got caught. Any normal person feels regretful for unpleasant circumstances. After time, however, the feeling dies away and they simply try harder not to get caught. Godly sorrow, however, is feeling bad because we have offended God. This repentance results in a change of heart and behavior (Matt. 3:8).

C. Second: Self-Examination

1. Sins and mistakes are not the same. Mistakes are errors in judgment. Sin is rebellion against God's requirements. Because most of us don't like to admit our sin, we try to conceal, or deny our wrongs. If we can't completely cover it up, we minimize it by calling it a mistake. Or we'll shift the blame to others. If our wrongs are obvious, we'll admit perhaps 40% of the blame and put the rest on the other person.
2. If we try to cover our sin, we'll pay the price with a guilty conscience and emotional turmoil (Ps. 32:3-5). If it's hard for us to confess our sins, first ask God to help you see your sin clearly and the courage to repent (Ps. 139:23-24). Second, ask a mature friend to counsel and correct you (Pr. 12:15; 19:20). Here are the most common ways people sin when in conflict with others:
 - a. Using your tongue as a weapon
 - b. Controlling others
 - c. Breaking your word

- d. Failing to respect authority
- e. Forgetting the golden rule in Matt. 7:12 ("Would I want others to treat me this way?")

D. Third: Confession

- Many people have never learned how to confess their wrongs. They say things like: "I'm sorry if I hurt you", "Let's just forget the past", "I guess it's not all your fault", or "I could have done a better job". Here are the **seven A's if confession:**

1. Address everyone involved – usually, you should confess your sins to every person directly affected by your wrong doing. However, we must distinguish between "heart" sins and "social" sins. Heart sins are only in thoughts and should only be confessed to God. Social sins are words or actions (lying, stealing, failing to help) and should be confessed to the person.
2. Avoid If, But, and Maybe - This is the fastest way to ruin a confession. Which word should be removed from the sentences below to give value to the apology?
 - a. "Perhaps I was wrong."
 - b. "Maybe I shouldn't have done that."
 - c. "I shouldn't have lost my temper, but I was tired."
 - d. "I'm sorry I hurt your feelings, but you really upset me."
3. Admit specifically – one of the most convincing ways to show you realize your sin is to identify the Biblical principles you violated. Which are good apologies?
 - a. "I know I'm not much of an employee."
 - b. "Last night I was reading Scripture and I realized I was not treating you as I ought. Specifically, I have been breaking Ephesians 6:9."
4. Acknowledge the hurt – express sorrow for the hurt you've brought them ("you must feel terribly embarrassed over what I said. I am very sorry"). Perhaps ask them how they feel.
5. Accept the Consequences – like the prodigal son (Luke 15:19). Zacchaeus paid back the money (Luke 19:8). Say: "you have every right to fire me for what I did."
6. Alter your behavior – Say things like: "With God's help, I plan to..." or "How can I change?"
7. Ask for Forgiveness (and allow time) – some people can forgive quickly, while other need time. Be patient. Sometimes forgiveness is inhibited because the confession was inadequate.

- E. Fourth: Personal Change – God is eager to help us change (Phil. 1:6; 2:13).

PART THREE: GENTLY RESTORE (Galatians 6:1)

- How can I lovingly serve others by helping them take responsibility for their contribution to this conflict?

V. Just Between the Two of You

- A. Restoring is more than just confronting. We must not take Matthew 18:15 out of context. The goal is restoration, not condemnation.
- B. What verbs does Scripture use in the process of talking to others about their faults? (Matt. 5:22-24; Luke 17:3; Acts 17:17; 1 Thess. 5:14; 2 Tim. 2:24; 4:2). Go be reconciled; rebuke/forgive; reason; warn; kind; correct, rebuke, encourage.
- C. Did Jesus (John 4:1-18; Matt. 21:33-45; Luke 15) and Esther (Esther 5-7) use the direct or indirect approach when addressing wrongdoing?
- D. It's best (and often essential!) to meet face to face immediately when there is conflict, but this is not mandatory. Sometimes, it's better to involve other people first (e.g. Gen. 50:15-16; Acts 9:26-27). Do this when: (1) someone might feel intimidated, (2) the third party has a much better relationship with the offender.

E. If someone has something against you, it is still your responsibility to take the initiative toward peace (Matt. 5:23-24).

- F. When considering overlooking an offense, ask: (1) Is it dishonoring God? (2) Is it damaging our relationship? (3) Is it hurting others? (4) Is it hurting the offender? (Prov. 26:5-6).

VI. Speak the Truth in Love

- A. **One of the best ways of showing love in a dispute is being quick to listen. We can do this by:** (1) Waiting patiently while the person is speaking (Prov. 18:13); (2) "Attending", like making eye contact, avoiding negative body language, and eliminating distractions; (3) Clarifying; (4) Reflecting (paraphrasing or summarizing); (5) Agreeing, such as acknowledging the parts where they speak the truth and apologizing for them.
- B. A few more tips:
 - 1. Talk in person whenever possible (observing body language is essential).
 - 2. Engage rather than declare (e.g. Nathan and David in 2 Samuel 12:1-13).
 - 3. Clearly communicate so as not to be misunderstood.
 - 4. Plan your words.

