



PEACEMAKER
MINISTRIES

THE PEACEMAKING TEAM

Teaching Resources

This CD includes resources and suggestions that equip your peacemaking team to teach basic principles in a wide variety of settings. The teaching materials are contained in several separate pieces that are interdependent:

- **THE TEACHING GUIDE***

This guide has been designed as a combination teaching guide and self-study. By reading and studying the guide, your team members can review and reinforce the basic principles of biblical peacemaking. The suggestions contained in the boxes and on the slide notes, in addition to the other materials on the CD, will assist your team to prepare for a variety of teaching events.

- **POWER POINT PRESENTATION SLIDES**

Two versions of PowerPoint slides have been provided. One version is designed for a session of two and one half hours (150 minutes). An orientation version has been designed for just under an hour (45 minutes). Both sets of slides include text that is animated for use during the PowerPoint presentation and discussion.

- **POWER POINT TEACHING NOTES**

A Teaching Notes section has been included to accompany each version of the slides. The notes contain script and teaching suggestions for the presenter to use as each slide is shown. For your convenience, the teaching script and slides have been combined into a Word

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document named “Teaching Notes,” which can be printed out and used as a teaching guide.

- **POWER POINT PARTICIPANT HANDOUTS**

If you would like to provide a format for participants to use for taking notes during the teaching session, an additional Word document named “Student Handouts” contains mini versions of the slides with additional lines for participants to use for personal notes.

- **PEACEMAKER PARABLES**

These brief video parables (in DVD format) are designed to illuminate key biblical peacemaking principles and jump-start discussion. In the teaching outline we recommend that you show the videos at specific teaching points. However, these videos have broad application and you can feel free to insert them wherever you deem appropriate. The “Peacemaker Parables” are included on the Peacemaking Team DVD.

In addition, we strongly recommend that you provide each participant with a *Peacemaking Principles* pamphlet, available from Peacemaker Ministries, which contains a summary of basic biblical peacemaking and conflict resolution principles. A convenient reference guide, it is designed to be carried easily in a Bible, purse or jacket pocket.

PREPARATION

Preparing the lesson

Use the booklet text and teaching suggestion boxes, teaching notes, and PowerPoint slides to prepare your teaching session. If a computer and projector are available, you may use the PowerPoint slides to enhance your teaching. You may also use the slides to make transparencies for use with an overhead projector, if a computer/projector is not available. The “Peacemaker Parables” video segments reinforce your teaching points. To show the parables, you will need a DVD player and a television, or a sound system connected to your video projector. In a low-tech presentation situation, markers, white boards and/or chart paper can be used to prepare visuals to accompany the teaching portions. Whichever form of visual you are able to use, be sure to practice your presentation before you meet with the group to whom you’re presenting.

As you prepare, remember that participants respond to the power of personal stories. Consider weaving in carefully crafted stories from your own life, from which you have learned valuable lessons about biblical

peacemaking. Stories that are brief and on point powerfully illuminate these challenging peacemaking principles.

Room setup

Room set up will depend on your teaching style and the needs of the participants. If your teaching includes higher levels of interaction, then you may want to group participants around tables or provide flexible seating options. If your teaching style is more lecture oriented, a traditional classroom style may be more appropriate. Equipment needs might include: refreshment table, laptop and PowerPoint projector (or overhead), AV screen, white board or chart paper (with markers and/or tape).

Suggested timelines

Teaching session (2 1/2 hours)

The number of participant interactions and the length of debriefings will affect the actual time needed. The following timeline is based on a relatively brisk teaching pace. Feel free to adjust the number and pace of slides to fit your teaching style and the needs of the participants. At the end of the session, time is allowed for further questions and discussion.

Introduction (1 min.)	5 min.
Slides (2-3)	5 min.
Video: "Repentance"	5 min.
Discussion (4)	10 min.
Slide (5)	3 min.
Activity/Discussion (6)	10 min.
Slides (7-21)	20 min.
Video: "I'm Sorry"	5 min.
Discussion/Debrief (22)	10 min.
Break	10 min.
Slides (23-35)	20 min.
Video: "Why Not"	5 min.
Discussion/Debrief (36)	10 min.
Slides (37-40)	15 min.
Discussion/Debrief	15 min.

Orientation session (45 minutes)

Some teaching opportunities have a limited timeframe. The 45-minute overview version will acquaint the participants with basic peacemaking principles, but generally will not allow them time to practice or apply what

has been learned during the session. You may consider using a Peacemaker Parable in your introduction or closing.

