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DEVELOPING AND TEACHING A BIBLE-BASED CONFLICT
MANAGEMENT PROGRAM AT THE COLORADO SPRINGS
KOREAN BAPTIST CHURCH, COLORADO
SPRINGS, COLORADO

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Chris Kwang Park
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DEVELOPING AND TEACHING A BIBLE-BASED CONFLICT
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KOREAN BAPTIST CHURCH, COLORADO

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Chris Kwang Park

Read and Approved by:

Yun Yeong Yi (Faculty Supervisor)

John M. Klaassen

Date _____

To my loving wife, JungSoon,
who has shared in the pursuit of the gospel with me since 2001
and without whose patience and sacrifice
this project would not have been possible to complete, and
to our precious children, Esther and Daniel,
and my parents, for loving me and sacrificing everything for me.

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PREFACE

This project was accomplished through the support and assistance of many individuals. A special thanks goes to my wife, JungSoon, and our dear children, Esther and Daniel. Their valuable insight, patience, and support has been tireless throughout the duration of this project. Drs. YunYeong Yi, SangHee Ahn, Michael Wilder, and Miguel Echevarria offered pointed and helpful comments, which helped focus my research.

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Finally, I glorify God for all that I am and have; it is all a blessing from him.

Chris Kwang Park

Colorado Springs, Colorado

May 2016

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to develop and teach a Bible-based conflict management program to resolve church conflict in the Colorado Springs Korean Baptist Church, Colorado Springs, Colorado.

Goals

This project had four distinct, measurable goals that served to evaluate the effectiveness of the project. The first goal of this project was to provide a sermon series to increase the congregation's biblical knowledge about church conflict. The sermon series helped the members at Colorado Springs Korean Baptist Church (CSKBC) grow in biblical knowledge and discover principles of church conflict in the book of James. A series of messages from the book of James was delivered to the church members. This goal was measured by pre- and post-project questionnaires, which was given to the members. This goal was considered successful if a t-test measuring the difference in responses between the questionnaires indicates a positive statistical difference gained after the conclusion of the James sermon series.

The second goal of this project was to develop an eight-week, Bible-based conflict management program that provided opportunities for reconciliation among church members. The second goal was measured by a rubric given to a three deacon leadership team. The rubric evaluated (1) the course overall, (2) the main course

objectives, and (3) the main course content. This goal was deemed successful because at least two out of three of the deacon leadership team affirmed the recommendations of the conflict management program.

The third goal was to teach a Bible-based conflict management program. This goal was measured by a survey given to participants to measure the efficiency of the conflict management program. Participants were asked 10 questions in the areas of (1) the course overall, (2) the main course objectives, and (3) the main course content. This third goal was deemed successfully met when participants completed the program and successfully completed the survey.

The fourth goal was to challenge the participants to commit to live as peacemakers. This goal was measured by giving an inventory to the participants. The content of the inventory consisted of four areas: (1) glorifying God, (2) removing the log from one's eyes, (3) gently restoring a brother, and (4) reconciliation. This goal was regarded as successful because 50 percent of the participants commit to apply the peacemaker checklist inventory.

Ministry Context

Since 2007, Colorado Springs Korean Baptist Church (CSKBC) has experienced conflict among its members, including several of its pastors. These conflicts have had a negative impact on the church's effectiveness in ministry. Continuing conflicts exist within the church and have become the greatest barrier to its growth and maturity. Even so, church members seem ignorant to the effects of conflict.

On December 2, 1984, Chang Hyo Lee established the Korean Gospel Church with fifteen Korean women. In January 2001, Lee, who had pastored the church for

seventeen years, began planning to retire from his position, and Hyung Jin Jeon, who had served as the senior pastor at Sarang Baptist Church in South Korea for over seven years, was called to pastor the church. Lee decided to retire and attended the church as a retired pastor until he left the church in 2012.

In December 2007, Jeon, a former senior pastor of CSKBC, stepped down from his pastorate to start a new church located five miles north of the current church. About 300 of the 354 church members of Colorado Springs Korean Baptist Church followed Jeon, causing the church to split.

While Jeon served CSKBC as the senior pastor, he and Lee had several disagreements due to different worship and preaching styles. Lee favored using gospel songs and drums during Sunday worship services, but Jeon preferred even more contemporary worship styles. Under Jeon's leadership, worship included both gospel songs and contemporary Christian music. The praise team added electric guitars and encouraged the congregation to praise God while dancing. Lee disagreed with this style of worship and even shook his head while Jeon was preaching. As time passed, the conflict worsened between Lee and Jeon.

In November 2007, Jeon began planning to leave the church and compelling members to follow him. At that time, most of the small group leaders and their groups felt an allegiance to Jeon and followed him when he left. As a result, about 85 percent of the church's membership left the CSKBC in the closing weeks of November 2007. The remaining members were wounded from the split and from the attitudes and actions of both pastors. These events infected the larger Korean community's perception of the church and have become barriers to spreading the gospel effectively.

In December 2007, the church voted to call Jeong Chul Lee as its new senior pastor. He stayed at the church from January to October of 2008, resigning after just 10 months. In January of 2009, Sung Won Kang took over the pastorate. During the next few years, the church struggled with its attendance and finances. Kang resigned in May of 2012, having accepted a position at a Korean church in San Francisco, California.

While the two previous pastors served the church, Chang Hyo Lee remained at the church and, according to the records of the board member meetings, continued to interfere with the pastorates. This series of pastoral resignations caused an uproar among the church's members, and the church split into two factions. Most of the faction that sided with Lee, about 10 to 12 members, were older members who had been at the church under his leadership for a long time. Members of the other faction were either original members who were discontent with Lee's behavior or new members who had transferred from other churches since the original split. By May 2012, church attendance had dwindled to about 50 members.

Toward the end of May 2012, church board members started discussing recovery methods and gathering opinions. The board members concluded that Lee's interference was the main reason for the other pastors' premature departures, and they asked him to leave the church. Lee left in June of 2012, but the circumstances surrounding his departure, along with the previous damage already done, caused further dissention among the remaining church members.

The board members elected a pastor search committee in July 2012, composed of seven members. Before collecting résumés, the pastor search committee obtained opinions from pastors of other Korean Baptist churches. I was among three pastors nominated for the position and was elected to the pastorate in September 2012

I began pastoring the church in November 2012 with 31 members. God's call on my life was very clear to me at that time. My family had been praying for our next step and, during one of our prayer times, a pastoral mentor of mine called to introduce the church to me. The church's wounds brought tears to my eyes, and I began praying for this congregation. A desire to recover and rebuild God's church has been on my heart ever since.

The strengths of the church include four faithful deacons who have a desire to recover and rebuild the church in a godly direction. There are also a few key areas that are in great need of improvement: (1) recognition of the severity of church conflicts, (2) a clear understanding of what Scripture says about conflict and reconciliation among Christians, (3) a new vision of their pastor as a "good shepherd" rather than a divisive figure, and (4) one another's encouragement in ministry so that the church will be able to grow and move forward.

Rationale for the Project

There was a great need for conflict resolution and reconciliation at CSKBC. The church has had a hard time since the congregation split in 2007. The church has had to replace the senior pastor four times in the last five years. Its many upheavals and internal conflicts have resulted in a spiritually-discouraged and numerically-decreased church body, and members who carry emotional and spiritual scars. Each of these factors points to a great need for resolving the conflicts within the Colorado Springs Korean Baptist Church.

My aim for the project was to produce several key benefits by developing and teaching a Bible-based church conflict management program. The first benefit was to

change the atmosphere of the church. Before the project, the church's atmosphere was tense and gloomy, as evidenced by people leaving quickly after the service, having rushed conversations, and complaining about one another. Through the conflict management program, I hoped that church members would benefit by learning how to discover themselves, understand others, and improve relationships. This approach toward resolving conflict was a starting point to break the cold atmosphere of the church hoped that the church's atmosphere would change to a warm and peaceful atmosphere as a result of the conflict management program.

Second, church members were to learn how to have a healthy relationship with God and other members through practicing peacemaker principles in their lives. Church members discovered how to glorify God, get the log out of their own eyes, gently restore their relationship with God and with one another, and go and be reconciled to one another by participating in the conflict management program. Third, the church was given tools to recognize church conflict in the conflict management program, which will be an ongoing ministry.

Definitions, Limitations, and Delimitations

Conflict. Ken Sande defines a conflict as “a difference in opinion or purpose that frustrates someone’s goal or desires.”¹

Conflict Management. Norman Shawchuck provides the following definition: “Conflict management is the process of influencing the activities and attitudes of an

¹Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, 3rd ed. (Grand Rapids: Baker, 2004), 29.

individual or group in the midst of disagreements, tensions, and behavioral actions which are threatening the relationship and/or the accomplishment of goals.”²

DISC Personality Model. The DISC Personality Model was developed by William Marston. It is a trait-based description of four behavioral styles into which he believed all persons fall: Dominant, Influencing, Steadiness, and Compliant.³

Peacemakers. In his book *The Peacemaker*, Ken Sande gives the following definition: “Peacemakers are people who breathe grace. They draw continually on the goodness and power of Jesus Christ, and then they bring his love, mercy, forgiveness, strength, and wisdom to the conflicts of daily life.”⁴ The hope was that participants in this project would commit to live as peacemakers.

Peacemaker Ministries. Peacemaker Ministries is an organization that was established in 1982 to equip and assist Christians and their churches to respond to conflict biblically.⁵ Material from Peacemaker Ministries was adapted for this project in order to teach a Bible-based conflict management program.

A significant limitation was the thirteen-week duration of the project. Due to the brevity of time, the sphere and length of the conflict management program was limited.

This project had two delimitations. The first delimitation was that this project focused on one local church, Colorado Springs Korean Baptist Church in Colorado

²Norman Shawchuck, *How to Manage Conflict in the Church* (Indianapolis: Spiritual Growth, 1983), 21.

³Ken Voges and Ron Braund, *Understanding How Others Misunderstand You: A Unique and Proven Plan for Strengthening Personal Relationships* (Chicago: Moody, 1995) 38.

⁴Sande, *The Peacemaker*, 11.

⁵*Ibid.*, 287.

Springs, Colorado. A second delimitation was that the participants were chosen from adult church members. An adult church member was considered a person who has been a member of the church over seven years and was twenty-seven years old or older.

Research Methodology

Research instruments were utilized for this project. The first goal was to provide a sermon series to increase the biblical knowledge about church conflict in the minds of the church's members. The week before the first sermon series, church members were asked to complete a pre-project questionnaire. Eligibility was limited to those church members who commit to be present for all four weeks of the sermon series. The purpose of the questionnaire was to test the participant's knowledge of the book of James. I developed the questionnaire, which consisted of ten multiple choice questions taken from the book of James. The content of the questions was about how to resolve conflict. A deacon leadership team compiled and reviewed the pre-project questionnaire. At the end of the fourth week of the sermon series, a post-project questionnaire was given to those church members who took the pre-project questionnaire so that their growth in biblical knowledge could be measured. They filled out the post-project questionnaire immediately following the sermon.

T-test dependent samples indicated if there was a positive statistical difference between the two questionnaire answers. The deacon leadership team compiled and reviewed the results. This goal was considered successful if a t-test measuring the difference in responses between the two questionnaires indicates a positive statistical difference gained after the conclusion of the James sermon series.

The second goal of this project was to develop an eight-week, Bible-based conflict management program that provided opportunities for reconciliation among the church's members. After four consecutive sermons on conflict resolution, church members were invited to participate in a more personal, hands-on program. This conflict management program provided participants with eight weeks of meetings to help them understand the nature of conflicts, observe their type of conflict response, learn Bible-based conflict management strategies, and apply the peacemaker principles in their lives. After the conflict program, a seven-deacon leadership team met on the following Wednesday night. The leadership team was formed and commissioned with the responsibility of developing the conflict management program for the church. At the Wednesday night meeting, I introduced and presented the findings of the conflict management program. The leadership team was given a rubric to measure the success of the goals of the conflict management program. The content of the rubric consisted of (1) the course overall, (2) the main course objectives, and (3) the main course content. Six or seven questions were asked in each area. This goal was deemed successful if at least 75 percent of the deacon leadership team affirms the recommendations of the conflict management program.

The third goal was to teach the conflict management program. A survey was used to determine the efficiency of the conflict management program by the participants. At the last meeting of the conflict management program, participants were given a survey to give their feedback of the program. The survey was designed to be completed and submitted in just ten minutes by the participants. Participants submitted the surveys to the deacon leadership team. Participants were asked ten questions in the following three areas: (1) the course overall, (2) the main course objectives, and (3) the main course

content. This third goal was deemed successfully met when the results of the surveys verify a positive significant statistical increase.

The fourth goal was to challenge the participants to commit to live as peacemakers. This goal was measured by an inventory given to the participants. The participants were asked to check a peacemaker's checklist inventory during week 12 of the ministry project, which was adapted from material from Peacemaker Ministries. The content of the inventory will consist of (1) glorifying God, (2) removing the log from one's eyes, (3) gently restoring a brother, and (4) being reconciled. Participants will apply the four basic principles of peacemaking by asking themselves the following questions: How can I please and honor the Lord in this situation? (glorifying God); How can I show Jesus' work in me by taking responsibility for my contribution to this conflict? (getting the log out of one's eye); How can I lovingly serve others by helping them take responsibility for their contribution to this conflict? (gently restoring); and How can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict? (going and being reconciled). This goal was regarded as successful if 50 percent of the participants commit to apply the peacemaker checklist inventory.⁶

⁶All aforementioned research instruments were performed in compliance with and approved by The Southern Baptist Theological Seminary's Research Ethics Committee prior to use in the ministry project.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION FOR CONFLICT MANAGEMENT PROGRAM

Introduction

Conflicts within the church are not recent phenomena. It is not surprising that there are conflicts within the church because it is composed of people from diverse backgrounds and with different personalities. Hartford Institute for Religious Research points out the seriousness of conflicts within the church, noting that “conflict is a synonym for congregation.”¹ According to the institute’s research, 75 percent of churches in the U.S. have experienced conflicts within the last five years.²

The fact that conflicts exist within the church is not a problem. The question is, how does the church resolve conflict wisely and biblically? Conflicts may occur at any time and under any circumstances. The bigger and more serious problem is that churches do not have or do not seek biblical wisdom to resolve conflict. I would like to provide the biblical and theological foundation for conflict resolution within the church. First, using the examples of 1 Corinthians 1, I point out that when conflicts are not resolved properly, there can be factions within the church, which will develop ethically and theologically, negatively affecting the church. Second, using Acts 15, I will discuss the importance of church leaders as mediators so that diverse conflicts do not end up adversely, but result in

¹Carl S. Dudley, “Conflict: Synonym for Congregation,” *Faith Communities Today*, 2000, accessed September 24, 2014, <http://faithcommunitiestoday.org/conflict-synonym-congregation>.

²Ibid.

change and maturity for all. Finally, the author will argue that every member of the church, including its leaders, must be the subjects of conflict resolution. Every member of the church must realize the principles of conflict resolution found in the Bible. First, through Romans 12, every member of the church must realize that they are called as peacemakers. Furthermore, the author would like to point out the importance of emotional responsiveness through the example of Cain and Abel, from Genesis 4. Finally, the author would like to mention that conflicts may be resolved wisely and biblically by controlling and disciplining one's tongue.

1 Corinthians 1:10-17

The early church described in the New Testament was made up of very close-knit communities with rising conflicts therein. The book of Acts describes the early churches as peaceful:

All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. (Acts 2:44-47)

However, one finds that after only two chapters, the early churches lost balance when threatened by external foes, and conflicts arose from within. Acts 6 describes the complaints caused by the distribution of foods to the widows, and chapter 15 describes the conflicts over how to handle the newly baptized gentiles. Also, Paul and Barnabas went separate ways because of the conflicts over choosing right partners.

How about the church of Corinth? First Corinthians 1:12 states that there were four factions within the church, and that issue was considered more important than other issues. They showed their factions by saying they followed Paul, Apollos, Cephas or

Christ.³ Many traditional Christian historians explain the cause of the conflict by focusing on Apollos's teachings and ministerial style. However, Gordon Fee argues that the Church of Corinth, with its Jewish background, was heavily affected by Hellenistic influences. He argues that many itinerant philosophers in the era were more interested in the polish of the oration than its contents, and such Hellenistic influences permeated the church.⁴ Paul, Apollos, and Peter visited the church of Corinth, and their comparative styles and teachings caused the development of different factions within the church, each faction boasting their own teaching and styles.⁵

Apollos's Faction

First Corinthians and Acts prove the fact that Apollos visited the church of Corinth. In Acts 18:24, Apollos is described as a Jew from Alexandria, an educated man with deep understanding of the Scriptures. Paul never compared himself to Apollos, stating that he planted the seed and Apollos watered it.⁶

Apart from his intentions, Apollos's teachings were presumed the best teachings among certain members of the Church of Corinth. Even though Apollos did not directly cause conflicts within the church, members of the Church of Corinth followed teachers that fit their style, creating factions.⁷ Apollos spent a lot of time and effort

³Craig L. Bromberg, *1 Corinthians*, NIV Application Commentary (Grand Rapids: Zondervan, 1995), 42.

⁴Gordon L. Fee, *The First Epistle to the Corinthians*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 42.

⁵Ibid., 49.

⁶David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2003), 45.

