


Conflict Handling and getting along with People

I would like to give credit and thanks to ministers of the Gospel that I have learnt many of these principles from: (The Lord Jesus Christ, Mr. Andrew Wommack, Pastor Greg Mohr, Pastor Rick McFarland). These have mentored me.

One of the main reasons we constantly can't get to handle problems and conflicts right is because we aren't dealing with it based on the instructions the Lord laid out for us.

“John 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.”

- Mary made it clear by saying that whatsoever Jesus says unto us we should do it—**Just DO IT** (Nike)  No debates, no questions asked. Just do it! We need to follow this instruction in the area of dealing with conflict.
1. **Matthew 18:15-20** “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

Proverbs 25:8-11 “Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Debate thy cause with thy neighbor

himself; and discover not a secret to another: Lest he that heareth it put thee to shame, and thine infamy turn not away. A word fitly spoken is like apples of gold in pictures of silver.”

- a) Go and tell him his fault (One on one first). It ought to be between you and him, no one else involved.
- b) Go to him [or her] not to your friends!
- c) Alone
 - i) Talk to them privately.
 - Don't say anything about them that you haven't said to them.
 - You should never say anything to a person about another person that you haven't said to them first.
 - We wouldn't be as easily offended if we went to the other person before we go to our friends.
 - This will stop other people from being infected with the problem.
- If you can't humble yourself and go to reconcile with the other person, forget it, never bring it up again, then get over it and bury it. It shows that it is not a big deal. It is not worth being offended over. Swallow your pride and get over it.
- d) If there is a conflict among two people, friends that can't be resolved, it's important to consider these questions. **Also, ask yourself these questions.**
 - i) Is it me?
 - ii) Is it them?
 - iii) Is it both of us that have caused the problem?

iv) Is it God that is trying to separate two people that have refused to move on and are so co-dependent on each other instead of the LORD?

- Sometimes God will cause the separation of two friends or people for the sake of expanding and multiplying. God will end certain relationships to move people on. This makes us effective.
- *Example:* Paul and Barnabas. They were separated by the LORD. You have been on this mountain too long; it's time to move on.
- The LORD may lead us away from people for our benefit. The LORD may also lead us away from people; move us on for their benefit. Some relationships are for a short time. We must separate ourselves to multiply and grow.

e) So, if I have found out that you are a problem, what actions should I take?

i) *Humble yourself to the other person.*

- Do not ever ruin a good apology with an excuse.
- Never apologize while dumping or venting to the person you are humbling yourself to.
- Never apologize with a **BUT** in your sentence.
- *If you accept, you are wrong. Never justify yourself in the apology. Humble yourself and take full responsibility.*
 - Time doesn't heal wounds. You must humble yourself.

ii) *Sometimes you don't have to tell the other person.*

- If you know you are the problem and the person doesn't know it, do not tell them, it will instead affect them emotionally when they were doing fine.
- We have to be sensitive to the LORD's leading on what to share or open up.
- If it is not that big of a deal and it has not affected your relationship with the person. You can just go to the LORD, apologize, and repent.

iii) **Sometimes you do need to tell the other person**

- If you are a married couple, you should be transparent to one another. It's an issue of trust. You are in a covenant relationship.
- But even then, you don't have to rehearse every single detail that goes on.
 - Some things have to be buried. Why? Because it will instead affect them emotionally in a negative way.
 - Sometimes you have to keep your mouth shut and let the Holy Spirit deal with them.

iv) **Don't make the same mistake again (you have to earn trust).**

- f) If the situation is not resolved, take one or two more witnesses (Matthew 18:16), not any person or friends (who you have convinced you are right) with you, and try to reconcile—mature and impartial witnesses to act as an arbitrator.
- i) The purpose is always to reconcile not to vent hence the need of impartial people (the arbitrator).
 - ii) Note: A witness is someone who has firsthand knowledge of what they have seen and heard personally.

iii) A witness is one willing to attest to the truth and put their name to it. They also have firsthand information on the conflict or issue.