Introduction (1 min.)	2 min.
Slides (2-5)	5 min.
Brief Discussion	2 min.
Slides (6-8)	5 min.
Brief Discussion	2 min.
Slides (9-11)	5 min.
Brief Discussion	2 min.
Slides (12-15)	5 min.
Brief Discussion	2 min.
Slides (16-19)	5 min.
Discussion/Debrief	7 min.
Closing (20)	3 min.

As the participants arrive

Take time to greet participants as they come in the room. This will make them feel welcome and begin to set a tone for further interaction and discussion. To encourage conversation, coffee and snacks can be available at a refreshment table.

PEACEMAKING PRINCIPLES

This section contains the basic biblical peacemaking principles that will be used by peacemaking team members to review and then teach to others.

Suggestions for teaching have been inserted in italics in boxes. In addition, PowerPoint slides with teaching scripts are found on the CD that accompanies this booklet. These are suggestions only.

CONFLICT

What is conflict?

Conflict is a difference in opinion or purpose that frustrates someone's goals or desires.

Using the PowerPoint slides, overhead transparencies or chart paper and markers, display the question and give participants time to respond with their own definitions. You can then summarize their responses by displaying or verbally sharing the definition of conflict before moving to the "What causes..." question.

What causes conflict?

- Misunderstandings
- Differences in values, goals, etc.
- Competition over resources
- Stress caused by change
- Sinful attitudes and desires

Use the same technique for involving the group in determining the causes of conflict before displaying the answers shown on the slide. Participants may have several ideas. Most of their ideas will fit into one or more of the categories listed on the slide. However, you may also list contributions on a white board or chart as a companion to the information on the slide.

RESPONSES TO CONFLICT

There is a spectrum of responses to conflict that Peacemaker Ministries calls "The Slippery Slope."



Using the Peacemaking Principles pamphlet as a visual tool to explain the Slippery Slope, have participants follow along in their copies. At each step and as time allows, involve the group by giving them opportunities to read or paraphrase the accompanying Scriptures. By using the PowerPoint slides, you can introduce each "response" as a single word before disclosing the definition. This will give an opportunity for people to discuss and/or design their own definition before you supply the definition provided in the text.

Escape Responses ("Peace-Faking")

People tend to use escape responses when they are more interested in avoiding or getting away from a conflict than in resolving it. The three responses found on the left side of the slope are directed at escaping from the conflict, rather than dealing with it. These responses are:

Denial: Escaping from a conflict by pretending that a problem does not exist, or refusing to do what should be done to resolve a conflict properly. These responses bring only temporary relief and usually allow the matter to grow worse (1 Sam. 2:22-25).

Flight: Another escape from a conflict is running away. This may take the form of ending a friendship, changing churches, or turning to addictive behavior. Flight may be legitimate in extreme circumstances, but in most cases it only postpones a proper solution to a problem (1 Sam. 19:9-10).

Suicide: When someone loses all hope of resolving a conflict, he or she may seek to escape the situation (or make a desperate cry for help) by attempting to take his or her own life (1 Sam. 31:4). Suicide is never a right way to deal with conflict.

After introducing each response and sharing its definition from the pamphlet, share the related Bible verse or have someone read the verse.

Attack Responses (“Peace-Breaking”)

People tend to use attack responses when they are more interested in winning a conflict than in preserving a relationship or honoring God. The three responses found on the right side of the slope are directed at bringing as much pressure to bear on opponents as is necessary to defeat their claims and eliminate their opposition. These responses are:

Assault: Using force or intimidation (physical, verbal, financial or otherwise) compels an opponent to give in to your demands. Some people try to overcome an opponent by using various forms of force or intimidation, such as verbal attacks (including gossip and slander), physical violence, or efforts to damage that person financially or professionally (Acts 6:8-15).

Litigation: A matter is taken before the civil authorities for a decision. At times this is a legitimate response, but it should be used only after having exhausted the peacemaking responses (with a few rare exceptions). Lawsuits usually damage relationships and often fail to achieve complete justice; therefore, Christians are to make every effort to settle matters out of court whenever possible (Rom. 13:1-5; Matt. 5:25-26; 1 Cor. 6:1-8).

Murder: Some people may be so desperate to win a dispute that they will try to kill those who oppose them. Even if we do not attack someone physically,

we are guilty of murder in God's eyes when we harbor anger in our hearts or contempt toward others (Acts 7:54-58; Matt. 5:21-22).