⁷Fee, *The First Epistle to the Corinthians*, 57.

teaching a deep understanding of the Bible and wisdom, and people who were obsessed with his teachings came to believe and argue that his teachings were the best.⁸

Cephas's Faction

The name *Cephas* is Aramaic translated into Greek. Paul mentions Cephas twice in Acts and 1 Corinthians (1 Cor 1:12, 3:22). It can be presumed that the Cephas faction in the Church of Corinth valued Peter's position within the church, while raising concerns about the orders of the apostles. It can be presumed that the Cephas faction tried not to forget Peter when Paul's apostleship was questioned and valued the history of redemption. The Cephas faction strongly believed in Jewish traditions and separated themselves from gentiles, boasting their superior bloodline and causing many problems within the Church of Corinth. Peter is recorded as a person who went on itinerant evangelism with his wife (1 Cor 9:5). Paul described Peter in such a way because itinerant evangelism was one of Cephas's characteristics. In the end, Cephas's followers, compared to other factions, adhered to strong Jewish traditions, thought of themselves as superior, and favored itinerant evangelism.⁹

Paul's Faction

Just as Cephas was called to be a witness to the Jews, Paul was called to be a witness to the gentiles (1 Cor 9:2; Gal 2:8). Paul spread the gospel to the gentiles, and his ministry centered around them. Therefore, it is likely that followers of Paul were mostly evangelized gentiles. They handled their ministry as fathers, planters, and builders. As

⁸Ben Witherington III, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), 85.

⁹Ibid., 43.

they followed Paul, they claimed their superiority, separating themselves from others.¹⁰ However, Paul emphasized that it was Christ, not Paul himself, that they must unite for, asking them, “Was Paul crucified for you? Were you baptized into the name of Paul?” (1 Cor 1:13) Paul’s faction was more gentile-centered and focused more on spreading the gospel than Jewish traditions. Therefore, this faction created the division between Jewish tradition and freedom within the church of Corinth.

Christ’s Faction

There is a debate over whether or not there was a Christ faction in the Church of Corinth. The popular opinion is that Christ’s faction did not exist equally as the other three factions.¹¹ F. C. Baur defines the factions as either Hellenistic or Jewish, characterizing Paul’s and Apollos’s factions as the former and Cephas’s and Christ’s factions as the latter.¹² W. Lugert considers these to be liberal Gnosticism. It is argued that in Corinth, there were two groups: gnostics and Christians.¹³ J. Weiss, citing G. Heinrici’s theory, proves that Christ’s faction could not have existed. Heinrici assumes that 2 Corinthians 11:23 might be a marginal verse and relates it to 1 Corinthians 10:7. Paul taught that everyone who consciously believed in Christ was in Christ’s faction, not just based on partisanship thinking.¹⁴

¹⁰Garland, *1 Corinthians*, 45.

¹¹Anthony C. Thiselton, *1 Corinthians*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2000), 122.

¹²Ibid., 129-30.

¹³Ibid., 131.

¹⁴Ibid., 132.

However, J. F. Rabiger argues that Christ's faction was not in opposition to the other three factions, but most likely a common slogan for all three factions. It is unrealistic to think that Christ's faction existed. In 1 Corinthians, there are mentions of the leaders of the four factions. It is interesting to note that Christ's faction is only mentioned once, in 1 Corinthians, 1:12. J. C. Hurd, in order to resolve this issue, takes interest in the verse after 1 Corinthians 1:12: "Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul? I am thankful that I did not baptize any of you except Crispus and Gaius" (1 Cor 1:13-14). Hurd believes that Christ cannot be a leader of the faction but that we all "belong to Christ." When Paul said, "You are of Christ, and Christ is of God," he was teaching generalized principles.¹⁵ Therefore, Hurd rightly points out that Paul tried to resolve the conflict within the Church of Corinth by saying, "You are of Christ, and Christ is of God"; therefore, the Christ faction did not really exist.

In conclusion, the factions in the Church of Corinth were Apollos's faction, who came from Alexandria with a focus on deep knowledge of the Bible and wisdom; Paul's faction, who advocated their superiority and vested interests; Cephas's faction, who strongly advocated Jewish traditions. They created factions named after their leaders, and while expanding their influences, created many problems along the way. The teachings and tendencies of their leaders heavily influenced the characteristics of each faction, and such characteristics brought many problems within the Church of Corinth.

Paul pointed out that various problems in the church were caused by conflicts between its members. These conflicts were serious enough to create factions, along with

¹⁵Thiselton, *1 Corinthians*, 132.

ethical and theological problems throughout the church. In other words, conflicts and factions within the church are not limited to 1 Corinthians 1-4, but also appear throughout the book to chapter 15, and its problems were varied. In order to prevent the problems in the Church of Corinth, we need to take a look at the conflict resolution provided by the Bible with the wisdom of change and maturity. I first discuss the role of church leaders as mediators, then the church members' role in conflict resolution in practical subjects.

Acts 15:1-35

God wants us to learn and grow through conflicts. The leaders' roles as mediators are important to turn these conflicts into an opportunity of change and maturity. Acts 15 describes the conflicts between Paul and Barnabas after the first mission trip. It is true that conflicts cause pain and suffering, but when church leaders exercise Bible-based leadership, these conflicts will be beneficial when resolved wisely. God leads us to resolve conflicts wisely, to strengthen our relationships, firm in the leadership, with unity in the church community and into a new horizon.

Acts 15 describes the Jerusalem Council. The main issue was the Jewish Christians' acceptance of uncircumcised Gentile Christians into the church.¹⁶ Through the first mission trip of Paul and Barnabas, Gentiles were evangelized, including the centurion Cornelius and his friends, which was a break-through. However, some traditional Jewish Christians did not believe or accept the fact that salvation was granted to Gentiles (Acts 11:1-3) and feared that those Gentiles would cause disorder in the church.¹⁷

¹⁶Marion L. Soards, *Acts*, New International Biblical Commentary, vol. 7 (Peabody, MA: Hendrickson publisher 1999), 256.

¹⁷Richard Longenecker, *Acts*, in vol. 10 of *The Expositor's Bible Commentary*, ed. Tremper

The Source of the Conflict

In Acts 15:1, Luke describes the start of the conflict when he says, “some men came down from Judea.” John Stott recognizes the view that the conflict described in Acts 15 was the same incident described in Galatians 2:11-16, which is called the “South Galatian View.”¹⁸ Based on this view, John Stott describes the “some men” referred to in Acts as the same described in Galatians 2:11-12.

They are considered to be the same people with “some people James sent.” Although, in fact, they were not sent by James, they claimed that they supported James and lied that Paul was against them, attempting to separate the two apostles. John Stott thinks that the “some people” were “the party of the Pharisees” (Acts 15:5), and “zealous for the law” (Acts 21:20). Those Jewish Christians claimed that the Gentile Christians should be ordered to keep the Law of Moses as well as to be circumcised (Acts 15:5). They claimed and taught that the Gentile Christians must not only be baptized by the name of Jesus, but also obey the Law and perform circumcision like those who converted to Judaism. Because of these kinds of teachings, there were a number of debates and disputes between them, Paul, and Barnabas (Acts 15:2).¹⁹

Confronting the Conflict

The church at Antioch sent Paul and Barnabas to Jerusalem to solve the conflicts (Acts 15:3-4). As soon as they were welcomed by the apostles and elders at Jerusalem, new debates were raised. Some of the believers who belonged to the party of

Longman III and David E. Garland (Grand Rapids: Zondervan, 2007), 941.

¹⁸John Stott, *The Spirit, the Church, and the World: The Message of Acts* (Downers Grove, IL: InterVarsity, 1990), 277-307.

¹⁹*Ibid.*, 246-47.

the Pharisees insisted that the Gentiles must be circumcised and obliged to obey the Law of Moses, so the apostles and elders met to discuss this matter. Although Luke did not explicitly describe the many arguments at that time, he did provide summaries of the speeches explaining the three apostles' arguments: Peter (vv. 7-11), Paul supported by Barnabas (Acts 15:12), and James (Acts 13-21).

Peter. John Stott observes that Peter's contribution to the argument was reminding the people gathered in the council of Jerusalem about Cornelius's case²⁰. Peter mentioned three facts: (1) It is God who has decided that the Gentiles also need to accept the gospel; (2) It is also God who gave the Holy Spirit to the Gentiles; (3) It is God who cleansed the hearts of the Jews and the Gentiles through faith by the grace of Jesus Christ.²¹ The main focus of Peter's arguments was not only that the Gentiles listened to the gospel, believed in Jesus, received the Holy Spirit, and became cleaned by faith, but also that God made no distinction between the Jews and the Gentiles in each step.²²

Paul and Barnabas. Next, Paul and Barnabas told their audience how God performed miraculous signs and wonders to the Gentiles. Luke did not describe the details that Paul and Barnabas stated. This could be because the readers already knew well about the first mission trip described in Acts 13 and 14.²³ For the same reason, Haenchen explained that chapters Acts 14 and 15 Acts are an important foundation to the

²⁰Stott, *The Spirit, the Church, and the World*, 289.

²¹John B. Polhill, *Acts*, The New American Commentary, vol. 26 (Nashville: Broadman, 1992), 326-27.

²²Stott, *The Spirit, the Church, and the World*, 290.

²³Stott, *The Spirit, the Church, and the World*, 290.

chapter 15.²⁴

James. John Stott introduced James, who spoke after Barnabas and Paul, as “James the Just.” James was one of Jesus’ brothers and believed in Jesus when he witnessed his resurrection.²⁵ In addition, James was an ascetic who carefully kept the Law of Moses. Both his legal qualifications and personal qualities were sufficient to be recognized as a representative leader in the Jerusalem church of Judaizers and people who wanted to precisely keep the Law of Moses (Acts 12:17).²⁶ James cited Amos 9:11-12 as a reference to persuade them. James transformed the argument “from a proselyte model to an eschatological one,” which was his most significant contribution to the Jerusalem conference.²⁷ James briefly explained two points: (1) First of all, God would rebuild and restore David's fallen tent, which meant the restoration of Israel (2) God promised that the remnant Gentiles would seek the Lord; in other words, the Gentiles would be included in His new community through Christ, the son of David.²⁸

James declared that he completely agreed with Peter, Paul, and Barnabas. Therefore, he claimed that acceptance of the Gentiles within the community of faith was a part of God’s sovereign plan and consistent with many prophecies, so that they must be

²⁴Ernst Haenchen, *The Acts of the Apostles: A Commentary* (Louisville: Westminster, 1971), 462.

²⁵Stott, *The Spirit, the Church, and the World*, 291.

²⁶George H. Guthrie, *James*, in vol. 13 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2006), 947.

²⁷Richard N. Longenecker, *Acts*, in vol. 9 of *The Expositor's Bible Commentary*, ed. Frank Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1981), 446.

²⁸Stott, *The Spirit, the Church, and the World*, 247.

included.²⁹ James made a firm proposal, and other leaders also agreed with him, so that decision was made unanimously. They agreed that they should not make it difficult for the Gentiles to turn to God (Acts 15:19). Instead, they would tell them to abstain from food polluted by idols, sexual immorality, meat of strangled animals, and blood (Acts 15:20). James's judgment was to accept the Gentile believers as brothers and sisters in Christ and not to impose any burdens, such as circumcision or the Law, on their faith.³⁰

Overcoming the Problem

After James's judgment, the leaders sent a letter of decision to Antioch of Syria. In the letter, there were three essential points (Acts 15:23-29): (1) "Some circumcised went out from our believers, but they disturbed you without our authorization. Moreover, what they said troubled your minds" (Acts 15:24); (2) They explicitly wrote that Judas and Silas, who unanimously agreed to be sent, were completely supported by them (Acts 15:25). Judas and Silas would not only deliver the letter, but also confirm by word of mouth what was written in the letter (Acts 15:27); (3) The leaders delivered the unanimous decision that no other burden would be imposed on the Gentile believers except the four special prohibitions (Acts 15:28). The conclusion of the letter was that if they stayed away from those prohibited matters, the believers would do well.³¹

Luke reports that the contents of the letter were accepted by the churches mostly composed of the Gentiles, firstly of Antioch of Syria (Acts 15:30-35), secondly of

²⁹Stott, *The Spirit, the Church, and the World*, 247.

³⁰Ibid., 248.

³¹Stott, *The Spirit, the Church, and the World*, 249.

Syria and Cilicia (Acts 15:36-40), and lastly of Galatia (Acts 16:1-5).³²

It is written that the believers of Antioch were “glad for its encouraging messages” (Acts 15:31), and, “They delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey” (Acts 16:4). These indicate that the Gentile churches accepted the decisions of Council of Jerusalem and authorities of the Jerusalem church and its leaders.

The roles of Peter and James are prominent in the text of the Jerusalem conference. In the conflict of the churches, the Jerusalem leaders stepped forward to mediate and draw a conclusion of reconciliation. This provides proof of the significance of leaders as mediators in overcoming conflicts in the churches. Furthermore, the passage shows positive outcomes from this conflict resolution. In the end, the Jerusalem meeting became a cornerstone for the Gentile missions. Luke depicts the last scene of the council of Jerusalem as a preparation of the apostle Paul for his second and third mission trips to spread the gospel in vast areas.³³ Conflicts can damage relationships and tear apart communities. On the contrary, conflicts can also be opportunities to strengthen relationships, solidify leadership, and build up the body of Christ.

In order to make conflicts of a church an opportunity of growth and change and in addition to leaders’ role as mediators, believers in the church community should be actively involved in conflict resolution, too. Then, what are specific and practical ways in which believers of a church community can convert church conflicts to an opportunity for change and growth? The purpose of this study is to find out specific and practical wisdom to reach Biblical conflict resolutions from the following three texts.

³²Guthrie, *James*, 952.

Romans 12:9-21

In order to make conflicts in a church an opportunity for change and growth instead of ending up negatively, believers should have an identity as peacemakers, called to become a peacemaker from God. God wants Christians to be peacemakers. He urges them to “live at peace with everyone” in Romans 12:18. To recover relationship in conflicts, Christians need to recognize that they are peacemakers.

In the book of Romans, Paul expresses that he has a desire to continue on his mission work towards Spain (Rom 15:20, 24, 28). He thought of Rome, located between Jerusalem and Spain, as a stopover place to prepare for his mission work to Spain.³⁴ In that situation, Paul felt that he certainly needed to have fellowship with them, though he had never visited Rome before, nor had relations there. However, the purpose of Paul’s letter to the Romans was for mediating conflict in the Church of Rome.³⁵ The Church of Rome was composed of Jews and Gentiles—a joint community made up mostly of Gentiles. There were many theoretical and practical conflicts between the two groups, and Paul played the role of conflict mediator from the beginning to the end.³⁶

Exegetists divide the book of Romans into two parts: chapters 1-11, which is theological part, and chapters 12-16, which is the practical and moral part. However, scholars have different views on the significance of chapters 12-16. In the past, scholars

³³Ibid.

³⁴F. F. Bruce points out that Spain was different in one significant respect from other regions where Paul preached the gospel. While Greek was spoken in other areas, Spain used the Latin language. Paul knew well that Latin, which he was lacking, was spoken in the Roman army. Paul needed to be prepared in a special way to preach the gospel in Latin in an area where Latin was the main language. See F. F. Bruce, *Paul: Apostle of the Free Spirit* (Milton Keynes, UK: Paternoster, 2004), 342.

³⁵John Stott, *The Message of Romans*, *The Bible Speaks Today* (Downers Grove, IL: InterVarsity, 1994), 30-36.

³⁶Stott, *The Message of Romans*, 30-36.

like Debelius and Schmithals thought that Romans 12-16 has nothing to do with Romans 1-11, or is a separate letter.³⁷ However, nowadays, scholars, including Furnish and Dunn, evaluate Romans 12-15 as an essential part. Douglas Moo points out that these chapters (Rom 12-15) are not an “add-on” or an afterthought of miscellaneous pieces of practical advice. They are an integral part of Romans and the theology that it teaches.³⁸ Moo indicates that Paul himself selected the practical issues relating to the situation of the Roman Christians described in chapters 12-13 and that these issues are still ongoing in present Christians.³⁹ Walter Wilson structurally analyzes Romans 12 as Hellenistic Form and Paul’s encouragement as a support for the subjects of retaliation (Rom 12:17-19a, 15, 20), fear of the Lord (Rom 12:19b), and humility (Rom 12:16). They were bound together by a two-ring structure, and the verse, “Live at peace with everyone” (12:18), is at the center as the main point of the symmetrical structure. This structural analysis demonstrated that peacemaking was an essential aspect in the situation of the Roman Church at that time.⁴⁰

Paul, as a peacemaker, provided members of the Roman church with actual practices of theoretical proof and ethical encouragement for conflict resolution. Actual practices that Paul provided as a peacemaker are a practical guide for Christians of current churches who are in conflicts to become peacemakers and live in peace.

³⁷James. D. G. Dunn, *Romans*, Word Biblical Commentary, vol. 38B (Nashville: Thomas Nelson, 1988), 705.

³⁸Douglas J. Moo, *Encountering the Book of Romans* (Grand Rapids: Baker Academics, 2002), 176.

³⁹*Ibid.*

⁴⁰Walter Wilson, *Love without Pretense: Romans 12.9-21 and Hellenistic-Jewish Wisdom Literature* (Tubingen: Mohr, 1991), 144.