- The difference between a talebearer and a witness is the willingness to put their name down as a witness.
- You can't act with anonymous testimony. The difference between a witness and a talebearer is that they are willing to put their name to their testimony. No court of law accepts anonymous testimony.
- **one or two more witnesses.**
 - Don't act on one witness unless it is very serious. Do what you can to be one of the witnesses yourself as the leader.
 - Investigate privately if possible, to see if you can see what others see.

g) **If there is no resolution – bring the situation before the Church.**

- i) This will only work if the offended person is a Christian – 1 Cor 6:1-20.
- ii) Even if they are a Christian, it will only work if they value the verdict of the Church
- iii) And are submitted to the authority of the church
- iv) Not many Churches will accept this responsibility.

h) **Turn them over to Satan for the sake of destruction of their flesh – Matthew 18:17 and 1 Corinthians 5:5.**

- i) This is not damnation but the removal of intercession. Since few Churches intercede effectively, the punishment is not available to most of us. With the division in the body of Christ, cutting fellowship from one body is not as

effective as in the first century Church. The person being corrected will just move to another Church.

ii) The individual can't enforce this correction themselves. This is the function of the Church body under mature leadership.

iii) If these options are not available, you must consider whether or not you have any further recourse.

- The legal system
- Someone they are committed to i.e. Parent, boss, etc.

iv) **Remember that correction is always corrective and not punitive.**

- We should always behave in a way that leaves a door open for future restoration of a relationship (2 Corinthians 2:6-8).
- We represent the LORD and not just ourselves.

i) **If you are both the problem.**

i) Take care of the beam in your own eye before you try to remove the speck from someone else's eye – Matthew 7:1-5.

- The beam in your eye will cloud your ability to see the speck in the others' eye.
- Most of the time, humbling yourself will cause the other person to humble themselves.
- If the other person does not repent and you have no recourse, just love them anyway – 1 Cor 13.

ii) Don't tell them their fault, confess your own fault.

- Don't say, "I think you started it, but I was also wrong."
- Don't say, "Your fault is greater than mine, but I reacted wrong too."

j) If you believe the LORD is causing the separation.

i) Then separate.

i) There are degrees of separation

- Permanent.
- Temporary.

k) As a leader, you must make sure this process is followed.

i) People will want to come directly to you and if you jump into it then you will muddy the water. Always send them back to step 1 before you take the case.

ii) *Example:* A student wanted to meet with me about an issue he had with another instructor. I said yes. I heard him (Courtesy) and told him to go and speak to the person first and try to resolve the issue between them at the level one on one. The student went back and did as I requested, and all turned out well. The instructor was very receptive, and the would-be conflict was dealt with according to Matthew 18. This pattern is the best and it works.

l) As a leader or arbitrator, do your due Diligence

As a leader, do not believe what is said until you truly verify it. This ought to be the commitment you make.

i) 1 Timothy 5:19 "Against an elder receive not an accusation, but before two or three witnesses."

a) First of all, **investigate** what has been told you. Do not believe what is said until you truly verify it.

b) Don't believe only one person's side of a conflict. It takes two to tango.

i) Proverbs 18:17 "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."

c) **Without two or more witnesses, do not go to listen to any criticism.**

d) Make sure your judgment is right. We can judge and we should judge, but our judgment must be righteous. Once we get into the motive of *why* people do what they have done, then we have entered into wrong judgment.

i) We can say this: "What you have done is wrong and has not blessed me but we should never go on to say **BECAUSE** of this or that."

e) We can and must judge a person's actions, but not our motives.

i) We should not judge a person's motives but their actions. We should judge **WHAT** they did, but not **WHY** they did it.

ii) There could be a reason as to why they have done all this, and you don't know that reason.

iii) Therefore, do not impune their motives.

iv) You do not know why people do what they are doing.

We should be too big to take offense and too noble to give it – Abraham Lincoln.