5. Use "I" statements ("I feel frustrated when you fail to keep your word").
6. Avoid 100% statements
7. Don't misquote Scripture or take it out of context; use it to build others up.
8. Ask for feedback ("Have I explained myself clearly?")

VII. Take One or Two Others Along

- A. Most offenses can be resolved on their own, but some cannot (Matt. 18:15-20). The five steps are: (1) Overlook minor offenses; (2) Talk in private; (3) Take one or two others along (by mutual agreement or your initiative); (4) Tell it to the church (or the leadership; their decision is binding); (5) Treat him as an unbeliever.

B. Regarding step #5

1. We are to treat them as an unbeliever, even though we cannot see their heart (1 Sam. 16:7).
2. We should not pretend things are right with those who claim to be Christians but refuse to repent.
3. Unless they are disrupting peace in the body, they should be welcomed to church.
4. Treating them as an unbeliever has three purposes. (1) Revoking membership prevents the Lord from being dishonored when the person continues to sin (Rom. 2:23-24); (2) The rest of the church is protected from sinful ways (Rom. 16:17); (3) It helps them to understand the seriousness of their sin.

PART FOUR: GO AND BE RECONCILED (Matthew 5:24)

- How can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict?

VIII. Forgive as God Forgave You

- A. Forgiveness is not
1. A feeling; it is an act of the will.
 2. Forgetting; Forgetting is a passive process where a matter fades from our memory. Forgiving is an active choice (Isa. 43:25).
 3. Excusing; we're not saying its ok what they did.

B. Forgiveness involves four promises

1. "I will not dwell on this incident."
2. "I will not bring up this incident again and again and use it against you."
3. "I will not talk to others about this incident."
4. "I will not let this incident stand between us or hinder our personal relationship."

C. What if the person doesn't repent? Should grant repentance?

1. Having an *attitude of repentance* is unconditional and is a commitment to God (Mark 11:25; Luke 6:28; Acts 7:60).
2. *Granting forgiveness* is conditional on the repentance of the offender and takes place between you and that person (Luke 17:3-4). You cannot commit to the final three promises above.

IX. Look Also to the Interests of Others

- A. We've dealt primarily with *personal* issues, but there are also *material issues*. Until these are solved, peace will be hindered.
- B. PAUSE
 1. Prepare (e.g. pray, identify the issues, anticipate reactions, get the facts)
 2. Affirm relationships (e.g. spend time on personal issues, be courteous, seek to understand, allow face saving).
 3. Understand interests (focus on *interests*, not just your position; 1 Samuel 25)
 4. Search for creative solutions
 5. Evaluate options objectively and reasonably
- C. Case Study (Daniel 1:11-16)

A PEACEMAKERS CHECKLIST

Glorify God (1 Cor. 10:31)

With God's help, I will seek to glorify Him by

- ☐ Doing everything in my power to live at peace with those around me
- ☐ Remembering that Jesus' reputation is affected by the way I get along with others
- ☐ Guarding against Satan's schemes that like to promote selfishness and conflict
- ☐ Striving for God to say to me, "Well done, good and faithful servant!"

Get the Log Out of Your Eye (Matt. 7:5)

In deciding whether something is really worth fighting over, with God's help I will:

- ☐ Define the issues (personal and material), decide how they are related, deal only with those that can't be overlooked and begin usually with personal issues
- ☐ Overlook minor offenses ("Overlooking" means you will no longer dwell on the offense; no bitterness)
- ☐ Change my attitude (rejoice in God's forgiveness to me, replace anxiety with prayer, be gentle)
- ☐ Count the cost (emotionally, spiritually, and financially)
- ☐ Use my rights only to advance God's kingdom, serve others, and enhance my growth in Christ

Before talking to others about their wrongs, with God's help I will examine myself by asking:

- ☐ Am I guilty of reckless words, falsehood, gossip, slander, or worthless talk?
- ☐ Am I trying to control others?
- ☐ Have I kept my word, fulfilled my responsibilities, or abused my responsibility?
- ☐ Have I respected those in authority?
- ☐ Have I treated others as I would want to be treated? Am I motivated by lust, fear, or love of money?

When I see that I have sinned, I will ask for God to help me:

- ☐ Repent – change the way I think so that I turn from my sin and toward God
- ☐ Confess my sins using the Seven A's (addressing everyone affected; avoiding *if*, *but* and *maybe*; admitting specifically; acknowledging hurt; accepting consequences; explaining change; asking forgiveness).
- ☐ Change my attitude

Gentle Restore

- ☐ I will ask God to help me discern the most effective way to approach my brother
- ☐ I will do all I can to talk face-to-face

- ☐ When I learn someone has something against me, I will go talk to them, even if I am not in the wrong.