The Sincerity of Love

Love is the main subject Paul provides for actual practices of conflict resolution as a peacemaker in Romans 12-15. He continuously recommends that love should govern and be formed in all of our relations.⁴¹ Moo explains that Paul encourages believers to reveal the sincerity of their love in Romans 12:9-21. In Dunn's explanation of the symmetrical 'abcdcba' structure, he adds a comment that this part shows love as the fundamental moral imperative in human relationship.⁴² Stott also points out that the order of Paul's thoughts in the Romans 12 is similar to the one in 1 Corinthians 12-13, and he claims that the love of "Agape" is the core subject as a whole.⁴³

In this Bible text, Paul suggests that love is the practical and moral subject for conflict resolution. Paul talks about a sincere love, which is a love that is genuine and without pretence. People tend to regard the love in the Bible as an emotion that they can control, as if we fall in love and leave love. However, the love suggested by Paul has a moral dimension. The love Paul encourages is selective and intentional. He emphasizes that anything God loves and values must be selected and loved by believers as well.⁴⁴

Manifestation of Love: To Live in Peace

Paul expands the scope of practicing how to manifest love to those who don't believe in a sincere love.⁴⁵ He continuously emphasizes that believers should show an

⁴¹Stott, *The Message of Romans*, 441.

⁴²Dunn, *Romans*, 706.

⁴³Stott, *The Message of Romans*, 441.

⁴⁴Moo, *Encountering the Book of Romans*, 180.

⁴⁵*Ibid.*, 181.

attitude of humility and peace to others, whether they are believers or not.⁴⁶ Paul provides specific instructions for believers as peacemakers in order to live in peace in any situation.

In Romans 12:17-21, there are four “Do not” sentences: (1) Do not curse (Rom 12:14), (2) Do not repay anyone evil for evil (Rom 12:17), (3) Do not take revenge (Rom 12:19), and (4) Do not be overcome by evil (Rom 12:21). These four “Do not” commands express no retaliation and no vengeance in different words.⁴⁷ John Stott emphasizes that no retaliation is a very early ethical tradition of Christianity and Jesus’ teaching, even tracing back to Proverbs in the Old Testament.⁴⁸ If believers, as peacemakers, never repay hurt for hurt, they will find themselves living in peace.

Paul’s four negative commands are contrastively followed by positive commands: one must bless and not curse (Rom 12:14); one must not take revenge, but leave room for God’s wrath and, on the contrary, serve people (Rom 12:19-20); and one must not be overcome by evil, but overcome evil with good (Rom 12:21).⁴⁹ As mediators, believers must not stop at refusing to take revenge on others. Paul teaches that one must take the initiative and actively seek to make peace. The meaning of the Greek word *pronoō*, which is translated as “be careful” in the latter half of verse 17, is used to mean “think about the future,” “plan in advance,” or “take careful measures.”⁵⁰ Therefore, Paul encourages the believers to plan and act actively, carefully, and appropriately so that they

⁴⁶Ibid., 180.

⁴⁷Stott, *The Message of Romans*, 448.

⁴⁸Ibid.

⁴⁹Stott, *The Message of Romans*, 448.

⁵⁰Dunn, *Romans*, 747.

can take one step forward from the passive attitude of staying at the position where they refuse to take revenge and live at peace as mediators.

Paul summarizes the argument of Romans 12 in verse 21. If the believers curse (v. 21), repay anyone evil for evil (v. 17), or take revenge (v. 19), all these things are evil reactions to evil and being overcome by evil. They lose to evil and become overwhelmed by evil. However, Paul encourages the believers that if they bless those who persecute them (v. 14), be careful to do what is right (v. 17), seek to live at peace and to keep peace actively (v. 18), leave all judgment to God (v. 19), and love and serve their enemies and even turn them into friends (v. 20), they will “overcome evil with good” in all situations of conflict.⁵¹

Now with proper sense of identity as mediators, what are the practical things that Christians can do specifically to stand upright as mediators? The following are specific emotional responses to learn how one should respond to the opponent’s attack as mediators in a situation of conflict.

Genesis 4:3-8

The Bible is full of stories about numerous conflicts. Cain and Abel, the first brothers in human history, did not live in peace and harmony, but in conflict and discord. Genesis 4:1-15 shows that God looked with favor on Abel’s offering, but on Cain’s offering he did not look with favor. Cain was angered by God’s choice and ended up killing his brother, Abel. This story clearly shows that responding to a conflictive relationship in aggressive emotion instead of resolving it through conversation and reconciliation leads to murder, which is a sin. This case of the first murder in human

⁵¹Stott, *The Message of Romans*, 451.

history proves clearly that it is so important to manage and respond to conflictive relationships in a biblical manner. Therefore, when interpreting this story, instead of focusing on resolving the annotative abstruseness of the Bible regarding why God looked with favor on Abel's offering but not on Cain's offering, this author will interpret this passage with a focus on Cain's response to God's warning that murder, a sin, would result when Cain's emotional attack response was not managed well.

The Story of Cain and Abel's Offering

Moses records the offerings brought to God by Cain and Abel, the two sons of Adam and Eve, in Genesis 4:3-8. According to this record, God looked with favor on Abel's offering, but not on Cain's offering. Cain became discouraged, jealous or angered by God's choice, and he ended up killing his brother Abel.⁵²

Scholars have differing views on the offerings of Cain and Abel. Wenham summarizes them as follows:

(1) God prefers a shepherd to a farmer (Gunkel, C. U. Wolff, Roland de Vaux); (2) an animal sacrifice is more acceptable and worthy than a grain offering (Skinner, Jacob); (3) God's motive is mysterious, and Abel's offering was accepted by selective providence (Von Rad, Vawter, Golka, Westermann); (4) it was accepted according to the worshipper's motive and heart that only God knows (Calvin, Dillmann, Driver, Konging); (5) the main reason was the difference in the manner of approaching the offering (i.e., the difference in the quality of the offering).⁵³

While each of these views has its own validity, a clear reason explaining why God looked with favor on Abel's offering but not on Cain's offering cannot be found in the Scripture itself.

⁵²Gerhard Von Rad, *Genesis*, Old Testament Library (Philadelphia: Westminster John Knox, 1973), 105.

⁵³Von Rad, *Genesis*, 104.

Clearly, only God knows why he looked with favor on Abel's offering but not on Cain's offering. God chose Abel's offering by his sovereign choice.⁵⁴ The Israelites were God's chosen people solely by his sovereign choice. God did not choose the Israelites because they did something good, but because he loved them.⁵⁵

Whatever God's reason for rejection was, one must pay attention to how Cain responded in the story of Cain and Abel's offering because Cain's response itself shows that his offering was not proper.⁵⁶ Therefore, it is necessary to have an interest in the question of how a man responded to God's sovereign choice rather than the question of why God received Abel's offering but not Cain's offering.

Cain's emotional attack response. The fact that Cain's offering was not accepted by God's sovereign choice may certainly seem difficult to understand and unfair to Cain. However, God, as the Creator, can make restrictions or rules about offerings himself and watch Cain's response.⁵⁷

God asks Cain two questions in Genesis 4:6-7. Through these questions, we can see that Cain had an opportunity to respond to God's sovereign choice and that God was expecting Cain's response. The first question is, "Why are you angry? Why is your face downcast?" Here, we can see the emotional state of Cain's response to God's sovereign choice. Although Cain's answer to this question is not recorded, God knows

⁵⁴David Atkinson, *The Message of Genesis 1-11*, The Bible Speaks Today (Downers Grove, IL: InterVarsity, 1990), 102.

⁵⁵Ibid., 103.

⁵⁶John H. Sailhamer, *Genesis*, in vol. 1 of *The Expositor's Bible Commentary*, ed. Frank Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 2008), 97.

⁵⁷Claus Westermann, *Genesis 1-11: A Continental Commentary* (Minneapolis: Fortress, 1994), 296-97.

why Cain is angry. The second question is, “If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.” Here, we can see that there was a door open for Cain to choose his emotional response.⁵⁸

However, Cain not only showed an angry response to God first, but he also expressed anger towards his brother Abel in an emotional attack response.⁵⁹ We can see that the underlying cause of Cain’s anger towards God was having his offering rejected. Cain was asked by God, “Why are you angry?” This question challenges Cain to contemplate that his anger was fundamentally caused by the rejection that he experienced, and that rejection was expressed in the attack response of killing his brother.⁶⁰

Here, one can think about two other alternative responses of Cain. The first alternative is that if Cain had responded well emotionally to God’s sovereign choice and gone before God without having his face downcast, God would have accepted Cain’s offering again.⁶¹ The second alternative response of Cain is that even if he could not respond well emotionally and his face was downcast but had realized that this was a warning about the power of sin and mastered that sin, a different result would have been obtained.⁶²

To Cain’s emotional response, God warns, “It [sin] desires to have you, but

⁵⁸Walter Brueggemann, *Genesis*, Interpretation (Louisville: Westminster John Knox, 1982), 58.

⁵⁹Sailhamer, *Genesis*, 97.

⁶⁰Bruce Edward Baloian, *Anger in the Old Testament* (San Francisco: Peter Lang, 1992), 31.

⁶¹Von Rad, *Genesis*, 105.

⁶²*Ibid.*

you must master it.” This verse clearly speaks of the possibility to overcome the power of sin and argues that the choice is entirely Cain’s responsibility.⁶³

Cain becomes the first murderer in human history by failing to handle his emotional anger about God’s sovereign choice and killing his brother. We can see that failing to manage anger and responding with an aggressive emotion in a situation of conflict results in committing sins. “Now Cain said to his brother Abel, ‘Let’s go out to the field.’ And while they were in the field, Cain attacked his brother Abel and killed him.” This verse illustrates that Cain could not manage his emotions, became angry, and eventually murdered of his brother.

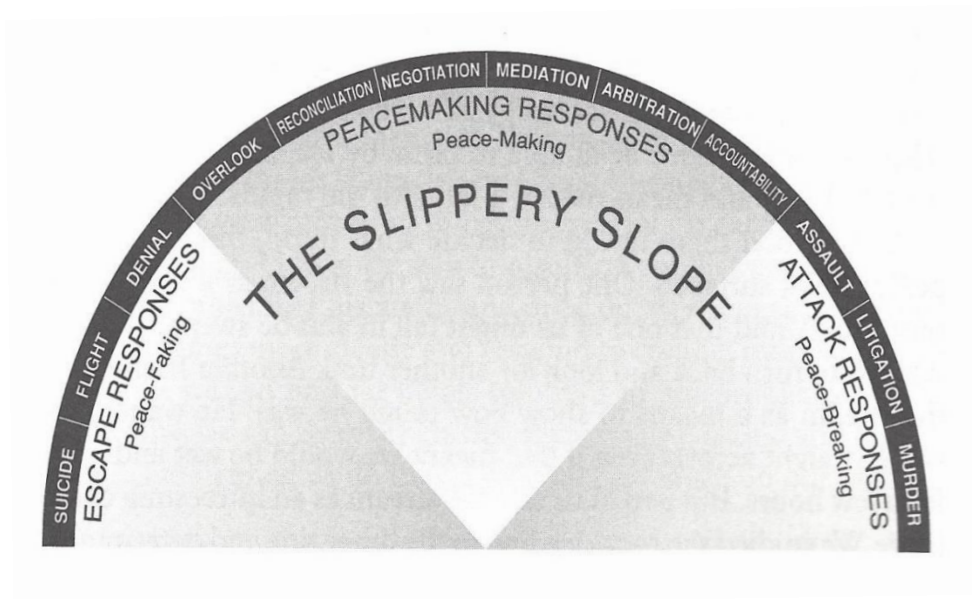


Figure 1. The slippery slope

⁶³Westermann, *Genesis 1-11*, 300.

Ken Sande describes the basic responses to conflict in three patterns by using “The Slippery Slope” diagram:⁶⁴ (1) escape responses—denial, flight, suicide (2) attack responses— assault, litigation, murder, and (3) peacemaking responses—overlook, reconciliation, negotiation, mediation, arbitration.⁶⁵

The diagram of the Slippery Slope consists of three parts: the middle, where peacemaking responses are, and the other two sides, where escape and attack responses are. The diagram warns that when people flee from a conflict or respond aggressively to it instead of dealing with it properly at the top of the slope, they eventually fall into sin; thus, it is necessary to deal with conflict through the peacemaking responses found in the middle.⁶⁶

Applying Ken Sande’s diagram to Cain’s response, one can confirm that Cain did not respond with peacemaking when he was in a conflict, but instead displayed an attack response when he reacted emotionally, which eventually led him to commit a sin. God gave an advance warning that Cain needed to subdue sin: “Sin is eager to control you. But you must subdue it and be its master.” Cain should have subdued sin and suppressed his anger. In order not to be subdued by sin, he should have disciplined his body and obeyed God. Instead of letting the feeling of being rejected lead him, he was supposed to acknowledge God as God and move forward to worship God faithfully.

Accordingly, when one is in a conflict relationship, that person needs to rule over sin. Only by reacting with biblical reconciliation, not in an emotional attack, can one

⁶⁴Westermann, *Genesis 1-11*, 26-31.

⁶⁵Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, 3rd ed. (Grand Rapids: Baker, 2004), 22.

⁶⁶Alfred Poirier, *The Peacemaking Pastor: A Biblical Guide to Resolving Church Conflict* (Grand Rapids: Baker, 2006), 56-57.

avoid a crime and experience God's love and grace. Then, what could be the specific training to be a biblical reconciler, who practices peacemaking responses rather than attack responses? James 3 shows this training.

James 3:1-6

The way to practice biblical reconciling responses rather than emotional attack response is by training to have good communication. Good communication provides a positive effect in solving conflict. Good communication skills can be earned as a result of governing the tongue. One should consider the following: What should be said? How should it be expressed? How will the other party react?

In several places of the Book of James, he points out the importance of training in how to speak for living a Christian life. Through verses including "slow to speak (1:19)," "bridle his tongue (1:26)," "So speak and so do as those who will be judged (2:12)," and so on, James emphasizes the importance of governing the tongue. Especially, in James 3:1-16, James warns that the tongue has a tremendous destructive power and is hard to govern but that Christians should conquer and control the tongue. Particularly, James warns about the considerable influence of church leaders' words.

Responsibilities of Teachers

James 3 starts with the special warning, "Let not many of you become teachers." The reasons James gives for this warning are that teachers were put in an important position in a community at that time and that it was a word from teachers which caused conflicts and splits.⁶⁷ Thus, James recognized the power of word exerted

⁶⁷Ralph P. Martin, *James*, Word Biblical Commentary, vol. 48 (Waco, TX: Thomas Nelson, 1988), 300.

when teaching others and giving a signpost on how to live and told teachers to realize this power. Martin reveals that teachers at that time were surrounded with ultimate authority and strong power regardless of whether the teachers' words were instructive or yielded destructive results.⁶⁸ James explains specifically why he warns those in the teaching position: The common tool teaching is words, and teachers' words would be judged more strictly by God than any other's life.⁶⁹

Nevertheless, there was a reason that many people wanted to become teachers. The early church gave teachers a high status. The people who delivered God's words were recognized as having the highest status and respected as preachers whom God appointed and delegated the Words to, so many people wanted to become teachers. James emphasized that there were great responsibilities and great temptation in the position of teacher. Many people did not think deeply about whether they had the capacity to be a teacher or examine themselves thoroughly to figure out whether there were hidden motives (honor or rewards) inside themselves. An increase in disqualified teachers was the obvious reason that insincerity was rampant, false doctrines were taught, and people were misled in church.⁷⁰

The Power of Tongue

In James 3:3-5, James uses a series of three examples in order to describe the power of the tongue. First, James depicts the tongue's power as a horse's bridle. The small bridle put around a horse's mouth lets a horseman control the whole horse. A

⁶⁸Ibid., 301.

⁶⁹George H. Guthrie, *James*, in vol. 13. of *The Expositor's Bible Commentary*, ed. Frank Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 2008), 204.

⁷⁰Martin, *James*, 305.

horseman put a small bridle around a horse's mouth to control this big animal. Using the bridle, a horseman can lead the horse any way he intends. The small bridle can govern the whole body of a big horse. Second, James explains that a small rudder controls a huge ship to sail on the sea. A pilot controls a ship, no matter how big the ship is, using a small rudder to make turns wherever he wants to go. It should be noted that James again explains his point by comparing the sizes of a rudder and a ship. Third, James uses an analogy that a tiny spark can set a great forest on fire. Consistently, James emphasizes that a small thing can significantly affect a big thing.

The common idea James conveys in these three analogies is that a small thing can govern and greatly affect a big thing. Moo states that through the three analogies, James tries to teach that small tools determine the directions of its huge bodies.⁷¹ Just as a horseman controls a horse with a bridle and a pilot controls a ship using a rudder, teachers manage their bodies by their tongues. He explains that just as when these small things (a bridle, a rudder, and a tiny spark) cannot be controlled properly, they can destroy a whole body (a horse, a ship, and a whole forest), so when the tongue is not governed properly, a whole community will suffer greatly, as well as individuals.⁷²

A small anatomical factor, the tongue (like a bridle, a rudder, or a tiny spark), possesses a great power beyond the small power that would be expected, given its size, to govern a huge part (like a horse, a ship and a forest). Like the tongue exerts its

⁷¹Douglas J. Moo, *The Letter of James*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2000), 122.

⁷²Martin, *James*, 308.

tremendous destructive power when it is not governed properly, intemperate teachers can exert harmful influences to the whole body of a faith community.⁷³

The example of a huge church community collapsed by a tiny slip of the tongue can be found easily in today's churches. It should be recognized that a tiny slip of the tongue in church carries the destructive power to collapse a whole church body, as well as hurt individuals. Above all, James emphasizes that teachers in the church (church leaders) should put more effort into managing their tongues and training to do so. A small word from a church leader has a great influence on a church community. Thus, it is necessary to hear James's warning and train leaders to govern and manage their tongues. Through this training, conflicts that arise in the church will be resolved and prevented.