➤ **If someone is mad at you, do not second guess them. They will have to come and tell you.**

- We must be void of speculative imagination. Just because someone gives offense, doesn't mean you have to take offense – Luke 17:1. People who are insecure and desperate are easily offended.

- When you are secure in the LORD, nothing can offend you – Psalm 119:165.

- “Sober” – means to be void of speculative imagination. Most of the time you take an offense when none is intended.
- How public the sin is how public you want to deal with it.
- How influential someone is, is how public and how wide you have to deal with their sin.

2. Two types of people:

a) Thumb Pins.

These respond easily and quickly to correction and pressure. You do not need a hammer to deal with these. You do not have to hit the Thumb pin with a hammer. It could break it or bend it. All it takes is a little pressure and it is in line.

b) Nails.

These types of people will never respond to a thumb pressure or push. It will not work for them. They need a hammer to be used for them to respond.

3. Basic Personality types

- a) The Dominant = Let's do it my way
- b) The Influential = Let's do it the fun way
- c) The stable = Let's do it the easy way
- d) The Cautious = Let's do it the right way

4. Other things to consider while dealing with conflict.

- a) Pressure is no excuse for not doing what is right. We can never point to other people's failures as justification for our failure and sin. We should do the right thing regardless of what others do. Example: King Saul and Prophet Samuel.

- i) **Other people's actions, good or bad do not excuse our own actions.** We are accountable to God for our own actions.
 - We have to reach a place in our lives where doing the right thing is all there is.
 - We should reach a place in our lives where we can't compromise this foundational principle.
- ii) Example: 1 Samuel 13 and 15
- b) **We should avoid doing anything on which we have certain reservations from the LORD.** 2 Chronicles 18:4.
 - i) We can stop many conflicts by using this principle.
- c) In ministry, you will be criticized.
 - i) Sometimes it is nothing to do with you.
 - ii) When they are convicted and if they accept that, they will have to change.
 - iii) It's easier to attack the messenger than the message. On many occasions, persecution is a compliment that you are doing something right (1 Timothy 3:12).
- d) **If everybody likes you, there is something wrong. We got a problem.** Matthew 10:25, Luke 6:26.
 - i) We must realize and recognize that you can't get along with everyone.
 - ii) Romans 12:18 "If it be possible, as much as lieth in you, live peaceably with all men."

- iii) God doesn't want you to be friends with everyone. Jesus said He did not come to send peace on earth, but a sword – Matthew 10:34-36.

5. Culture

A. Types of Cultures

There are **three types of cultures** that will dominate in a church or workplace:

- a) Relationship Culture—Build relationship with people and rapport.
- b) Worker Culture—It is all about work and results. The leader does not care about the people. He is a transactional leader, not a transformational leader.
- c) Military/soldier culture.

B. Relationship-based culture.

This focuses on winning a person to yourself before you winning him/her to the LORD or the project at hand. This does not mean there is no work. Jesus said He worked; John 5:17 *But Jesus answered them, My Father worketh hitherto, and I work.*

- Jesus had a relationship culture that yielded results. It worked.
 - Paul had a relationship-based culture that yielded results. We need to beware of a perverse relationship culture which yields no results.
- a) Col 4:7 Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me.
 - b) 1 Th 3:2 And sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith,
 - c) Philemon 1:1 Paul, a prisoner of Christ Jesus, and Timothy *our* brother, To Philemon our beloved friend and fellow laborer,

- d) **Philippians 2:25** Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;

C. The Leader

- a) The leader sets the culture.
- b) A leader who understands their identity, the love of God for them, and is secure will set a relationship culture.
- c) Someone trying to get **value from what they do** will set a worker culture.
- d) An **insecure leader** will set a military/soldier culture.

D. The best Culture

- a) A relationship culture will have less conflict and easier handling of conflict than the other two cultures.
- i) However, no church or ministry can avoid conflict.
- b) Matthew 18:7 Woe to the world because of offenses! **For offenses must come,** but woe to that man by whom the offense comes!
- c) It says woe to the world. The church does not need to woe because we have the Prince of Peace that will solve conflict if we follow his directions.