Peacemaking Responses

The six responses found along the top portion of the slope are directed at finding a just and mutually agreeable solution to a conflict. These responses may be divided into two subcategories: personal peacemaking responses and assisted responses.

Personal Peacemaking Responses

Overlook an offense: One person deliberately and unilaterally decides to forgive a wrong and walk away from a conflict. Many disputes can be resolved properly by quietly overlooking an offense and forgiving the person who has wronged you (Prov. 19:11, 12:16, 17:14; 1 Pet. 4:8; Col. 3:13).

There are differences between overlooking and denial. A later section contains a description of when it is appropriate to overlook an offense.

Reconciliation: Personal wrongs that are too serious to overlook should be resolved through confession, loving correction and forgiveness (Matt. 18:15, 5:23-24; Gal. 6:1-3; Prov. 28:13).

Negotiation: Substantive issues related to money, property and other rights should be resolved by negotiating solutions that meet the interests of all those involved (Phil. 2:3-4).

Assisted Responses

Mediation: One or two other people meet with the involved parties to improve communication and facilitate a resolution. This is used if an issue cannot be resolved through personal peacemaking (Matt. 18:16). A mediator does not resolve the problem, but acts as an impartial third party who can guide those involved and help them resolve their own conflict.

Arbitration: When the parties cannot come to a voluntary solution, they explain the matter to one or more arbitrators who are empowered to render a binding decision on the matter (1 Cor. 6:1-8).

Accountability: When a Christian party refuses to do what is right and just, the church formally intervenes to promote repentance and reconciliation (Matt. 18:17-20).

BIBLICAL FOUNDATION

Christians believe that the Bible contains all the principles needed for true peacemaking. These principles are summarized in the "Peacemaker's Pledge," which is included in the Peacemaking Principles pamphlet.

The Peacemaker's Pledge is based on the "Four Convictions" of Peacemaker Ministries:

The Centrality of Christ (John 14:27; 2 Cor. 5:18-19; Col. 3:15-16; 2 Tim. 3:16) *Genuine peace is found only through Jesus Christ.*

The Responsibility of the Church (Matt. 18:17; 1 Cor. 6:4; Eph. 3:10; Heb. 13:17) *Peacemaking is an essential ministry of the local church.*

The Necessity of Biblical Counseling (James 4:1-3; Gal. 2:20; Prov. 28:13; Rom 15:14) *Reconciliation can result when matters of the heart are addressed.*

The Comprehensiveness of God's Word (2 Tim. 3:16-17) *The Bible is a Christian's authority and it is sufficient for all aspects of faith and life.*

Use the PowerPoint slide to introduce each point, one at a time. The slide only uses one key word to represent each conviction.

PERSONAL PEACEMAKING

To a person who likes to escape from problems, conflict can appear to be either an inconvenience to be ignored or a frightful situation to avoid. And to someone who has a habit of attacking, conflict may appear to be a chance for selfish gain. But to a Christian who wants to live in unity, conflict is something radically different. It is an opportunity to draw attention to the presence and power of God (1 Cor. 10:13-11:1).

The Bible shows us a pattern for responding to conflict, which we will call the "Four G's":

- **Glorify God**
- **Get the log out of your own eye**
- **Gently restore**
- **Go and be reconciled**

Using the PowerPoint slides, overheads or chart paper, introduce the Four G's by first listing them and then going into depth on each using the information and slides that follow.

Glorify God

1 Corinthians 10:13-11:1 reveals that Paul viewed **conflict as an opportunity** to:

- **Glorify** God (by trusting, obeying, and imitating him)
- **Serve** others (by helping to bear their burdens or by confronting them in love)
- **Grow** to be like Christ (in character and attitude)

Use the slide, overhead or chart as you introduce each of the three opportunities (Rom. 8:28-29).

In today's self-absorbed world, this perspective sounds radical—even naïve and foolish. But this approach to conflict can be highly effective. Glorifying God always pleases him. When we are in the midst of conflict, we have an opportunity to show what Jesus has done for us and reflect the love and kindness of Christ in the way we treat those who have wronged us. The more Jesus' grace and character are revealed in us, the more God is honored within his church.

In addition to being the key to the Christian life, remembering what Christ has done for us is the key to glorifying God through conflict. This memory inspires us to trust God, not ourselves, for the results in any conflict (Psalm 56).