Conclusion

Since the early church, conflict within the church is a common phenomenon. That conflicts arise in the church is not a problem in itself, but it is important to resolve conflicts in a biblical way. When conflicts are not dealt with properly, splits form in the church, as in the Corinthian church. Moreover, ethical and theological problems occur and have a negative effect on the church in general. I have sought the specific and practical ways suggested in the Bible to avoid allowing conflicts in the church to yield negative results and to make these conflicts a chance for the church to change and mature. First, I reconsidered the role of a leader as a peacemaker. I found that as Peter and James showed in Acts 15, when leaders first exert their leadership to resolve conflicts in a biblical way as peacemakers, conflicts in the church can become a chance for the church to change and mature. Second, I also insisted that alongside the leaders' role as a

⁷³Ibid.

peacemaker, all members of a church need to carry out the role in resolving conflicts so that these conflicts in the church can be developed as a chance for church growth and other changes.

I asked that all church members realize that they are called as reconcilers by God. Also, I asked that in the midst of conflicts, they respond to attacks with peacemaking responses, not with attack responses. Lastly, I insisted upon the necessity of proper communication skills as a practical assignment for practicing peacemaker responses. As an example of the actual practical training of peacemaking responses, I examined the training to govern and restrain the tongue explained in James 3. Finally, I figured out that in the midst of conflicts, when church leaders reconcile conflicts by following the wisdom the Bible, when church members realize themselves as main agents in resolving conflicts, choose peacemaking responses instead of attack responses governed by sin, and discipline themselves to govern and restrain their tongues, then conflicts in the church can be developed into a chance for the church to change and mature.

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES OF CONFLICT MANAGEMENT IN CHURCHES

Introduction

Conflicts of human relations exist when people are gathered in any type of institution or group around the world. Conflict is unavoidable and predictable. Conflicts existed in the first generation church of the New Testament; the apostle Paul experienced a mission team divided because of conflict. Everyone has at least one enemy in his or her heart. Unfortunately, the majority of enemies were close friends and church members. This chapter presents realistic models to solve conflications in three dimensions. First, I introduce Peacemaker Ministries. Peacemaker Ministries suggest realistic and truthful alternatives in terms of solving conflict with biblical values as a foundation. Second, I introduce the DISC Personality Model. DISC apprehends individuals' behavior patterns, not only understanding themselves; DISC understands the difference between peoples' actions and responses in order to prevent conflicted relationships and provide the clue to solve conflict. Third, I introduce the Communication Model. Communication relaxes and solves conflict in relationship with others by producing and formulating a healthy relationship. Therefore, I explain how to effectively use communication in human relationships through a detailed understanding of communication that minimizes conflict the most

Peacemaker Ministries and Conflict Management in Churches

Many churches, Christians, and families experience conflicts and disputes. The problem is that the attempts made to solve these conflicts are not made in a biblical way.

Peacemaker Ministries was started by Ken Sande, a pastor and a lawyer, as a campaign to solve conflicts in a biblical way. Peacemaker Ministries are great models that help Christians who face conflict within and the outside of church. Therefore, I would like to conduct a study using Peacemaker Ministries' principles and ways in order to see if it could solve conflict based on realistic and practical theories.

Background of Peacemaker Ministries

Christian Conciliation originates from the Christian Legal Society in 1977. A few lawyers began applying the method by asking how legal conflict could be solved using biblical principles. Christian Conciliation developed as a group that included single members and groups in the United States and other foreign countries. The major purpose of this group is to help individuals, churches, and other institutions to solve conflicts in biblical ways. Also, Peacemaker Ministries' purpose is to help individuals, churches, and other institutions by providing advice and aid in order to help them solve conflicts without lawsuits. Peacemaker Ministries' one part of ministry is to encourage and prepare members to solve conflict using biblical principles.

In 1987, some institutions and individuals participating in Peacemaker Ministries organized the Association of Christian Conciliation Service. This association was established to adjust national promotion activity, education, and mediation. After two years, the Peacemaker commission became headquarters for the Association of Christian Conciliation Service. In 1993, the two institutions unified to form one group.¹

Four core elements govern Peacemaker Ministries. Christ-centered ministry is the first core element. Truthful peace in human relations is possible when based on Jesus Christ who died on the cross for human sin and shed his redeeming blood. The person who experiences conflict can look upon Jesus and trust the gospel, then receive truthful

¹"Mission, History, and Organizational Structure," Peacemaker Ministries, accessed December 15, 2014, http://www.peacemaker.net/site/c.aqKFLTOBIpH/b.958339/k.4C8D/Mission_History_and_Organizational_Structure.htm.

peace (John 14:27, 2 Cor 5:18-19, Eph 2:14-18, Col 3:15-16). The second core element is the importance of the church. God gave his people an authority and responsibility to solve conflict by obeying the Lord's orders and actively making peace. The third core element is biblical counsel. Biblical counsel is essential for reconciling conflict. Destructive disputes start with greed and pride in human minds. Therefore, fundamentally evil mind problems must be reconciled with biblical encouragement and solutions. Wise peacemakers handle not only problems on the surface, but also solve problems of the heart in order to accomplish truthful peace. The fourth core element is understanding of Bible. The Bible is the highest authority of conflict resolution. The Bible covers all areas of life; God's orders and promises to keep peace apply to all conflicts that Christians might face. Therefore, Peacemaker Ministries solve all kinds of conflicts—from fights on the school playground to family conflict to business strife to divisions of people to millions of dollars in lawsuits—using the Bible.² Using these four core elements of Peacemaker Ministries, church members can identify the cause of conflict, determine a biblical response to and perspective of conflict, and propose realistic and detailed applications of biblical principles to solve conflict.³

Peacemaker Ministries' Methods for Solving Conflict

Many steps are needed to solve conflict in ministries; Peacemaker Ministries relates several biblical principles. No matter how complicated the conflict, Peacemaker Ministries' mission can be summarized into four basic biblical principles.

Christians believe they are called in ways that are different from the world because Jesus Christ's death and resurrection made Christians to harmonize with others (Matt 5:9, Lu 6:27-36, Gal 5:19-26) and, through conflict, to glorify God, serve other

²Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, 3rd ed. (Grand Rapids: Baker, 2004), 387-88.

³Ibid.

people, and grow up to look like Christ. Therefore, Peacemaker Ministries leans on God's love and grace for reacting to conflict.

Glorify God (1 Cor 10:31). Biblical peacemaking is motivated and guided by a deep desire to bring honor to God. It prioritizes God's interests, and Christians show their love and awe for God and prevent themselves from making impulsive, self-centered decisions.⁴ The first biblical principle for solving conflict is to glorify God. Christians should first set their eyes upon God when faced with conflicts and problems. Peter desired to walk on the water and looked upon Jesus; Peter walked on the water, but he began to sink after he looked at the wind (Matt 14:30). The Israelites were scared of Goliath, who confronted God's army. The Israelites knew about Goliath, but no one could fight against him. A young boy, David, looked upon God with daring even though he was not as physically strong as Goliath (1 Sam 17:37). Instead of focusing on self-desire and reacting according to how others would act, Christians should be able to control conflicts by relying on God's wisdom, power, and love and looking at conflict with God's perspective

Get the log out of your eye (Matt 7:5). To be a peacemaker requires first looking at one's own behavior, weakness, and responsibility before calling out others' wrongdoings in order to make peace. Truthful conversation, reconciliation, and constructive criticism will open truthful negotiation by covering other people's wrongdoings and honestly admitting one's mistakes.⁵

⁴Sande, *The Peacemaker*, 12.

⁵Ibid.

One of Jesus' most famous commands for solving conflict is Matthew 7:3-5: "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? 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."

This Bible verse can be interpreted as prohibiting pointing out others' faults, but it is not; instead, it prohibits the hasty and inappropriate pointing out of faults. Christians should correctly look at their own faults before mentioning others' wrongdoings. They can start discussing others' faults after fulfilling their responsibilities in conflicts.⁶

It is important for a Christian to carefully look at the conflict and determine if he or she was a direct or indirect cause of the problem. In some cases, one person might cause the conflict or not act reverently and make it even worse. Therefore, it is wise to carefully look at one's words and actions before focusing on others' faults.

People need to repent with God's help after they have found their faults. People need to change their thinking patterns and confess their sins in order to look towards God. One should confess to people who have been impacted, avoiding words like "however" and "maybe." People should ask for forgiveness after explaining how they will change their future behaviors and actions, accepting the results of their wrongdoings, apologizing for hurting others' feelings, and recognizing their mistakes in detail. People should also seek God's help, focus on God, study the Bible, and plan spontaneous training in order to have reverent and respectful characteristics and changing behaviors and actions.⁷

⁶Sande, *The Peacemaker*, 75-76.

⁷Ibid., 260.

Gently restore (Gal 6:1). Show them their faults graciously and constructively. Forthright comments are required to make things peaceful. Respectful but firm advice is necessary when others do not want to take responsibility for their own actions. If others do not accept advice, the Christian could ask for neutral and trustworthy people, such as church leaders, for help.⁸

Sometimes just letting go of others' problems is the best method; this could extend awkward relationships and continue causing people to hurt each other. The Christian should go and tell the person with whom they are in conflict the problem before worship if he or she has resentments. If others' sins cover God's glory, damage the relationship, hurt other people, and harm oneself, it would be the useful to let others know with love. Conversation will lead to firm relationships and bring about reconciliation and peace by using appropriate words.⁹

Go and be reconciled (Matt 5:24). Peacemaking involves a commitment to restoring damaged relationships and negotiating just agreements. Negotiation through forgiveness and cooperation cleanses all conflicts, provides the opportunity for reconciliation, and makes peace possible. As God forgave us, forgive others for Christ, instead of compromise hasty and constrict the relationship.¹⁰

Reconciliation is the last step in solving conflict. Reconciliation changes hostility and division into the harmony. Two processes must happen in order to have complete reconciliation: first, solving the division of relationships with others by

⁸Sande, *The Peacemaker*, 12-13.

⁹Ibid., 139-42.

¹⁰Ibid., 13.

confessing and forgiving personal wounds and second, coming to a mutually satisfying agreement about materialistic problems.¹¹

Peacemaker Ministries' method for solving conflict can be used in three ways. First, one should solve the conflict with a personal dedication to God, according to his guidelines. Doing so glorifies God, serves others, and develops an assimilation Jesus. Second, one could use conflict resolution as a teaching tool that others can understand and learn to follow. Others could emulate these principles and learn by watching. The results will then impact even more people. Lastly, these methods could be used as a standard for solving conflict in the church, the ministry, and the workplace. If more churches and institutions select this oath, then they will handle conflict in a more biblical way. These approaches will change the church into a peaceful "body of Christ" and bring about revival. This will also be honoring to the greatest peacemaker, Jesus Christ.¹²

Conflict in human relationships occurs for many reasons. However, the fundamental problem is that people ignore human's distorted identity and corrupted mind that commits sin in front of God. This is why many efforts to externally improve human relationship and solve conflict can't be fruitful. Peacemaker Ministries applies correct biblical principles and presents biblical conflict-solving models, which make up the core of this ministry.

DISC Personality Model and Conflict Management in Churches

The church is a congregation of people with different characteristics. Actions and thinking processes are all different; there are different ways to make kimchi, even in

¹¹Sande, *The Peacemaker*, 201-3.

¹²*Ibid.*, 259-61.

a congregation made up of Koreans. Some say kimchi tastes good with anchovies, and others refuse to eat it with anchovies. People look at the half-filled cup differently; some think it is half full, and others think it is half empty. People's inherited characteristics and environments affect their characteristics and special personality differences.¹³

Educator Karl Witte thought that characteristics are formed later rather than inherited. All of one's lifestyle during infancy, his or her family environment, and his or her parents' behavior impact a child's characteristics.¹⁴ In contrast, James Dobson had another idea about temperaments: "It is my supposition that these temperaments are pre-packed before birth and do not have to be cultivated or encouraged." He explains that it is unnecessary to develop or encourage because characteristics pre-packed before birth. Dobson's perspective is that genes take on important roles to decide what characteristics people will have.¹⁵ Ken Voges emphasizes inheritance and environment's harmony of people's characteristics. For example, a mother who has more than one child easily detects children's different characteristics. Although genetics play a major role in the formation of personality traits, the environment present during the development of the child from infancy through adolescence is also critical for healthy adjustment.¹⁶

Therefore, understanding diverse-formulated characteristic differences depends on people who will take an important role in developing human relationships. This

¹³Ken Voges and Ron L. Braund, *Understanding How Others Misunderstand You: A Unique and Proven Plan for Strengthening Personal Relationships* (Chicago: Moody, 1992), 27.

¹⁴Karl Witte, *The Education of Karl Witte: Or the Training of a Child*, ed. H. Addington Bruce, trans. Leo Wiener (London: Forgotten, 2013), 82-83.

¹⁵James C. Dobson, *Parenting Isn't for Cowards* (Carol Stream, IL: Tyndale, 2007), 24.

¹⁶Voges and Braund, *Understanding How Others Misunderstand You*, 28.

experiment centrally focuses on four behavior patterns provided by William Marston's ideological framework: dominance, influencing, steadiness, and compliance.

DISC Personality Model

This type personality theory experiment explores the diversity and unification that classifies peoples' shared and unusual characteristics. Hippocrates was the primary researcher of typology. Hippocrates knew that people have different body types based on their characteristics. The result of these characteristics is revealed in body fluids, and he classified people's bodies into yellow bile, blood, phlegm, and black bile. Yellow bile formulates choleric, blood's ingredients make sanguine, phlegm formulates phlegm, and black bile makes choleric.¹⁷

Psychologist William Marston developed a four-fold-trait-based description of behavioral styles. Marston took Hippocrates's Greek titles and assigned one letter (DISC) to each temperament.¹⁸ This system made a common language explaining normal people-action characteristics through five generations of verification. This system differentiates basic specialties of action into four continuums: dominance, influencing, steadiness, and compliance.¹⁹

The most common DISC instruments are *Understanding How Others Misunderstand You* by Ken Voges and Ron Braund and *Uniquely You* by Mels Carbonell. The strengths of *Uniquely You* are its mixture of these four DISC personality types and the Spiritual Gifts inventory. Churches likely use this approach. Voges and Ron Braund

¹⁷SeJin Oh, *Introduction to Psychology* (Seoul: HakJi Press, 1999), 333-41.

¹⁸Mels Carbonell, *How to Solve the People Puzzle: Understanding Personality Patterns* (Blue Ridge, GA: Uniquely You, 1998), 7.

¹⁹Voges and Braund, *Understanding How Others Misunderstand You*, 38.

also developed a DISC instrument. Their DISC instrument is short and simple, but there are no spiritual gifts as in Carbonell's DISC instrument.²⁰

Understanding the Dominance Style

A type D person is straightforward, confident, and adventurous. Type D likes an adventure and wants to do any work when others say, "It is impossible." High type D people's main interests in a task are target and success.²¹

Elements that could give type D people motivation are results and challenges. The best environmental settings are when there are endless challenges given. It is during this time that people can enjoy a liberty of action and an ability to do diverse activities. Acceptance and rejection are receiving difficult things and failing to accept inactivity.²²

The main advantages of type D are an excellent ability to accomplish work, decision-making skills, and good work initiative. Its weaknesses are lack of flexibility and an inability to make concession. Type D dictates or overly controls during states of crisis. Type D needs a listening position in order to receive help.²³

General Tendencies of the Person with the Dominance Style

People with type D personalities value themselves highly, which is pride. Also, they are work-oriented and results-centered. People gain motivation through ordering

²⁰William Mike Smith, "A Comparative Analysis: Selected Pastors' Personality Profiles and Their Conflict Management Style" (Ed.D. diss., The Southern Baptist Theological Seminary, 2003), 39.

²¹Ken Voges, *Understanding How Others Misunderstand You Workbook* (Chicago: Moody, 1990), 44.

²²Voges and Braund, *Understanding How Others Misunderstand*, 82-83.

²³*Ibid.*, 92.

others, and others use fear. One point of limitation is their lack of consideration for the thinking of others.²⁴

Blind Spot of the Dominance Style

A high type D person is active. Type D personalities could wound others because they pay less attention to others' emotions and become aggressive when other high type D people can't control their own tendencies. In order to maintain these tendencies, high type D people need many others around them to keep them secure.²⁵

The Pattern of Conflict with the Dominance Style

1. People receive stress when they lose control by obeying authorities.
2. They receive stress when the goal is limited or threatened.
3. It is a natural response to react against people who threaten.
4. The situation results in either complete victory or defeat after face-to-face fighting. Communication can be degraded into a simple information delivery system.²⁶

The Three R's in Loving the Dominance Style

Below are nine principles for knowing how to respond to, relate to, and reinforce the Dominance style:

1. How to respond to the Dominance style
 - a. Be firm and direct.
 - b. Focus on actions and goals.

²⁴Voges and Braund, *Understanding How Others Misunderstand*, 80.

²⁵*Ibid.*, 85.

²⁶*Ibid.*, 107.