E. Common Denominator

- a) If you have had constant drama in the history of your relationships, you are the common denominator.
- b) You need to lay a strong foundation on your identity in Christ and the grace and love of God towards you. If not, you will continue to have drama in your life, ministry, or church.

F. New Covenant Correction

- a) New Covenant correction is not punitive, but always redemptive. This would include the worst punishment such as even expelling someone out of the church
- b) It is designed to bring about repentance and to learn not to blaspheme (2 Corinthians 2:6-8 and 1 Timothy 1:20).
- c) Unlike the OT, and the world system, in the New Covenant, correction is not what you do **TO** someone, but what you do **FOR** someone.
- d) We need to understand that there ought to be a course correction.
- e) **Correct people but don't attack them.**
- f) Always separate the behavior of the child from the child. People are not their behavior.

6. Confrontation

Definition: It is more of a contest or clash that one initiates towards another. Some people are quick to do this while others aren't. We should be slow to confront and we should not relish confrontation.

A. Swift

- a) Don't be swift to correct a situation the first time you see or hear about it. If it is a real problem, it will surface again.
 - i) *Example:* One bad teaching from a guest speaker will not destroy the church. If you teach the people well, they will be able to eat the hay and spit the sticks.
- b) One of the exceptions is if it is a very sensitive nature.
 - ii) Pray and consult mentors and/or elders.

B. Don't act out of agitation and anger.

- a) When we are agitated and angry is the wrong time to act.
- i) We need to hold back, not send that email or text. Keep a piece of your mind and not give it anyone.
- b) Mark 11:11-16 “And Jesus entered into Jerusalem, and into the temple: **and when he had looked round about upon all things**, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. **And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;** And would not suffer that any man should carry any vessel through the temple.”
- i) Jesus went and looked over the temple area and saw the issues but did not act right then out of anger. He left and slept on it and dealt with it the next day.
- c) John 2:13-17 “And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: **And when he had made a scourge of small cords**, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.”
- i) Before acting out of anger and sat down and took time to braid of a whip of cords. He did not throw down the cages with doves in a rage and hurt them. He told the sellers to remove them. Jesus was in control the whole time!

7. Be bold.

2 Timothy 1:7 *“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”*

- a) Problems do not just go away. Not all wounds get healed with time.
 - i) Some wounds get worse with time.
- b) **We must take steps to resolve the problem yet while believing God’s intervention.**
 - i) This is faith at work. We should not just sit there and do nothing.
- c) Although our heart should never be confrontational, there comes a time where a leader has to confront a problem. People have flesh and many times the flesh goes out of line. Leaders especially, have to be willing to deal with problems.
- d) King David Never dealt with the conflict and problems around him and they only escalated. He let strife continue and never dealt with it and over and over again, problems kept piling one upon the other. They never went away.
 - i) Abner Vs Joab
 - ii) Ammon Vs Tamar
 - iii) Absalom vs Ammon
 - iv) Absalom Vs King David (Treason)
 - v) Joab and Adonijah Vs Solomon
- e) **A lack of action = a lack of leadership.**
- f) Actions are a huge deterrent to sin. Action has to be taken.
- g) What we allow will only increase.
- h) Never let your past flaws or sins hinder you from being the leader God has called you to be.

8. Ask Questions

- a) One of the main arts of asking questions is that it makes us a better **listener**.

- ii) It will help us not to come to sudden conclusions.
- b) Instead of assuming or just going straight to address any problem, it is best to ask questions.
 - iii) Questions will reveal a wealth of details that we never knew about or had assumed.
- c) God asked questions when dealing with Adam and Eve before He addressed the issue at hand
 - i) Genesis 3:9 “Where *art* thou?”
 - ii) Genesis 3:11 “Who told thee that thou *wast* naked?”
 - iii) Genesis 3:13 “What *is* this *that* thou hast done?”
 - iv) Genesis 4:6 “Why art thou wroth? and why is thy countenance fallen?”
 - v) Genesis 4:9 “And the LORD said unto Cain, Where *is* Abel thy brother?”
- d) **Don’t accuse or correct based on limited knowledge.**
- e) Ask about their side of things. “Help me understand...” Am I missing something? Help me see this from your angle?
- f) Ask what they were thinking. Don’t just respond to outward behavior.