I will consider a sin too serious to overlook if it:

- ☐ Is dishonoring to God
- ☐ Has damaged our relationship
- ☐ Is hurting or might hurt other people
- ☐ Is hurting the offender and diminishing their usefulness to God

When I need to show others their fault, with God's help I will:

- ☐ Listen responsibly, concentrate, make eye contact, clarify comments, paraphrase & agree where possible.
- ☐ Make charitable judgments by believing the best about others until I can prove otherwise.
- ☐ Talk from beside people, not above them, as a fellow sinner.
- ☐ Choose a good time, talk in person, communicate so as not to be misunderstood, plan, use "I" statements, state objective facts not opinions, use Scripture tactfully, ask for feedback, offer solutions and preferences.

Go and Be Reconciled

When I forgive someone, with God's help I will make these promises:

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

I will demonstrate forgiveness by:

- ☐ Replacing painful thoughts and memories with positive thoughts and memories
- ☐ Saying and doing positive things to and about the person whom I have forgiven

When I need to negotiate an agreement on material issues, with God's help I will PAUSE:

- ☐ Prepare thoroughly for our discussions
- ☐ Affirm my respect and concern for my opponent
- ☐ Understand my their interests
- ☐ Search for creative solutions that will satisfy as many of our interests as possible
- ☐ Evaluate various options objectively and reasonably

When other continue to mistreat or oppose me, I will:

- ☐ Control my tongue and say only what is helpful.
- ☐ Keep doing what is right no matter what others do to me; continue to love them.

A PEACEMAKERS CHECKLIST

Glorify God (1 Cor. 10:31)

Dzunisani Xikwembu (Va-Korinto 10:31)

With God's help, I will glorify God in four ways:

Hi ku pfuna ka Xikwembu, ndzi ta xi dzunisa hi tindlela tinarhu

- ☐ I will do everything in my power to live at peace with those around me.

Ndzi ta endla hinkwaswo leswi ndzi swi kotaka ku hanya hi ku rhula na vanhu.

- ☐ I will remember that Jesus' reputation is affected by the way I get along with others.

Ndzi ta tsundzuka leswaku xidzumo/ntwalo xi vangelekile hi swiendlo swa mina.

- ☐ I will protect myself against temptations that promote selfishness.

Ndzi ta tivonela/tihlayisa miringo ya Satana leyi tidzunisaka

- ☐ My chief goal is to hear God say: "Well done, good and faithful servant!"

Xikhongomelo lexikulu xa mina i ku twa Xikwembu xi ku: "Hi swona, nandza lowunene, la tsembekeke."

Get the Log Out of Your Eye (Matthew 7:5)

Ranga u pfuta ntsandze lowu nge tihlweni ra wena (Mateo 7:5)

- ☐ Before talking to others about their wrongs, I will examine myself by asking these questions: have I gossiped? Lied? Slandered? Ignored my responsibilities? Disrespected authority? Loved money?

Ndzi nga si vulavulana na vanhu hi ta swiphiso swa vona, ndzi ta tianakanya hi swivutiso leswi: xana ndzi hlevile? Ndzi hembile? Ndzi lumbetile? Ndzi hunisile vutihlamuleri? A ndzi hlonipangi? Ndzi randzile mali?

- ☐ I will make a distinction between personal and material issues and address personal issues first.

Ndzi ta hambanisa swiphiso swa munhu na swiphiso swa misava; ndzi ta ranga ku vulavula hi ta swiphiso swa munhu.

- ☐ I will overlook minor offenses (this means I will not remain angry or talk about it).

Ndzi ta fihla/hunisa swiphiso leswisongo (swi vula leswaku ndzi nge tsameli ku hlundzuka kumbe vulavula hi swona).

- ☐ I will count the cost (it will take time, money, and humility).

Ndzi ta hlayela (swi ta teka nkarhi, mali, na titsongahata).

- ☐ If I have sinned, I will repent confessing my sin to God.

Loko ndzi dyohile, ndzi ta hundzuka ku ri ndzi dyohela Xikwembu.

- If I have sinned, I will confess my sin to person with the seven A's (address everyone involved; avoid if, but, and maybe; admit specifically, acknowledge hurt; accept consequences, alter behavior, ask forgiveness).

Loko ndzi dyohile, ndzi ta byela swidyoho swa mina eka munhu hi tindlela ta nkombo: Vulavula na hinkwavo entlimbeni; hunisa marito "loko", "kambe", na "kumbe xana"; amukela vuxokoxoko, pfumela ku vaviseka; amukela tihakelo, cinca mahanyelo, kombela ku rivaleriwa).

Gentle Restore

- I will ask God to help me discern the most effective way to approach my brother
- I will do all I can to talk face-to-face
- When I learn someone has something against me, I will go talk to them, even if I am not in the wrong.

I will consider a sin too serious to overlook if it:

- Is dishonoring to God
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Go and Be Reconciled

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