- c. Caring confrontation may be necessary to get their attention.
2. How to relate to the Dominance style
- a. Be brief and to the point.
 - b. Explain “how to achieve goal.”
 - c. Allow them time to consider your ideas.
3. How to Reinforce the Dominance style
- a. Have the messenger repeat the plan of action, focusing on goals, objectives, and results.
 - b. Give bottom-line instructions.
 - c. Get out of their way.²⁷

Understanding the Influencing Style

Type I is extroverted, persuasive, logical, and positive. No matter what the situation, it is easy for this type to see positive and good sides. The major concerns are people, problems, and self’s action. Type I personalities can easily make friends. Type I people become really close by calling each other names, even upon first meeting. Social recognition and encouragements can motivate type I. The best environment is one with fresh and lovely moods. Type I’s acceptance and rejection are why they choose to work with others; they reject to isolation. Major strengths are optimism, a good feeling, and passion. A major weakness is overestimating their role in relationships with others. Type I’s tend to use artful words, fabricate stories. They are not great listeners and may give the impression of waiting to speak instead of truly listening to what someone else is

²⁷Voges and Braund, *Understanding How Others Misunderstand*, 112.

saying. In states of crisis, they attack. They talk badly about others. This social type needs to stop and rethink in order to receive help.²⁸

General Tendencies of the Person with the Influencing Style

Type I personalities have a positive inclination, so they easily believe others' suggestions without questioning. Type I mostly comforts when they are social and good at making good relationships with others. They easily access others. Their main element of motivation is social recognition. Their fear is being socially rejected by others. Their fear is being socially rejected by others. Social rejection can destroy the confidence of a type I. Just facing the possibility of being rejected is enough to cause major tension in their lives.²⁹

Blind Spot of the Influencing Style

Type I has outstanding sociality. However, type I compromises without regard to others' criticism. In order to balance these tendencies, others are necessary to supplement type 1.³⁰

The Pattern of Conflict with the Influencing Style

1. Type I gets stressed when a boss requests details about special plans for action.
2. They pretend to listen when a boss gives them plans or orders.
3. They get stressed when co-workers do not completely agree with the boss's orders and present different ideas later.

²⁸Voges and Braund, *Understanding How Others Misunderstand*, 126-29.

²⁹Ibid.

³⁰Ibid.

4. Without communicating under past promises, type I personalities get stressed when they are socially pressured to act according to co-workers' wishes.
5. They are stressed when someone asks them why the boss has changed.
6. Type I personalities use their speaking skills to push responsibilities to others.³¹

The Three R's in Loving the Influencing Style

Below are nine principles in knowing how to respond to, relate to, and reinforce the Influencing Style.

1. How to Respond to the Influencing Style
 - a. Be friendly and positive.
 - b. Allow for informal dialogue.
 - c. Allow time for stimulation and fun activities.
2. How to Relate to the Influencing style
 - a. Use friendly voice tones.
 - b. Allow time for them to verbalize their feelings.
 - c. Transfer talk to an action plan.
3. How to Reinforce the Influencing style
 - a. Offer positive encouragement and incentives for taking on tasks.
 - b. Organize an action plan.
 - c. Communicate positive recognition.³²

³¹Voges and Braund, *Understanding How Others Misunderstand*, 149.

³²Ibid., 146-47.

Understanding the Steadiness Style

Type S personalities like to keep the mood good by upholding the peace and setting others at ease, even if this means sacrificing their goals. They usually do not stand out in a crowd, but they are noticed over time because of their consistent, steady work habits.³³

General Tendencies of the Person with the Steadiness Style

Type S likes to take an empirical tradition approach for problem-solving in the role of a teammate. Type S sees peace in the family as being very important. Their basic fear is the loss of acknowledgment and conflict. They are very orderly, not greedy, and want to live normally.³⁴

Blind Spot of the Steadiness Style

Type S has many intrinsic abilities, but these if these abilities do not get checked, they become unbalanced. To ensure the safety of a type S individual's abilities, they need others to supplement. Type S suffers from the fear of conflict and worries a lot about losing a safe environment.³⁵

The Pattern of Conflict with the Steadiness Style

1. They get stressed when they do not achieve their expected result.
2. They get stressed when their partner acts offensively to type S.

³³Voges and Braund, *Understanding How Others Misunderstand*, 165.

³⁴*Ibid.*, 169.

³⁵*Ibid.*, 172.

3. They typically accept the steadiness type, but when results come out passively, they get stressed.³⁶
4. They get stressed when they are under pressure and use strong competition as a good strategy.
5. Type S takes passive and non-attack responses in the cases mentioned above.

The Three R's in Loving the Steadiness Style

Below are nine principles to keep in mind when dealing with the Steadiness style

1. How to Respond to the Steadiness Style
 - a. Be nonthreatening and patient.
 - b. Allow time to process and adjust to change.
 - c. Make allowance for family.
2. How to Relate to the Steadiness Style
 - a. Use friendly tones when instructing.
 - b. Give personal, nonverbal acceptance and assurances.
 - c. Allow time to process information.
3. How to Reinforce the Steadiness Style
 - a. Repeat any instructions.
 - b. Provide hands-on reinforcement.
 - c. Be patient in allowing time to take ownership.³⁷

³⁶Voges and Braund, *Understanding How Others Misunderstand*, 189-90.

³⁷*Ibid.*, 193.

Understanding the Compliance Style

People with a type C personality like to make guidelines for the group. Also, they want to follow the purpose of ordering. They are prudent people who believe that there is a right place for all people, a proper time for all things, and a proper given budget. As long as type C has done these things efficiently, their world will keep progressing. Type C individuals help all people to live more accurately and efficiently.³⁸

General Tendencies of the Person with the Compliance Style

Type C individuals have a tendency to be interested in accuracy and to ask detailed questions in order to understand clearly before fulfilling a new task. Type C cautiously approaches new tasks. They are motivated by working according to correct and proper methods. Type C has a fundamental fear that someone might become a critical person. When type C personalities feel pressured, they become extremely critical or ask themselves and others too much.³⁹

Blind Spot of the Compliance Style

Type C does not have a definite ability to ensure the quality of their own work. If someone allows them to work independently, there might be an unbalance in their task. In order to be balanced, cautious types of people need others to supplement.⁴⁰

The Pattern of Conflict with the Compliance Style

1. They get stressed when someone changes their plan or criticize what they have done.

³⁸Voges and Braund, *Understanding How Others Misunderstand*, 205.

³⁹Ibid., 207-12.

⁴⁰Ibid., 213.

2. They ask many questions, such as, “If..., what would happen?” after plans are changed.
3. Constant criticism makes type C individuals feel hopeless, inappropriate, and full of loneliness.
4. Type C individuals are unable to handle colleagues’ and spouses’ constant questions and criticism. They have a tendency to accommodate for criticism.
5. When type C personalities start to have pessimistic thinking like, “I am nothing,” because of a damaged ego, they can commit suicide in worst case scenarios.⁴¹

The Three R’s in Loving the Compliance Style

Below are nine principles to keep in mind when responding to, relating to, and reinforcing the Compliance style.

1. How to Respond to the Compliance Style
 - a. Be specific and accurate.
 - b. Make allowances for their initial response to be cautious and/or negative.
 - c. Allow freedom to ask questions.⁴²
2. How to Relate to the Compliance Style
 - a. Answer questions in a patient and persistent manner.
 - b. Mix accurate information with assurances.
 - c. Allow time to validate information.
3. How to Reinforce the Compliance Style
 - a. Provide a step-by-step approach to a goal.
 - b. Provide reassurances of support.

⁴¹Voges and Braund, *Understanding How Others Misunderstand*, 232-33.

⁴²*Ibid.*, 236.

c. Give permission to validate data with third parties.

The DISC Personality Model is a very useful tool to find out how many individuals act with extremely different characteristics. The DISC Personality Model minimizes the conflict that could occur in human relations by lessening misunderstandings through understanding different people's action patterns. The DISC Personality Model's strength is that it focuses on the differences between people by understanding their action patterns. However, conflicts and problems could occur by looking at different people's patterns with good and bad perspectives. Therefore, people must realize that the DISC Personality Model is not a tool to judge correct or wrong perspectives of valuation. It is necessary to understand the different and special action patterns of every person, acknowledge these differences, and behave in a way that accepts and considers others. Conflict starts with not accepting these differences. Problem-solving starts with understanding each other's differences and not thinking, "I am correct, and you are wrong."

Communication and Conflict Management in Churches

Communication's role is very broad in sociology. However, this research is about interpersonal communication, which mainly focuses on people and language. Interpersonal communication is sending thoughts with a common language between two people.⁴³ In this perspective, communication is not trading words but exchanging meaning. Interpersonal communication has a close relationship with conflict in the church. Four conflicts that occur within church are social work, worship, theology, and

⁴³Kenneth O. Gangel and Samuel L. Canine, *Communication and Conflict Management in Churches and Christian Organizations* (Eugene, OR: Wipf and Stock, 2002), 23.

minister's life, according to Speed Lyice's experiment. One of the most important issues that took 46 percent was ministers' interpersonal skills. The 46 percent was divided equally into two situations. Twenty-three percent of the total number of pastors were withdrawn, apathetic, not taking initiative, not providing any kind of leadership. The remaining 23 percent of pastors involved were contentious and authoritarian.⁴⁴ Paul Kittlaus divides conflict into three fundamental types:⁴⁵

1. Individual Inner-side Conflict: Conflict that occurs when one person competes in different ways or wants to become a loved minister and, at the same time, wants to become a minister who talks truthfully.
2. Interpersonal Conflict: Different peoples' characteristics ("I want to consider myself a strong and independent person, but others identify me as one who is intractable.")
3. Intrinsic Conflict: Conflict of facts, values, goals, beliefs ("I thought the church's roof should be replaced, but the social business council wants to open a clothing warehouse for poor people.")

It is very important to know how to communicate effectively in order to receive productive and creative results in conflict. It is essential to know about conflicts between church members within the church, divisions of the church, and short-term conflicts over the minister's work caused by a lack of communication.⁴⁶ Therefore, I would like to provide clues which can alleviate conflict and lead to productive problem solving through effective communication in field ministerial work.

⁴⁴Speed Leas, "Inside Church Fights," *Leadership* 10, no. 1 (Winter 1988): 14-15.

⁴⁵Speed Leas and Paul Kittlaus, *Church Fights: Managing Conflict in the Local Church* (Philadelphia: Westminster, 1973), 29-32.

⁴⁶Ibid.

Communication Messages

It is crucial to send distinct messages in communication. The majority of conflicts start from a distortion of the message. There is a distortion of the message within communication when a couple sits together at the table. The following is a realistic example of a distorted message:

Laura: Are you going to stay at home tonight? I think I have the flu.

Fred: I planned to meet Joe from the office.

Laura: (*How can I rely on him? When an important problem occurs, even then he doesn't give a little kindness?*) You do not want to stay at home. It is very rare that I ask you to do something.

Fred: (*What will happen if big things occur in the future, like Laura getting pregnant, but I have to stay at home because of little things?*) I am sorry, but I really have to go.

Laura: (*I must find someone that I can rely on, regardless of this relationship*) If you want to leave, you may. I must find someone who can stay with me.⁴⁷

Just as this couple seated at the table distorts the message numerous times, deacons of the church commit the same thing as they sit at the discussion table. Numerous distortions of a message can happen between pastors and deacons in their communication. Therefore, wisdom that could handle the confliction wisely by sending explicit message in the confliction, reduce message of distortion, and minimize the confliction through effective communication.

Learning to Speak

It is useful to use I-Message during conversations in order to reduce distortions of messages and for effective communication. Thomas Gordon suggests using I-Message

⁴⁷Aaron T. Beck, *Love Is Never Enough* (New York: Harper and Row, 1989), 35.

for effective communication in his book *Parent Effectiveness Training*.⁴⁸ Most parents experience many hardships by using a Put-Down message with their children in communication. A Put-Down message is a message that blames, judges, criticizes, and ridicules. A Put-Down message can have devastating effects on a child's self-concept.⁴⁹ For example, statements like, "You do what I say," "Don't you know that," "Why don't you be good," "You're lazy," "You should know better," are Put-Down messages. Put-Down messages are a type of You-Message. You-Messages use *you* as a subject—a conversational pattern that blames and shifts the responsibility to others.

In contrast, an I-Message is a kind of communication that sends the message of what the sender would like to say without hurting others' feelings.⁵⁰ The essence of an I-Message is how the sender is sending a non-blaming message and how the sender influences the receiver's action.⁵¹ For example, a son is exceeding the speed limit when parents are in the same car. Instead of saying, "Slow down, you idiot, before you get us killed," parents could use the following I-Message: "I feel frightened when driving this fast."

Parents can express their feelings and thoughts honestly by using "I" as a subject to their children. The core of the I-Message urges children's different behavior without hurting their pride and personality. An I-Message must include a situation, influence, and feelings. One can explain the problematic situation to the children, explain

⁴⁸Charles Zastrow and Karen Kirst-Ashman, *Understanding Human Behavior and the Social Environment*, 8th ed. (Belmont, CA: Brooks/Cole, 2010), 331.

⁴⁹Ibid.

⁵⁰Ibid.

⁵¹Ibid.

to the parents how it influenced them and that this is an honest way to express parents' emotions.⁵²

For example, if a child came home late from school without letting his or her parents know in advance, the child would not even listen, and his or her resistance would be greater if the parents said, "Why didn't you tell me you were coming back this late? You must have known the time. Behave yourself!" Instead, the parent could use the following sentence by focusing on an I-Message, which contains three factors—action, influence, and emotion:

Situation: "You didn't come back home after school and didn't contact us."

Influence: "Mom was looking for you all day."

Emotion: "I worried a lot about you because what if something happened to you?"

This is a way for parents to express their emotions without criticizing their children or hurting their feelings.

Table 1. You- and I-messages

	You-Message	I-Message
Situation	Deacon, do you always come late to the worship?	Deacon has not shown up, even as the worship time approaches,
Influence	I think other members feel natural about coming late to worship because of you, deacon.	I, pastor, am very concerned in the middle of worship.
Emotion	Give up your deacon position, if you keep come late to the worship.	I worried a lot; what if there was an accident?

⁵²Thomas Gordon, *Parent Effectiveness Training: The Proven Program for Raising Responsible* (New York: Three Rivers, 2000), 152-53.

The I-Message is a very useful and effective communication method not only between parent and child, but also between members of the church. The following example compares and contrasts a You-Message and an I-Message based on setting, influence, and emotion, imagining the result that might occur in the church.

Communication skills could improve through training members to use I-Messages in the church. Changing a few speaking habits in the church could prevent conflicts by using I-Messages express emotions without hurting others.

Learning to Listen

It is important to listen carefully to the all messages before taking any other actions in order to have effective communication. All people desperately need others who can listen very well. People are seeking others who continue the flow of communication by responding cautiously. James Reed argues that listening takes on an important role in communication because listening well decreases conflicts in the church:

One reason for the discord among some church staffs is that some members of the staff don't know how to listen. Few ministers have mastered the art of listening. They are given more training for speaking than for listening. Monologue or one-way communication often leads to one-sided relationship where one or more parties are injured. Dialogue is communication. Good teamwork demands communication.⁵³

Listening courteously is different from simply listening. Courteous listening feels with five senses, pays attention, understands, and remembers by using energy and concentration. Feels is accepting the stimulation through the senses, registering into one's brain by choosing outside stimulation to pay attention to. Understanding evaluates and

⁵³James Reed, "Working Together as a Team," *Church Administration* 29 (September 1987): 21.

interprets through all five senses. Remembrance recalls the message that was understood and acts based on the memory if this is necessary.⁵⁴

Having an attitude of courteous listening. Courteous listening includes one's listening posture, understanding, and interpretation, not only simply listening.⁵⁵ To listen to other's word must listen to the voice of the mind and positive attitude first before trying to listen through the organs of the ear. Bruce and Nelly Richfield mention courteous listeners' 5 body postures:⁵⁶

S (Square seated facing the sharer): look at other's front side.

O (Open posture): take an open posture.

L (Lean forward): lean a little bit forward, but not bend down excessively.

E (Eye contact): make eye contact with comfort.

R (Relax): relax all the tensions.

These actions are signs of paying attention to and understanding the sharer's words. It gives one the full of vitality to speak for others by conveying that oneself is seriously and courteously listening through these active courteous listening postures. In contrast, losing will occur by looking at other places, crossing one's arms, yawning, and shaking the head when the other person is speaking. Also, it will give the feeling of un-present, discourteous listening and cause discomfort.

⁵⁴Gangel and Canine, *Communication and Conflict Management*, 48.

⁵⁵Hugh Mackey, *The Good Listener: Better Relationships through Better Communication* (London: Pan Macmillan, 1998), 157.

⁵⁶Bruce Litchfield and Nellie Litchfield, *Happy Families: Secrets of Family Enrichment and Fulfilment* (Litchfield, IL: Litchfield Family Services Center, 2009), 231.

Kenneth Gangel summarizes four benefits for excellent listeners. A great listener changes adversarial relationships into assistant relationships, increases knowledge, raises the value of relationships, and creates a peaceful mood in the group.⁵⁷ Therefore, learning how to courteously listening with an active posture is necessary for effective communication.