9. Listen

- a) Every time you don’t ask questions and listen, you will end up **escalating situations**.
- b) If you accuse or correct before asking and listening, you will put the other person on the defensive and they will often attack which puts you on the defensive and you will attack back.
- c) If you don’t ask questions you will often look foolish and damage a relationship.

10. Build Rapport (bond or harmony)

Rapport refers to “a close and harmonious relationship in which the people or groups concerned understand each other’s feelings or ideas and communicate well.”

- a) One of the most common mistakes that people make is trying to go direct to the problem when meeting with someone to address an issue.
- b) Start by building rapport. Ask them how they are doing, family, what is new in their lives.
 - i) Show genuine interest in them on things that they love and care about before addressing the problem.
- c) **Tell them that they are loved before you tell them that they are wrong.**
- d) 25 times the word "**beloved**" is used before giving a strong exhortation or correction in the epistles.
- e) The word "**brethren**" is used around 65 times in connection to an exhortation or correction in the epistles.
- f) The book of Philemon is masterful at dealing with conflict.
- g) When Paul wrote the book of 1 Corinthians, it was in his heart to address some of the problems that were happening, yet he did not dive right into correction or addressing the problems and conflicts.
 - ii) He started by building rapport and saying all the good things he knew about them. He dealt with the correction, but it was sandwiched between the exhortation and godly appeal in who they Corinthians were in Christ. 1 Corinthians 1:2-10 and 1 Corinthians 16:24
- h) When dealing with an individual, **minister first**. If there is a rejection of truth, **turn to management**.

11. When to and not to apply pressure

- a) Sometimes you have to apply pressure, and other times you have to release pressure

to build common ground. If you apply constant pressure, someone will only get entrenched in a defensive position and you will end up snapping the line [of communication] and losing the fish [the person].

- b) Strong negative emotions may follow correction. The people you correct or confront are mad at being corrected. Be secure in the Lord and do not seek approval of men if you are going to be successful at bringing correction.
- c) Visit again with them.
 - i) Sometimes you don't want to make a decision about someone you are correcting by their initial negative outburst of emotions.
 - ii) Let them go off and settle down and visit with them later to see if there is an attitude change.

12. Corporate correction vs individual correction:

- a) If there is an issue to be addressed, be careful not to correct everyone else for one person's error.
- b) You have to address that issue one on one not corporately. The only time you want to address it corporately (whole group) is when multiple people are doing it.

13. Accountability

- a) Set clear expectations in resolving the conflict with accountability and follow-through.
 - iii) Have them repeat back to you what you are asking or requiring.
- b) Have a follow-up meeting or contact because what seems to go well in your initial meeting does not mean it all will stay well once the person has time alone and starts listening to the enemy or "sympathetic" friends.
- c) Counseling
- d) Assignments

14. Borrowed offense.

- a) When dealing with conflict and addressing problems, beware that there will be borrowed offense.
- b) People that do not know all the details will be offended at you for the decisions you have made and may begin to act strangely and in strife towards you.
- c) **Don't divulge personal information to people that have no business knowing it.**
- d) Don't refuse to meet with these people either if they want to meet and air their grievances and hurt because it will continue to foster strife.