People can glorify God in the midst of conflict by trusting him, obeying him and imitating him. We can encourage this attitude by focusing on the Lord and rejoicing in all that he has done for us. As we fix our hearts and minds on Christ and remember that he alone meets all our needs, we will find it easier to resist the influence of sinful desires (greed, vengeance, control, etc.) and respond to God's love in faith and obedience (Prov. 3:4-6; John 14:15; Eph. 5:1; Col. 3:14; Phil. 4:4).

Practically, we can focus our eyes on Jesus by asking ourselves one operative question during any kind of conflict: "How can I please and honor God in this situation?"

Get the Log Out of Your Eye

Peacemaking always begins by focusing on God and his concerns. Next, we should focus on ourselves, not to justify ourselves and develop a scheme to get our own way, but to examine our attitude and evaluate our faults and responsibilities in the situation. This second principle of peacemaking is

based on Matthew 7:5. The operative question in this second G is, “How can I show Jesus’ work in my life by taking responsibility for my contribution to this conflict?”

There are generally two kinds of “logs” we may need to look for when dealing with conflict. First, we may need to ask whether we have had a critical, negative or overly sensitive attitude that has led to unnecessary conflict. One of the best ways to remove this log is to spend some time meditating on Philippians 4:2-9, which describes the attitude Christians should have even when they are involved in a dispute.

The slides created for these principles will assist you as you present the information and encourage participants to discuss them. Also, refer to the notes on the PowerPoint slides as they contain additional information you can use when teaching these concepts.

The second kind of “log” people must deal with are sinful words and actions that flow from a critical, negative attitude. Most people find it difficult to take an objective look at themselves and face up to their failings.

Even when people recognize that they have done something wrong and should confess that wrong, they may not know how to confess or to whom to confess. As a result they often give only superficial confessions, which generally fail to promote genuine forgiveness and reconciliation.

A helpful method for teaching people how to confess their wrongs is called the “Seven A’s of Confession” (Matt. 7:3-5; 1 John 1:8-9; Prov. 28:13).

- **Address** everyone involved.
- **Avoid** if, but and maybe.
- **Admit** specifically.
- **Acknowledge** the hurt.
- **Accept** the consequences.
- **Alter** your behavior.
- **Ask** for forgiveness (and allow time for healing to occur).

As the Seven A’s indicate, removing these logs involves more than just confession; we also must change the way we think (Romans 12:3). Once we realize that our attitudes, words and actions have been wrong, we must renounce our sin and turn to God. Depending on God to forgive us and change us—always remembering Jesus’ wonderful work of salvation on the cross—will inspire and empower us to overcome the attitudes and habits that feed conflict.

Acknowledging our own contribution to conflict will always bring us closer to our Lord and Savior and make us more useful instruments in his hands (1 John 1:9). In many cases, it may also lead to restored relationships and cooperation in finding solutions that benefit everyone involved.

You may want to allow people to reflect on personal desires that fuel conflict. Ask: “Is there an attitude/action in my life that might contribute to conflict?” Think about these examples: needing to be in charge, the desire to have everything done on time or done exactly the way you expect it to be done. How would you honor God in these situations?

Gently Restore

Once you have focused upon glorifying God and taken responsibility for your contributions to a conflict, it may be time to take the next step in peacemaking: gently correcting and restoring the other person (Matt. 18:15). The operative question associated with this third “G” is: “How can I lovingly serve others by helping them take responsibility for their contributions to this conflict?”

People have wide ranges of responses to conflicts. Some jump at the opportunity to get in an opponent’s face and talk about the other’s shortcomings. Other people entirely avoid correcting others, either because they fear it or because they have bought into the world’s pleasure-driven, “whatever you think is right for you” belief system that insists on letting people do their own thing, regardless of how sinful that thing is.

Neither of these responses is proper, nor is either biblical. The truth is, talking with others about their sin in a loving and helpful manner is actually an opportunity to serve others in a number of ways.

First, God can use us to help another person solve a problem more effectively than would have happened working alone. In fact, if we learn to work together, our combined efforts often can result in a much better solution than trying to do it on our own.

Second, when we approach others in a loving and gracious way, God may use us to identify and lift burdens in their lives. All too frequently, a conflict has less to do with what we see or hear and more to do with unresolved problems in a person’s life. When people lash out, it can be a symptom of deeper problems.

Third, God can use us to help others see their contributions to a conflict and recognize how they can change. This will also help them to avoid similar problems in the future and achieve lasting peace.