Developing courteous listening skills. Ralph Nichols suggests that listening is a 10-part skill by relating it to developing courteous listening skills:⁵⁸

1. Find the main interest field. The immature listener begs the question and mentions subjects or people unrelated to the topic. However, a good listener keeps asking himself or herself, “What could I use from the current conversation?”
2. Criticize the content, not the sermon.
3. Deter your passion. When the listener receives an excessive stimulus too quickly, there is a tendency to get overly excited. One’s response is always important when the sender listens to other peoples’ words. However, it needs to be deterred.
4. Courteously listen and get an idea. A good listener understands the flow of other people’s words, noting their specific language, structure, repetition, and changes, and finds the other person’s communication clues.
5. Remember with flexibility. It is important to listen with variety of styles because people communicate in very different ways.
6. Make an effort to listen. False attention is always a very common mistake that immature listeners commit. Courteous listening is a hard task that requires dedication and even sacrifice. One needs to maintain eye contact, correct posture, and a physical expression that allows the speaker to freely and explicitly express himself or herself.
7. Be careful of surrounding distractions. Good listeners fight against the distracting surroundings. They remain silent, turn off the television, and do not turn their heads around because of another sound, but only focus on the speaker.

⁵⁷Gangel and Canine, *Communication and Conflict Management*, 47.

⁵⁸Ralph Nichols, *Harvard Business Review on Effective Communication* (Watertown, MA: Harvard Business School Press, 1999), 56.

8. Practice thinking skills. Immature audiences lack experience. Good listeners do not turn off the switch, even with things that they do not want to listen to, then turn on the switch for the things that they want to listen to. They extend interest if there is new and effective content during conversation or speech.
9. Keep your mind open. The first step in open-mindedness is to bring one's biases to the foreground, recognizing and admitting them.
10. Use the speed of thinking. The ratio of thinking and speaking is generally 4:1. Most people speak 125 words in one minute, and the listener listens or thinks five hundred words in one minute. Courteous listeners anticipate what the speaker wants to speak, summarize the thinking content, evaluate a little bit beforehand, and always suggests an interpretation.

It is crucial to know how to communicate in order to get creative and productive results in a conflict. We have examined the usefulness of I-Messages and active listening skills for effective communication. People need to be trained in using I-Messages to express their emotions without criticizing others' messages with You-Messages that criticize, judge, and ridicule. Also, people should be active listeners who learn how to listen well in order to effectively communicate by minimizing and solving conflict in any situation.

Conclusion

Conflict is unavoidable in human relations. Therefore, people need to train in order to wisely solve conflict by minimizing, relieving, and solving the situation. In this chapter, I researched three realistic conflict solving models. First, I provided realistic and practical guidelines through Peacemaker Ministries and made biblical values a foundation for solving conflict. Second, I found an effective tool that understands not only oneself but apprehends others' behavior types through the DISC Personality Model. Third, I introduced active listening and I-Messages for effective communication in relationships with other people.

Now that we have looked at three conflict-solving models, I will apply these ideas over four chapters and fifteen weeks of a practical education process. DISC will be used in three areas: self-understanding, understanding others, and building relationships. Lastly, I will develop communication skills through I-Message and courteous listening training. Changes cannot occur if people do not practice and develop skills in the actual field even though they have learned and problem-solving methods. I hope the church and its leadership will use these three conflict-solving methods by planning and training members with them.

CHAPTER 4

DETAILS OF THE PROJECT

Introduction

This chapter describes the execution of a 15-week project at the Colorado Springs Korean Baptist Church (CSKBC), Colorado Springs, Colorado. The purpose of this chapter is to outline the conflict management program that was used at CSKBC in order to resolve conflicts in the church. This program consisted of three components: (1) one week of preparation, (2) four weeks of a sermon series on James, and (3) ten weeks of developing a project based on the Bible regarding how to manage church conflicts. The project was performed from April 5, 2015 to July 12, 2015.

Preparation

Deacon Leadership Team

Church executives affirmed three deacons to serve on the deacon leadership team during the first week of the project. In order to collect a deacon leadership team at CSKBC a leader from each of the church's departments was invited to participate in a meeting. The leaders met one month ahead of the project. Three deacons made a decision to participate in the project as members of the deacon leadership team. The deacon leadership team consisted of Kyung H. Choi, the chief of deacons; Won H. Kim, the head of the Education Department; and Choung O. Langdon, the head of women's ministry. The deacons were invited to pray on the first Sunday night of the project. They were

informed that the project would last fifteen weeks. The leadership team had a better understanding of its role after the first prayer meeting.

Week 1—Pre-questionnaire. Four weeks of a sermon series on the book of James entitled “Be A Peacemaker” were posted on the bulletin board of CSKBC two weeks in advance of the series. On the first Sunday of the project, church members were given a pre-questionnaire. They were informed that the questionnaire would measure their knowledge about the book of James. They were instructed to answer all of the questionnaire honestly. Church members completed a pre-project questionnaire before the first week’s sermon. After the pre-questionnaire was completed on April 5, church members were then informed of how the questionnaire results would be reflected in this project. The purpose of the questionnaire was to test their biblical knowledge about the book of James. The deacons distributed and collected the questionnaire. A total of 17 church members participated in the pre-project questionnaire. The deacons provided detailed instructions to church members, who then completed the pre-questionnaire. The participants were instructed to pick only one response per question for questions 1 through 10. The deacons monitored and compiled the pre-questionnaire at the end of the worship service.

Week 2—Sermon Series 1: “The Marks of a Peacemaker.” The purpose of the sermon series was to show how solve conflicts according to James. After the first message, they discussed the marks of a true peacemaker. The message detailed five marks of a peacemaker: (1) a peacemaker is calm under pressure (1:2-4); (2) a peacemaker is sensitive to the needs of people (2:8); (3) a peacemaker has mastered their

tongue (3:2); (4) a peacemaker is not a troublemaker (4:1); and (5) a peacemaker is patient and prayerful (5:7, 11).

Week 3—Sermon Series 2: “How to Manage Our Tongues.” In the third week of the project, on April 19, the second message in the series was on James 3:1-12. The message included two questions: Why must we watch what we say? and What is the solution to taming the tongue? The first question evokes three important reasons why one must tame his or her tongue: (1) the tongue directs where we go (vv. 4-5); (2) the tongue can destroy what we have (v. 6); and (3) the tongue displays who we are (v. 9). Three practical solutions were given in answer to the second question: (1) get a new heart through coming to Jesus Christ; (2) ask God for help every day because we can not control our tongue by our own power; and (3) think before speaking so that we engage our mind before putting our mouth in gear.

Week 4—Sermon Series 3: “How to Avoid Arguments.” In the fourth week of the project, on April 26, the third message of the series was on James 4:1-10. The message started by mentioning the three basic desires one has that cause conflict: (1) the desire to have; (2) the desire to feel; and (3) the desire to be. These desires are legitimate unless they are out of control. However, when one puts them above other people, they become ultimate, and they inevitably cause conflict. When the desire to have becomes a priority in one’s life, it creates conflict. When pleasure becomes the main goal in one’s life, it causes problems. The desire to be is pride. The message provided four specific actions that need to be taken in order to stop these desires: (1) give it to God (v. 7); (2) get wise to Satan’s schemes (v. 7); (3) grow close to God (v. 8); (4) be willing to ask for forgiveness (vv. 8-9).

Week 5—Sermon Series 4: “How to Develop Patience.” In the fifth week of the project, on May 3, the fourth message of the sermon series on Sunday morning was on James 5:7-12. In this passage, James uses the word “patience” or “perseverance” six times. The message emphasized patience as the most important characteristic that a peacemaker must have. The message had three main points: (1) when one should be patient, (2) why one should be patient, and (3) how one can be patient.

When should one be patient? James does not say that one has to be patient all the time, but three special times exist when one needs extra patience: (1) when circumstances are uncontrollable (v. 7), (2) when people are unchangeable (v. 10), and (3) when problems are unexplainable (v. 11). Why be patient? (1) God is in control (v. 8), (2) God rewards those who are patient (v. 11a), and (3) God is working things out (v. 11b). What is one to do while waiting on God? James encourages one to (1) wait expectantly (v. 7), (2) wait quietly (v. 9), and (3) wait confidently (v. 11b).

Toward the end of the fourth sermon, post-project questionnaires were distributed to the 17 church members who filled out the pre-questionnaires. Three members were absent, but they submitted them the following week. Post-questionnaire participants were required to meet a stipulation. Participants had to commit to attending a minimum of three worship services during the four weeks of sermons. The responses were immediately collected and handed to the deacon leadership team. The leadership team then recorded the data, compiled it into a t-test for dependent samples to easily determine the positive statistical difference gained between the pre and post-questionnaires.

After completing the post-questionnaires, church members were encouraged to participate in a hands-on program. Conflict management program flyers and applications

entitled “Peacemaker Ministry” were distributed. A total of 10 church members decided to participate in the program.

Ten-week Project Development: Peacemaker Ministry

Week 6—Orientation and personal assessment. On Sunday, May 10, ten participants met. The participants were instructed to understand the plan and schedule of the project. After a brief preview of the 10-week project, DISC explained the purpose and planned execution for the project. A DISC personality style inventory was given to the participants. The inventory contains twenty-eight groups of four statements. The participants were asked to answer honestly and spontaneously and were told that they had five to ten minutes to complete the inventory. The purpose of the inventory was to help each participant understand his or her behavior styles in three areas: (1) self-discovery, (2) understanding others, and (3) improving relationships. I gave multiple forty-minute lessons to trainees about DISC, and the participants performed a personality style inventory at the end of the each lesson. After reviewing the inventory, trainees were formed into four small groups based on their behavior patterns. I gave each group the same case-problems, and they were asked to solve them. During this time, they were challenged to understand different peoples’ behavior styles. They gave feedback concerning what they learned.

Week 7—The first lesson on peacemaker principles. From weeks 7 to 12, trainees received six lessons on peacemaker principles. A meeting was held on Sunday, May 17 with the theme “Resolve the Conflict.” The first lesson concentrated on understanding conflict and showed what Bible-based conflict management looked like in

the church. I provided some basic reasons why people should learn more about conflict and conflict management in the church. I also taught the basic human responses to conflict and what biblical conflict management looks like using the “Peacemaker Ministry” material. Trainees received *The Peacemaker*, a book written by Ken Sande, to use in home discipleship sessions during the lessons. They were challenged to read each component of the book before each lesson. At the end of the first lesson, I reminded trainees that meetings would be held every Sunday at 5 p.m. and that all trainees are required to faithfully attend the meetings.

Week 8—The second lesson on peacemaker principles. The second lesson on peacemaker principles was entitled “Glorify God (1 Cor 10:31).” This lesson focused on biblical peacemaking motivated and guided by a deep desire to glorify God. The lesson started with the question How can I please and honor God in this situation? The purpose of the first lesson was to help trainees realize three things: (1) conflict provides opportunities, (2) we must live at peace with one another, and (3) we must trust in the Lord and do good.¹ After forty minutes of teaching, trainees were asked to gather according to their DISC behavior style groups. I asked trainees to make a list of conflict problems that one finds in the church family. They were asked to share more than one way that they could please and honor God in the situation. Each group was required to share one answer with the other groups. I gave them twenty minutes to share. We gathered together one large group and made presentations. Leaders from each group shared their group answers with all of the participants. Finally, I summarized all the

¹Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, 3rd ed. (Grand Rapids: Baker, 2004), 17-73.

answers of the groups and gave a fifteen-minute lesson to help them apply it to their lives in a practical way.

Week 9—The third lesson on peacemaker principles. The theme of the third lesson on peacemaker principles was “Get the Log Out of Your Own Eye (Matt 7:5).” To begin the lesson, I presented the trainees with one question: How can I show Jesus’ work in me by taking responsibility for my contribution? I then mentioned three things: (1) Is this really worth fighting over?, (2) conflict starts in the heart, and (3) confession brings freedom. The purpose of the lesson was to help trainees think on how Jesus approached others to resolve conflict situations. The lesson taught that attacking others only leads to counterattacks. I tried to help trainees realize that Jesus teaches Christians to confront their own contributions to a conflict before they focus on what others have done.² After the forty-minute lesson, I led a twenty-five-minute activity game that was especially suited to finding others’ strengths. The participants were asked to sit in a circle. I asked each of them to take turns sitting in the middle of the circle. Others were required to think of positive aspects of the person in the middle and to voice them one at a time. This game challenged them to think of the positive aspects that everyone possesses that are crucial to controlling one’s attitude in conflict. I summarized and closed the lesson by quoting Philippians 4:2-9.

Week 10—The fourth lesson on peacemaker principles. The fourth lesson on peacemaker principles was entitled “Gently Restore (Gal 6:1).” This lesson instructed attendees to take responsibility of their contributions to conflict. The lesson showed three biblical and practical principles: (1) it must be just between the two of you (Matt 18:15),

(2) we must speak the truth in love (Eph 4:15), and (3) we must take one or two others with us when confronting someone with his or her sin (Matt 18:16).³

At the end of the lesson, I asked the participants to gather in groups as in the prior lesson. I gave a thirty-minute discussion over the following questions: (1) Do you have any reason to believe that someone else has something against you? If so, why?; (2) How has the other person sinned in this situation?; and (3) Would it be better to overlook the offense against you or to go and talk with the other person about it?; (4) What would be the probable benefits and drawbacks of each course of action?; (5) When you talk to or about your opponent, what might you be tempted to say that would be harmful or worthless?; (6) What can you say that would communicate clearly your love and concern for your opponent?; (7) Would it be wiser to communicate in person, on the phone, or by means of a letter? Why?; (8) Are the personal or material issues in this conflict too serious to overlook or walk away from? Why?; (9) Why do you think your efforts to resolve this dispute in private have failed? Is there anything you could still do to resolve it in private?; (10) What will you say to your opponent to encourage him or her to allow other people to meet with the two of you to help resolve this dispute?; and (11) What are the advantages of getting outside assistance?

After this group discussion, I suggested that they develop a culture of peace in the church. Ken Sande mentions that a church has a “culture of peace” when its people are eager and able to resolve conflict and to reconcile relationships in a way that clearly reflects the love and power of Jesus Christ.⁴ I challenged trainees to build an a culture of

²Sande, *The Peacemaker*, 75-137.

³Ibid., 138-200.

⁴Ibid., 198.

peace in the church and suggested Sande's eight characteristics of this kind of culture: (1) vision: the church is eager to bring glory to God by demonstrating the reconciling love and forgiveness of Jesus Christ and, therefore, sees peacemaking as an essential part of the Christian life, (2) training: the church knows that peacemaking does not come naturally so it deliberately trains both its leaders and members to respond to conflict biblically in all areas of their lives, (3) assistance: when members cannot resolve disputes privately, the church assists them through in-house trained reconcilers even when conflicts involve financial, employment, or legal issues, (4) perseverance: just as God pursues us, the church works long and hard to restore broken relationships, especially when a marriage is at stake, and even when attorneys are involved, (5) accountability: if members refuse to listen to private correction, church leaders get directly involved to hold members accountable to Scripture and to promote repentance, justice, and forgiveness, (6) restoration: wanting to imitate God's amazing mercy and grace, the church gladly forgives and fully restores members who have genuinely repented of serious and embarrassing sins, (7) stability: because relationships are valued and protected, leaders serve fruitfully year after year, and members see the church as their long-term home, (8) witness: members are equipped and encouraged to practice peacemaking so openly in their daily lives that others will notice, ask why they do it, and hear about the love of Christ.⁵

Week 11—The fifth lesson on peacemaker principles. The title of the fifth lesson on peacemaker principles was entitled “Go and Be Reconciled (Matt 5:24).” The lesson challenged trainees to restore damaged relationships and negotiate just agreements.

⁵Ken Sande, “Implementing a Culture of Peace,” *Munich International Community Church*,

I taught three practical and biblical principles to trainees: (1) forgive as God forgave us (Col 3:13), (2) look also to the interests of others (Phil 2:4), (3) overcome evil with good (Rom 12:21).⁶ After the lesson, I shared a movie clip from the film *Fireproof*. *Fireproof* is about a firefighter named Caleb Holt whose wife of seven years, Catherine, wants a divorce. Caleb is ready to give up on the marriage altogether, but his father, John, gives him a book called *The Love Dare* and challenges him to follow its steps before forsaking his marriage relationship with Catherine. The movie shows a good example of how to restore a damaged relationship and challenges viewers to overcome evil with good, even in a difficult relationship.

Week 12—The sixth lesson on peacemaker principles. The sixth lesson was conducted to review peacemaker principles and to complete a peacemaker’s checklist inventory. The purpose of the inventory was to encourage the trainees to live out peacemaker principles. The trainees were asked to apply the principles of peacemaking by first asking themselves the following questions: (1) How can I please and honor the Lord in this situation? (2) How can I show Jesus’ work in me by taking responsibility for my contribution to this conflict? (3) How can I lovingly serve others by helping them take responsibility for their contribution to this conflict? (4) How can I demonstrate the forgiveness of God and find a reasonable solution to this conflict? The inventory was designed to help trainees answer these four questions.

Week 13—How to communicate well with others. This lesson focused on improving trainees’ communication skills. This lesson was entitled “How to

Peacemaker Ministries, 2005, accessed September 22, 2015, <http://www.munichurch.de>, 1-2.

⁶Sande, “Implementing a Culture of Peace,” 201-57.