15. Dealing with your superior

- a) Do not be haste in bringing ideas and corrections to your leader or superior.
 - i) It is not our place.
- b) Pray about it and take time before you bring any correction to your superior. If the Lord leads you, then phrase it as a **question**, or *have you thought about this?*
- c) If you don't have peace where you are right now or where you are going, you need to start making some changes.
- d) Ask them questions like: *Have you thought about this?*

16. An accusation against an elder

- a) Deuteronomy 19:15-21 "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. [16] If a false witness rise up against any man to testify against him that which is wrong; [17] Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; [18] And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his

brother; [19] Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. [20] And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. [21] And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

- i) These passages strongly forbid a witness of one. Such should not even arise for any sin or iniquity. Only in the mouth of two and three witnesses shall a matter be established. Many other passages in the Word of God fully promote a two or three witness (Matthew 18:16; John 8:17; Hebrews 10:28; 2 Corinthians 13:1).
 - ii) A false witness can arise against any or anyone.
 - iii) Judges are to make diligent inquisition and if the witness is found to be false, whatever was to be done to the accused shall be instead done to the accuser.
 - In other words, the accuser should not get away with false accusations.
 - Today many false accusations go unpunished, and they have only increased. This is the wrong approach and will cause false accusations to increase.
 - iv) Punishing the lying false accuser would deter others from falsely making up allegations and accusations against others.
 - There ought to be severe consequences for making a false allegation because false accusations are ungodly and have destroyed so many lives.
- b) 1 Timothy 5:19 "Against an elder receive not an accusation, but before two or three witnesses."
- i) The word "*Elder*" used here refers to more than an old person in age, but mostly to a person in leadership.

- ii) The same principle mentioned in *Deuteronomy 19:15* still applies equally to those in authority. No accusation is to be received or accepted by a judge or anyone without two or three witnesses.
- iii) There is a greater need to follow this principle because one person's accusation could easily discredit a leader and keep out of the pulpit. Today we have many people who yield to Satan and slander those in leadership. Having multiple people collaborate a story will stop abuse and discrediting due to personal and selfish reasons.
- iv) A witness is one who furnishes evidence or proof.
 - He is more like a martyr.
 - It is one who is willing to put their name and life on the line. People who are not willing to put their name on paper are not true witnesses.
- v) The word "*receive*" is referring to "*admit or accept.*" No accusation is to be accepted or received unless it is brought forward by two or three witnesses.
- vi) Charges or allegations that do not have two to three witnesses should be ignored and/or dropped. They are unfounded according to the Word of God.
- vii) If two or three witnesses are present, it does not mean that their witness is true. These witnesses could be mercenaries. The judge or the person in charge of addressing these accusations must "*make diligent inquisition*" (*Deuteronomy 19:18*). This means they must investigate thoroughly, looked into the allegations or accusations with care, without prejudice or bias, and favoritism. The judge must question and find out if the witness is lying or telling the truth, make a thorough inquiry to ensure that justice is done not just assume that if two or more people arise with an allegation, it ought to be true.
- viii) *Deuteronomy 17:6* "*At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*"

If we can adhere to these biblical principles, we can significantly reduce and/or eliminate false accusations. The answer to the problems and challenges in our society lies in God's Word.

17. Decision making and breaking the tie.

- a) While dealing with the church board, the pastor is the chief among equals. He is the one to break the tie.
- b) This is similar to the husband-wife relationship. If there is a disagreement on a decision, they both need to first back off and pray. If they return after prayer and nothing has changed then the husband has to break the tie.
 - Side note: If you are married, your calling is one. Not your gifting but calling. Having two people who want to get married yet have two opposing calls is a **red flag**.
- c) Although they are both equals, the husband is the chief among equals. He ought to break the tie being led by the Holy Spirit. He has the godly mandate and responsibility to lead and head the home. He is the one to break a tie in a marriage relationship. Husbands ought not to just do what the wife wants. That is not leadership.
- d) Allow the leader to lead. Leadership is servant leadership. It doesn't mean the husband, or the pastor is smarter or hears God better, it doesn't mean control or always having his way, but someone has to make the final decision.
- e) Ephesians 5. The church ought to operate as a marriage. This includes leadership in the church. We must fashion our church leadership to function as the marriage relationship.
 - i) **There must be a chief among equals.**

A final note on this subject of *Conflict Handling and Getting along with People* we have to remember that we can't get along with everyone. It is impossible.

"If it be possible, as much as lieth in you, live peaceably with all men."—Romans 12:18