Finally, loving correction can serve as a positive example to others. Whether we realize it or not, people around us are constantly watching the way we handle adversity and the way we treat those who wrong us. When our treatment of others is unbiblical, we may reinforce incorrect views of Christian values and may cause others to reject Christ. Furthermore, people observing our behavior might feel it is all right to respond improperly to conflict, rather than strive to honor God.

Before we approach someone about an offense, however, we should consider overlooking the offense (Prov. 19:11). Many potential conflicts can be resolved before they ignite, simply by covering an offense with love and letting it go (1 Pet. 4:8).

Generally, an offense is minor enough to be passed over if:

- it has not seriously dishonored God
- it has not permanently damaged a relationship
- it has not seriously hurt other people
- it is not seriously hurting the offender himself

If an offense fails to pass any of these guidelines, then it is too serious to overlook and should be addressed. When we engage people biblically, we should speak only to build them up. Words can be extremely powerful weapons; thus, the way we use them can make or break any attempt to resolve a conflict (see Eph. 4:29).

In preparing to talk to someone about a conflict it is wise first to:

- Pray for humility and wisdom.
- Plan words carefully (think of how you would want to be corrected).
- Anticipate likely reactions and plan appropriate responses.
- Choose the right time and place (talk in person whenever possible).
- Assume the best about the other person until facts prove otherwise (Prov. 11:27).
- Listen carefully (Prov. 18:13).
- Speak only to build others up (Eph. 4:29).
- Ask for feedback from the other person.
- Recognize personal limits (only God can change people; Rom. 12:18; 2 Tim. 2:24-26).

Using the PowerPoint slide, overheads or chart paper, remind participants about the cautions to take in talking to another about a conflict. God helps us address difficult situations through prayer, preparation and the application of grace.

Sometimes the first attempt to lovingly correct may not work. Even repeated, thoughtful attempts at personal peacemaking may fail. In these cases it may become appropriate to ask a trusted friend or a member of the peacemaking team to enter the discussion and assist by coaching the people involved.

Go and Be Reconciled

Peacemaking and reconciliation are not passive activities. To be *reconciled* means to replace hostility and separation with peace and friendship. The gospel shows us how important reconciliation is to God. The operative question that surrounds this fourth “G” is, “How can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict?”

Even though Christians have experienced the greatest forgiveness in the world, we often fail to show true forgiveness to others. To cover up our disobedience we may even use a shallow statement, such as, “I forgive her—I just don't want to have anything to do with her again.” One of the best ways to confront this ungodly attitude is to ask, “How would you feel if God said to you, ‘I forgive you—I just don't want to have anything to do with you again’?”

Praise God that he never says this! Instead, he forgives us and opens the way for genuine reconciliation. He calls on us to forgive others in exactly the same way: “Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you” (Col. 3:12-14; see also 1 Cor. 13:5; Psalm 103:12; Isa. 43:25).

Forgiveness is not a fuzzy, sentimental concept. Neither is it merely a feeling or forgetting. God does not passively *forget* our sins; he actively chooses *not to remember them* (Jer. 31:34). Moreover, forgiveness is not excusing. The very fact that forgiveness is necessary indicates that someone did something wrong and inexcusable. And forgiveness is certainly not granting temporary pardon while storing up the memory of another's sin for later use. Instead, forgiveness is an act of the will, an intentional decision to fully pardon the offender, to pay the debt he or she should have to pay.

But we cannot simply decide to forgive others in our own strength, especially when the hurt or betrayal is serious. There is only one way to overcome barriers to forgiveness: admit to God that you cannot forgive unless he changes your heart. This kind of honesty and reliance on God will open your heart to his grace. It is God who enables us to make the decision to forgive the other person and then provides the strength and grace to carry it out.

When we forgive someone, we break down the wall that has risen between us and open the way for a renewed relationship. We set a person free from the penalty of being separated from us. This is a costly act on our part, because our human nature enjoys digging up past wrongs; we dream of flinging them back in the other person's face. But to truly forgive, we have to let the offending incident go.

Forgiveness, then, can be thought of as a decision to make the following **Four Promises:**

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

In effect, we are promising not to brood over the incident and not to allow the matter to keep a distance between us and someone else. God models this kind of forgiveness—and we praise him for it. Through the power of God we can do no less than respond to others in the same way.

Regardless of how painful the offense is, by making these promises and delivering on them, we can with God's help imitate the forgiveness and reconciliation he offers us through the cross of Jesus Christ. By the grace of God, and only by his grace, we can forgive others as he has forgiven us.

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