Communicate Well with Others” and was divided into two sections: (1) Learning to Listen and (2) Learning to Speak. In the first section, I presented the five body postures from Bruce and Nelly Richfield and the ten-part skill from Ralph Nichols. After reviewing a twenty-five-minute PowerPoint presentation, trainees had an opportunity to practice the skills for thirty minutes. Trainees were then asked to make their partners practice the skills. After finishing the practice, trainees had discussed the five body postures with their discussion partners. The five posture are as follows: (1) look at other’s front side, (2) take an open posture, (3) lean a little bit forward, but do not bend down excessively, (4) make eye contact with comfort, and (5) relax.⁷

After a fifteen-minute break, trainees gathered again and learned about I-Message to improve their communication skills. The learning to speak section included three parts: (1) a Power Point presentation, (2) practice with their partners, and (3) discussion of the key points. The Power Point presentation focused on how the speaker can send a non-blaming message and how the speaker influences the listener’s action by using I-Message. Trainees learned how to express their feelings and thoughts honestly by using “I” as a subject to others. After the twenty-five-minute lesson, trainees were asked to practice the skill with their partners. They received several case papers and were asked to role-play with their partners. Trainees were required to express their feelings and thoughts using I-Message, including three parts: situation, influence, and feelings. After forty minutes of role-playing, trainees were asked to discuss key points of I-Message and give their feedback about the role-playing exercise.

⁷Bruce Litchfield and Nellie Litchfield, *Happy Families: Secrets of Family Enrichment and*

Week 14—Performing peacemaker principles. In the fourteenth week of the project, trainees were asked to make groups of three people and open their hearts with them. Each of the trainees had twenty minutes to summarize their conflict situations. They chose one person who they needed to restore a relationship with and shared with the other group members. During the forty minutes of sharing, trainees were challenged to practice their communication skills—the five body postures and I-message. Each trainee was required to share benefits of using the four peacemaker principles and suggest their thoughts about each person’s case. Finally, trainees summarized all of their ideas and the contents of their cases for applying peacemaker principles, and they made a plan to practice them.

Week 15—Feedback of the program and conclusion. In the fifteenth week of the project, on July 5, a survey was given to the trainees to obtain their feedback of the program. These questions were designed to evaluate the usefulness and appropriateness of the program in the church for future reference. All surveys were collected and reviewed by the deacons. Once I had received the surveys from the deacons, I compiled the data and checked the results to determine whether there was a positive statistical result.

On Wednesday, July 8, the deacons were given an evaluation rubric. The rubric was designed to evaluate the usefulness and appropriateness of using this project in the church. They were instructed to pick only one response per question for questions 1 through 21, with the options of “strongly disagree,” “disagree,” “disagree somewhat,” “agree somewhat,” “agree,” and “strongly agree.” This goal was deemed successful

Fulfillment (Litchfield, IL: Litchfield Family Services Center, 2009), 231.

because at least 75 percent of the deacon leadership team affirmed the recommendations of the conflict management program.

Conclusion

The project began on April 5, 2015, and ended on July 12, 2015. The schedule of the project consisted of one week of preparation, four weeks of a sermon series, and ten weeks devoted to project development. The project concluded with the compiling and evaluation of the results from the various questionnaires and rubrics. The heart of the project focused on teaching and developing a peacemaking ministry in the church that was biblical. This project taught and developed trainees to be peacemakers in the church. It was helpful to provide opportunities for reconciliation among church members and to challenge the participants to commit to live as peacemakers. The project provided guidance and direction that helped motivate trainees to be peacemakers. I thanked each participant at CSKBC for all the work they put in over the fifteen weeks. The project was beneficial to CSKBC and to me and was done all for the glory of God, the Father, Jesus Christ, the Son, and the Holy Spirit.

CHAPTER 5
EVALUATION OF THE PROJECT

Introduction

Colorado Springs Korean Baptist Church has experienced conflict among its members, including several of its pastors since 2007. These conflicts have had a negative impact on the church's effectiveness in ministry. Continuing conflicts exist within the church and have become the greatest barrier to its growth and maturity. Conflict resolution and reconciliation is greatly needed at the church. I performed a Bible-based church conflict management program project at the church. A proper evaluation of the project is essential to determine its success. This chapter evaluates the purpose, goals, strengths, and weaknesses of the project and also includes both theological and personal reflections.

The Project's Purpose

The purpose of this project was to develop and teach a Bible-based conflict management program to resolve church conflict in the CSKBC, Colorado Springs, Colorado. This purpose was accomplished by running a Bible-based conflict management program. A portion of the project was to teach peacemaker principles so that the participants could apply it in their lives practically.

Evaluation of the Project's Goals

Goal 1

The first goal of this project was to provide a sermon series to increase the congregation's biblical knowledge about church conflict. Church members grew in biblical knowledge about church conflict through a series of messages from the book of James. This series was taught for four consecutive weeks during Sunday morning worship services. At the beginning of this series, church members were asked to complete a pre-project questionnaire, which tested their knowledge of the book of James.

The same questionnaire was distributed post-project to measure each participant's biblical knowledge gained from the four-week message series. This goal was considered successful if a t-test measuring the difference in responses between the two questionnaires indicated a positive statistical difference gained after the conclusion of the James sermon series. Participants had to attend at least three of the four services. Seventeen members met the stated requirements.

A t-test for dependent samples was used to determine whether there was a positive statistical difference between the pre-and post-project questionnaires. It resulted in the increase of the mean scores of the pre-and post-project questionnaires regarding participants' knowledge and the discovery of the principles of church conflict in the book of James ($t(17) = 15.863, p < .00001$). The result revealed that the mean score of the test after the four-week message series ($M = 7.76$) was significantly greater than before ($m = 2.88$). Since $t\text{-stat} = 15.863$ or the absolute value of 15.863 is larger than the t critical two-tail value (2.119), it showed that the teaching intervention made a significant difference.¹

¹In the text, the basic format is as follows: mean (M), the number of observations (N), hypothesized mean difference shows that there is no difference between the population means, degrees of

Table 2. Pre- and post-project questionnaire answer statistics

	Pre-questionnaire	Post-questionnaire
Mean	2.882352941	7.764705882
Variance	3.735294118	1.816176471
Observations	17	17
Pearson Correlation	0.756579311	
Hypothesized Mean Difference	0	
df	16	
t Stat	-15.86357362	
P(T<=t) one-tail	1.64556E-11	
t Critical one-tail	1.745883676	
P(T<=t) two-tail	3.29113E-11	
t Critical two-tail	2.119905299	

Goal 2

The second goal of this project was to develop an eight-week, Bible-based conflict management program that provided opportunities for reconciliation among church members. The second goal was measured by a rubric given to the deacon leadership team. The rubric evaluated (1) the course overall, (2) the main course objectives, and (3) the main course content. This goal was deemed successful if at least

freedom (*df*), (*t*) tells you a *t*-test was used and calculated, *t* Stat shows that the *t* value calculated from the data $P(T \leq t)$, and two-tail shows the probability of getting its calculated *t* value by chance alone. This probability is extremely low, so the means are significantly different. *T* Critical two-tail shows the *t* value that I would need to exceed in order for the difference between the means to be significant at the 5 percent level.

75 percent of the deacon leadership team affirmed the recommendations of the conflict management program.

Table 3. Rubric for the deacon leadership team

Course Overall	SD	D	DS	AS	A	SA
1. The course contributed to personal and ministry growth.					1	2
2. The content was helpful.					3	
3. The learning tasks caused helpful reflection and interaction.						3
4. I enjoyed this experience.						3
5. The materials were clearly presented.						3
6. I think this conflict management program was surely Bible-based.						3
7. The pastor's teaching was helpful						3
Main Course Objectives	SD	D	DS	AS	A	SA
8. I examined scriptural references of conflict management.					2	1
9. I identified specific principles related to conflict.					1	2
10. I developed personal thoughts on conflict.						3
11. I directed my attention inward to gain insight into my emotional response to conflict.					3	
12. I completed Ken Sandes' "A Peacemaker Checklist."					3	
13. I learned four peacemaker principles related to conflict that can be applied in my situations.					1	2
14. I learned how to develop my relationship with God and with others in the body of Christ.					2	1

Table 3—*Continued*. Rubric for the deacon leadership team

Main Course Content	SD	D	DS	AS	A	SA
15. The materials were valuable.					3	
16. The DISC Personality Inventory was helpful.					2	1
17. The Communication Skill was helpful.					2	1
18. Ken Sande’s book, “The Peacemaker,” was helpful.					2	1
19. “A Peacemaker Checklist” was helpful.					3	
20. The sermon series on the book of James was helpful.						3
21. I recommend this program.						3

Three deacons were called to receive an evaluation rubric. The rubric was designed to evaluate the usefulness and appropriateness for starting this project in the church. They were instructed to pick only one response per question for questions 1 through 21, with the options of “strongly disagree,” “disagree,” “disagree somewhat,” “agree somewhat,” “agree,” and “strongly agree.” The result showed each of the three deacons marked “agree” or “strongly agree” on all of the questions and recommended this program to the church.

Goal 3

The third goal was to teach the conflict management program. A survey was used to determine the efficiency of the conflict management program by the participants. In the fifteenth week of the project, a survey was given to participants to obtain their feedback. These questions were designed to evaluate the usefulness and appropriateness

of the program in the church for future reference. Participants were asked ten questions in the following three areas: (1) the course overall, (2) the main course objectives, and (3) the main course content. This third goal will be deemed successfully met when the results of the surveys verify that at least 75 percent of participants affirmed the recommendations of the conflict management program. The results revealed that all participants answered very positively, marking “agree somewhat,” “agree,” and “strongly agree.” Question 10 asked the participants to affirm the recommendations of the conflict management program. All ten of the participants marked “agree” or “strongly agree.”

Table 4. Participant survey

Course Overall	SD	D	DS	AS	A	SA
1. The course contributed to personal and ministry growth.				2	6	2
2. The content was helpful.				1	8	1
3. The learning tasks caused helpful reflection and interaction.				3	5	2
Main Course Objectives	SD	D	DS	AS	A	SA
4. I examined scriptural references of conflict management.				2	5	3
5. I identified specific principles related to conflict.				1	6	3
6. I developed personal thoughts on conflict				5	2	3
Main Course Content	SD	D	DS	AS	A	SA
7. The materials were valuable.				3	4	3
8. The DISC Personality Inventory was helpful.				1	7	2
9. The Communication Skill was helpful.				3	4	3
10. I recommend this program.					2	8

Goal 4

The fourth goal was to challenge the participants to commit to live as peacemakers. This goal was measured by an inventory given to the participants. The participants were asked to check a peacemaker's checklist inventory during week 12 of the project that was adapted from material from Peacemaker Ministries. The content of the inventory consisted of (1) glorifying God, (2) removing the log from one's eyes, (3) gently restoring a brother, and (4) being reconciled. Participants applied the four basic principles of peacemaking by asking themselves the following questions: How can I please and honor the Lord in this situation? (glorifying God); How can I show Jesus' work in me by taking responsibility for my contribution to this conflict? (getting the log out of one's eye); How can I lovingly serve others by helping them take responsibility for their contribution to this conflict? (gently restoring); and How can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict? (going and being reconciled). This goal was regarded as successful if 50 percent of the participants committed to fill out the peacemaker checklist inventory. The target goal of 50 percent was met—8 out of 10 (80 percent) of the participants checked and completed the inventory.

At the end of the last class, Daniel Ho stated that he was challenged and convinced that God demanded believers to be peacemakers to others. The deacon, Won Kim, also shared his heart with the group:

I am really happy that I experience our church recovers and change as pastor came to the church. Personally, I appreciated to spend time with other church members discuss about conflicts that I internally had in me through this Peacemaker program. Please forgive my past mistakes, and I sincerely hope that our church to become a beautiful church in God's eye.

Strengths of the Project

Four strengths were observed at the conclusion of the project. First, church members became aware of their inner-potential and problems with resolving conflict. Before this project, the church was either quiet or ignorant of church conflict. Conflict stayed within church members' minds just as sediment subsides under filthy water. But no one made an effort to solve the problems by exposing them. People had vague expectations that conflict could be solved in silence, and this approach caused them to disregard other members. However, a move to solve conflict became common among church members as they were exposed to four weeks of sermon series and ten weeks of problem-solving programs.

Second, a biblical program on problem-solving was practiced. Diverse programs exist within the church, including programs on evangelizing, teaching, and worship. But it is hard to find a biblical program that aims to solve conflict within the church. Throughout this project, I experienced that a biblical problem-solving program was needed.

Third, members were encouraged to become peacemakers. It is important to provide biblical problem-solving program. However, it is even more essential to encourage members to live as peacemakers. It is not an exaggeration to say that life is a continuation of conflict. Peacemakers are an important key to building positive relationships. I witnessed that most participants who participated in the ten-week program dedicated their lives to being peacemakers.

Fourth, my view on conflict resolution has changed. I now understood that the pastor must have a wide knowledge of conflict and ways of solving conflict. The pastor is

often the key to solving conflict. As I researched for this project, I realized that ministers need to intervene in church conflict. Ministers must use biblical strategies to resolve church conflict. Prior to this project, I did not have a detailed procedure on how to approach conflict or intervene in situations. However, I have now found a great model for solving conflict and intervening in church conflict.

Weaknesses of the Project

While the execution of the fifteen-week project did have its strengths, there were several weaknesses that need to be addressed. First, the easiest weakness to identify in this project was that the project was too long. Participation in the project was low at first because it coincided with Easter. It is important to plan dates that do not match up with other major events or programs within the church because strong participation is needed in order to work alongside these other programs. Also, the length of the project was fifteen weeks. It would have been more effective if I had reduced the number of weeks from fifteen to twelve.

Second, it is important to consider a participant's age. A large age gap existed among the participants. Many obstacles arose when the 30 to 40 year-olds and the 60 and over age group had a different pace of understanding throughout the program. Also, the teaching methods of the program differed among the two age groups.

Third, a challenge and follow-up program was not in place. The final part of this project was to challenge a peacemaker's life. A follow-up program and pastoral intervention are necessary in the future to help participants to live as peacemakers.

What I Would Do Differently

I would change the length of the project from fifteen weeks to twelve weeks. I could shorten the ten-week program to eight, or I could give a sermon on being a biblical peacemaker in the four weeks of sermons on James in order to organize this project more efficiently.

Also, it would be better to proceed by separating groups based on a participant's age during discussion time and recruiting. Many senior participants went different directions in terms of the problem itself during their group discussions and presentations. I would provide pre-guidelines for group leaders to give to participants during group discussion. Time was used incorrectly as some of the more talkative participants lamented about their lives during the discussion session. I will teach group leaders prior to the program so that group discussions and activities become more active and leaders balance the amount of time given to participants.

In addition, I would like to have a peacemaker day once a month where participants could share their lives. I would like to open a social network for participants to share their conflicts and prayer requests.

Theological Reflections

I focused a lot on sharing the gospel with others, worshipping, praising, and praying to God as I thought about Jesus dying for my sins and making peace with God possible. But, I was negligent in promoting peace with others while I maintained my relationship with God. I confess that I did not consider seriously my relationships with others because I considered my relationship with God more.

The Bible emphasizes how important it is to promote peace with others, not only God (John 17:11; Matt 5:23-24; Eph 4:3; Heb 12:14). The Bible also points out that one's relationship with God cannot be achieved if one's relationship with people is not good (Matt 5:23-34; Matt 6:12; Matt 18:35; 1 Pet 3:7). The Bible clearly states that one's relationship with God cannot be separated from one's relationship with people. Matthew 5:9 reads, "Blessed are the peacemakers, for they will be called sons of God." Christians must live as children of God. The key is for believers to be peacemakers. How can conflict be solved? A biblical problem-solving program is necessary. Living peacefully with others must be seen as serving God. Achieving peace with God and peace with others are the same.

The second theological reflection is that the training and practicing of being a peacemaker is important. Conventional churches are unaware of the importance of maintaining peace. The problem is that knowledge and action are achieved separately. Athletes who know theory but do not practice cannot play in the game because they have knowledge without training. The same idea applies here. One's spiritual life requires training and practice (1 Tim 4:7-8). Today, many programs within the church place a high importance on prayer, meditate, praise, dedication, evangelism, discipleship training, etc. I am not saying that these things are bad. Churches must provide a method and train their members to solve inner conflict. Biblical methods and solving strategies must be taught. It is not enough to have a theological approach to developing peaceful relationships with others. Given this perspective, I would suggest a biblical problem-solving program.

The third theological reflection is the need for a mediation committee when conflict arises in the church. The apostle Paul reprimanded the Corinthian church members because they were suing one another in secular court rather than resolving their

disputes with the help of the church. Also, Paul lamented that there was no one in the church who could solve problems. Organizing a group that monitors church conflict to mediate and pray in the church will minimize those cases that go straight to the local law court.

Personal Reflections

I give thanks and praise to God who gave me this opportunity for the past fifteen years to teach and practice this biblical problem-solving program. Also, I appreciate the participants who came in the middle of difficult situations, the deacon leadership team, guests, and all of the church members.

The first personal reflection is that I now have a wider viewpoint in terms of problem solving. I was always frightened by church conflict. I was not sure how I should approach and help as a pastor. Sometimes I complacently ignored conflict. I mistakenly thought that aggressive attacks on church members who would cause conflict would solve the conflict. Antagonism among church members and the wall of conflict arose every time. This project will help give sight to members and provide stepping stones for resolving conflict when obstacles arise.

Second, my relationship with church leaders grew. The main conflict in the church is the relationship between ministers and church leaders. Personally, I experienced difficulties when the conflict occurred between church leaders. I blamed church leaders for trivial things and ignored them. When I think about the past, our ministers did not have enough knowledge about church leaders. I also found that understanding the differences in others and being more accepting are important. Every church minister is different, so conflicts arise differently. Ministers try to solve problem with numerous

experiences and biblical perspectives while church leaders approach matters more practically. Two different approaches and methods cause numerous conflict. Church becomes primary focus of the minister. On the other hand, church leaders go back and forth from their work sites and the church, so they are not as desperate or sensitive as ministers. These two different attitudes on the church may cause conflict. I believe that understanding and accepting differences will open the way to solving conflict.

Third, I am thankful to the Holy Spirit's guidance. In the last three years, my ministry was similar to war. When I first started the ministry in this church, God called me to re-establishing a fallen church. As time passed, the conflict was getting worse and an invisible wall was erected. At that time, God's told me to wait, pray, and expect him to work. In the middle of ministry's hardships, I conducted a biblical problem-solving project. It was a great opportunity to see how the Holy Spirit still works among churches and deals with people.

Conclusion

I went to a Korean market with my wife to evangelize one day. A neighborhood Korean church came out first and was evangelizing. As my wife and I came closer to them, one church member of the neighborhood church asked us, "Do you go to church?" We said, "Yes, we attend the church." She asked us again, "Which church do you attend?" We said, "We attend the Korean Baptist church." She continued, "Don't go to that church. That church has many problems and they always kick out their senior pastor!" She did not know that I was the new senior pastor of the church. After I heard these words, I came to the church and prayed with tears in my eyes. This happened three years ago. Recently, I asked some new members "How did you come to our church?" and

every one said, “I heard that the Korean church is good and also that the Korean church changed a lot. This is why I visited this church.”

I thought that if church conflict is inevitable, one should choose a better thing and enjoy it. I tried not to make church conflict an inevitable thing throughout the fifteen weeks of the project. I did my best to develop and teach a biblical problem-solving program in the church. I preached four weeks of sermons on James, and I challenged church members to become peacemakers. Also, I taught a ten-week, biblically-based, peacemaker program. I challenged myself to provide a biblical peacemaker approach and practice it weekly. I learned and applied practical communication skills. I witnessed that God could solve conflict in the church. I do not think that this project is a perfect program, but I believe that it will be a great tool for a biblical church conflict management.

Church members may grow through conflict just as numerous faithful heroes in the Bible experienced and grew through conflict. Also, many problems in the church today may become stepping stones for churches to grow and mature just as the first churches in the New Testament. In order to make this happen, a biblical church conflict management program must be developed, taught, and practiced. Once again, I give all glory to God and am grateful to the church members.

APPENDIX 1

PRE-PROJECT AND POST-PROJECT JAMES QUESTIONNAIRE TO BE COMPLETED BY CHURCH MEMBERS

Agreement to Participate

The research in which you about to participate is designed to measure your knowledge of the New Testament book of James. This research is being conducted by Kwang Park for the purposed of collection data for ministry project and then you will answer the same questions at the conclusion of the four-week sermon series. Any information you provide will be held strictly confidential, and you are free to withdraw at any time. By completing this questionnaire, you are giving informed consent for the use of your response in this project.

Last four digits of social security number:

Date:

Please answer the following multiple choice questions by checking the correct answer.

1. How does James identify himself?
 - a. Apostle
 - b. Brother of Jesus
 - c. Prisoner of the Lord
 - d. Servant of God

2. In James 3, James says that the man who does NOT offend in words is what kind of man?
 - a. Great
 - b. Novel
 - c. Perfect
 - d. Wise

3. In James 3, what item did James use as an example of a small thing that controls a big thing?
 - a. Dog's leash
 - b. Horse's bit
 - c. Lion's whip
 - d. Skunk

4. In James 3, what example did James use to show the impact of the tongue?
 - a. Bomb
 - b. Fire
 - c. Gossip
 - d. Rumors

5. What object did James use to illustrate the inconsistency of an uncontrolled tongue?
 - a. Cloud without water
 - b. Meal without food
 - c. Fountain sending forth at the same place both sweet water and bitter
 - d. Wandering stars

6. What words did James use to describe the wisdom that descends NOT from above?
 - a. Earthly
 - b. Sensual
 - c. Devilish
 - d. All of the above

7. What is the source of wars and fighting, whether between nations or individuals?
 - a. Anger
 - b. Hatred
 - c. Lust
 - d. All of the above

8. What did James say regarding the sin of omission?
 - a. Failing to give
 - b. Failing to pray
 - c. Knowing to do good and not doing it
 - d. All of the above

9. What illustration of patience was given to encourage patience in waiting for the Lord's return?
 - a. Abraham and Sarah
 - b. Enoch
 - c. The farmer waiting for the precious fruit of the earth
 - d. Wandering forty years in the wilderness

10. What Old Testament character was used as an example of suffering affliction and patience?
 - a. Abraham
 - b. Jeremiah
 - c. Joseph
 - d. Job

APPENDIX 2

RUBRIC FOR THE DEACON LEADERSHIP TEAM

Agreement to Participate

The research in which you about to participate is designed to measure the efficiency of the conflict management program. This research is being conducted by Kwang Park for the purposed of collection data for ministry project. Any information you provide will be held strictly confidential, and at no time will you are free to withdraw at any time. By completion of this rubric, you are giving informed consent for the use of your response in this project.

Directions: Circle the response that best expresses your agreement with the statements using the followings scale

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

Course Overall						
22. The course contributed to personal and ministry growth.	SD	D	DS	AS	A	SA
23. The content was helpful.	SD	D	DS	AS	A	SA
24. The learning tasks caused helpful reflection and interaction.	SD	D	DS	AS	A	SA
25. I enjoyed this experience.	SD	D	DS	AS	A	SA
26. The materials were clearly presented.	SD	D	DS	AS	A	SA
27. I think this conflict management program was surely Bible-based.	SD	D	DS	AS	A	SA
28. The pastor’s teaching was helpful	SD	D	DS	AS	A	SA

Main Course Objectives						
29. I examined scriptural references of conflict management.	SD	D	DS	AS	A	SA
30. I identified specific principles related to conflict.	SD	D	DS	AS	A	SA
31. I developed personal thoughts on conflict.	SD	D	DS	AS	A	SA
32. I directed my attention inward to gain insight into my emotional response to conflict.	SD	D	DS	AS	A	SA
33. I completed Ken Sadea's "A Peacemaker Checklist."	SD	D	DS	AS	A	SA
34. I learned four peacemaker principles related to conflict that can be applied in my situations.	SD	D	DS	AS	A	SA
35. I learned how to develop my relationship with God and with others in the body of Christ.	SD	D	DS	AS	A	SA

Main Course Content						
36. The materials were valuable.	SD	D	DS	AS	A	SA
37. The DISC Personality Inventory was helpful.	SD	D	DS	AS	A	SA
38. The Communication Skill was helpful.	SD	D	DS	AS	A	SA
39. Ken Sande's book, "The Peacemaker," was helpful.	SD	D	DS	AS	A	SA
40. "A Peacemaker Checklist" was helpful.	SD	D	DS	AS	A	SA
41. The sermon series on the book of James was helpful.	SD	D	DS	AS	A	SA
42. I recommend this program.	SD	D	DS	AS	A	SA

APPENDIX 3

PARTICIPANT SURVEY

Agreement to Participate

The research in which you about to participate is designed to measure the feedback of the conflict management program. This research is being conducted by Kwang Park for the purposed of collection data for ministry project. Any information you provide will be held strictly confidential, and at no time will you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your response in this project.

Directions: Circle the response that best expresses your agreement with the statements using the followings scale

Strongly Disagree Agree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

Course Overall						
11. The course contributed to personal and ministry growth.	SD	D	DS	AS	A	SA
12. The content was helpful.	SD	D	DS	AS	A	SA
13. The learning tasks caused helpful reflection and interaction.	SD	D	DS	AS	A	SA

Main Course Objectives						
14. I examined scriptural references of conflict management.	SD	D	DS	AS	A	SA
15. I identified specific principles related to conflict.	SD	D	DS	AS	A	SA
16. I developed personal thoughts on conflict	SD	D	DS	AS	A	SA

Main Course Content						
17. The materials were valuable.	SD	D	DS	AS	A	SA
18. The DISC Personality Inventory was helpful.	SD	D	DS	AS	A	SA
19. The Communication Skill was helpful.	SD	D	DS	AS	A	SA
20. I recommend this program.	SD	D	DS	AS	A	SA

APPENDIX 4

A PEACEMAKER CHECKLIST

Agreement to Participate

The research in which you about to participate is designed to measure the successful challenge of peacemaker's life.¹ This research is adapted from Peacemaker Ministries for the purposed of collection data for ministry project. Any information you provide will be held strictly confidential, and you are free to withdraw at any time. By completing this questionnaire, you are giving informed consent for the use of your response in this project.

Part 1: Glorify God

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

- Depending on and drawing attention to his grace—that is, his underserved love, mercy, forgiveness, strength, and wisdom that he gives to us through Jesus Christ.
- 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.
- Asking God to help me trust, obey, imitate, and acknowledge him in the midst of conflict.
- Guarding against Satan's schemes and false teachings, which are designed to promote selfishness and incite conflict.
- Using conflict as an opportunity to serve others.
- Cooperating with God as he prunes me of sinful attitudes and habits and helps me grow to be more like Christ.
- Seeing myself as a steward and managing myself, my resources, and my situation in such a way that God would say, "Well done, good and faithful servant!"

¹Permission is given by Peacemaker Ministries to Kwang Park for Doctoral Research Project only.

Part 2: Get The Log Out of Your Eye

To decide whether something is really worth fighting over, with God's help I will

- Define the issue (personal and material), decide how they are related, deal only with issues that are too important to be overlooked, and begin usually with personal issues.
- Overlook minor offenses.
- Change my attitude by rejoicing in the Lord and remembering how much he has forgiven me, being gentle toward others, replacing anxiety with prayer and trust, deliberately thinking about what is good and right in others, and putting into practice what God has taught me through the Bible.
- Carefully consider how much it will cost (emotionally, spiritually and financially) to continue a conflict instead of simply settling it.
- Use my rights only to advance God's kingdom, to serve others, and to enhance my ability to serve and grow to be like Christ.

To identify desires that may have turned into idols and contributed to this conflict, I will examine my heart by asking myself the following X-ray questions:

- What am I preoccupied with? (What is the first thing on my mind in the morning and/or the last thing at night?)
- How would I fill in this blank? "If only (), then I would be happy, fulfilled, and secure."
- What do I want to preserve or avoid at any cost?
- Where do I put my trust?
- What do I fear?
- When a certain desire is not met, do I feel frustration, anxiety, resentment, bitterness, anger, or depression?
- Is there something I desire so much that I am willing to disappoint or hurt others in order to have it?

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 any other worthless talk?
- Have I tried to control others?
- Have I kept my word and fulfilled all of my responsibilities?
- Have I abused my authority?
- Have I respected those in authority over me?
- Have I treated others as I would want to be treated?
- Am I being motivated by lusts of the flesh, pride, love of money, fear of others, or wanting good things too much?

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

- Repent—that is, change the way I have been thinking so that I turn away from my sin and turn toward God.
- Confess my sins by using the seven A's: addressing everyone I have affected; avoiding *if*, *but*, and *maybe*; admitting specifically what I did wrong; acknowledging how I have hurt others; accepting the consequences of my actions; explaining how I will alter my attitudes and behavior in the future; and asking for forgiveness.
- Change my attitudes and behavior by praying for God's help, delighting myself in the Lord so that I can overcome my personal idols, studying the Bible, and practicing godly character.

Part 3: Gently Restore

- When I am estranged from someone else, I will ask God to help me discern the most effective way to approach him to confess my sins or show him his fault.
- Even if I work through other people at first, I will do all I can to talk face-to-face eventually with a person in order to express and confirm repentance, confession, and forgiveness.
- When I learn that someone has something against me, I will go to that person to talk about it, even if I don't believe I have done anything wrong.

I will consider a sin too serious to overlook if it

- Is dishonoring God.
- Has damaged a relationship.
- Is hurting or might hurt other people.
- Is hurting the offender and diminishing his or her usefulness to God.

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

- Draw on God's grace so that I can breathe grace to others.
- Do everything I can to bring hope through the gospel by focusing on what God has done and is doing for us through Christ.
- Listen responsibly by waiting patiently while others speak, concentrating on what they say, clarifying their comments through appropriate questions, reflecting their feelings and concerns with paraphrased responses, and agreeing with them whenever possible.
- Make charitable judgments by believing the best about others until I have facts to prove otherwise.
- Speak the truth in love.
- Talk from beside people, not from above them, as a fellow sinner who needs forgiveness and grace as much as they do.
- Help others examine the desires that may be ruling their hearts.
- Choose a time and place that will be conducive to a useful conversation.
- Talk in person whenever possible.

- Engage others by using stories, analogies, and metaphors to touch their heart.
- Communicate so clearly that I cannot be misunderstood.
- Plan my words in advance and try to anticipate how others will respond.
- Use “I” statements when appropriate.
- State objective facts rather than personal opinions.
- Use the Bible carefully and tactfully.
- Ask for feedback.
- Offer solutions and preferences.
- Recognize my limits and stop talking once I have said what is reasonable and appropriate.

If I cannot resolve a dispute with someone in private and the matter is too serious to overlook, with God’s help I will

- Suggest that we seek help from one or more spiritually mature advisors who can help both of us see things more objectively.
- If necessary, ask one or two others to talk with us.
- If necessary, seek help from our respective churches and respect their authority.
- Go to court only if I have exhausted my church remedies, if the rights I am seeking to enforce are biblically legitimate, and if the action has a righteous purpose.

Part4: Go and Be Reconciled

When someone has wronged me, I will ask God to change my heart so that I want to forgive him.

When I forgive someone, with God’s help I will make these promise:

- I will not dwell on this incident.
- I will not bring up this incident again and use it against them.
- I will not talk to others about this incident.
- I will not allow this incident to stand between the person and I, or to hinder the personal relationship.

When I am having a difficult time forgiving someone, with God’s help I will

- Renounce the desire to punish the other person, to make that person earn my forgiveness, or to demand a guarantee that I will never be wronged again.
- Assess my contributions to the problem.
- If necessary, talk with that person to address any unresolved issues and to confirm repentance.
- Recognize the ways that God is using the situation for good.
- Remember how much God has forgiven me, not only in this situation but also in the past.

- Draw on God's strength through prayer, Bible study, and, if necessary, Christian counseling.

With God's help I will demonstrate forgiveness and practice the replacement principle by

- Replacing painful thoughts and memories with positive thoughts and memories.
- Saying positive things to and about the person whom I have forgiven.
- Doing loving and constructive things to and for 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 discussions.
- Affirm my respect and concern for my opponent.
- Understand my opponent's interests.
- Search for creative solutions that will satisfy as many of each of our interests as possible.
- Evaluate various options objectively and reasonably.

When others continue to mistreat or oppose me, with God's help I will

- Control my tongue and continue to say only what is helpful and beneficial to others.
- Seek counsel, support, and encouragement from spiritually mature advisors.
- Keep doing what is right no matter what others do to me.
- Recognize my limits by resisting the temptation to take revenge and by remembering that being successful in God's eyes depends on faithfulness, not results.
- Continue to love my enemy by striving to discern and address his or her spiritual, emotional, and material needs.

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ABSTRACT

DEVELOPING AND TEACHING A BIBLE-BASED CONFLICT MANAGEMENT PROGRAM AT THE COLORADO SPRINGS KOREAN BAPTIST CHURCH, COLORADO SPRINGS, COLORADO

Chris Kwang Park, D.Min
The Southern Baptist Theological Seminary, 2016
Faculty Supervisor: Dr. Yun Yeong Yi

This project centers on developing and teaching a Bible-based conflict management program for Colorado Springs Korean Baptist Church. Chapter 1 describes the purpose, goals, context, rationale, definitions, and limitations of the project.

Chapter 2 presents the biblical and theological foundation for the conflict management program. In this chapter, Genesis 4:3-8, Psalm 139:1-13, Acts 15:13-35, Romans 12:18, James 3:1-6, and 1 Corinthians 1:10-31 are shown to be the best resources for conflict management.

Chapter 3 presents theoretical and practical issues surrounding conflict management in churches. In this chapter, Peacemaker Ministries brings value to the foundation of a Bible-based church conflict management program. The DISC Personality Model supports this project by understanding the church member's behavior in conflict circumstances. Communication models further assist the project by helping one to discover how good communication principles aid in resolving church conflict.

Chapter 4 outlines the methodology used during the course of the project and explains the training and evaluation used during the fifteen-week period.

Chapter 5 offers an evaluation of the project's purpose, goals, strengths, and weaknesses. Possible improvements and other reflections on the projects are also given in this chapter.

VITA

Chris Kwang Park

EDUCATIONAL

Diploma, KongJu High School, KongJu, Korea, 1993

B.A., The Korea Baptist University, 2001

M.Div., The Korea Baptist University, 2004

M.C.M., Wayland Baptist University, 2008

MINISTERIAL

Minister of Education, YoungMoon Baptist Church, Seoul, Korea, 1996-98

Minister of Education, Yeongi Baptist Church, Yeongi-Ri, Korea, 1998-2000

Associate Pastor of Education, Youth, and Worship, Church of Dream,
KongJu-Shi, Korea, 2001-04

Associate Pastor of Education, Youth, and Worship, First Korean Baptist
Church of Anchorage, Anchorage, Alaska, 2004-08

Senior Pastor, Wasilla Korean Baptist Church, Wasilla, Alaska, 2008-11

Co-Senior Pastor, Joyful Baptist Church, Puyallup, Washington, 2011-12

Senior Pastor, Colorado Springs Korean Baptist Church, Colorado Springs,
Colorado, 2012-