

1st Corinthians 6:1-11 – Legal Matters between the brethren – Courts of Ecclesia

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Table of Contents

Introduction.....	1
1Co 6:1-11	1
Definitions.....	2
ECCLESIA.....	2
Referenced Verses	2
ECCLESIASTIC	2
ECCLESIASTICAL COURTS	2
ECCLESIASTICAL.....	2
ECCLESIASTICAL LAW	3
ECCLESIASTICS	3
CHURCH	3
LAW, CANON.....	3
BULL	4

Introduction

This is pretty powerful. Paul is advocating for **courts of ecclesia**. In the previous chapter we see where the church should can make judgments that can result in excommunication, and those legal determination would be handled by said courts of ecclesia.

Torah Gated Communities, which is a group of sovereigns who are performing priestly function, need their courts of Ecclesia. **ToDo:** Courts of original jurisdiction and guarding against allowing the courts of the public from taking over jurisdiction.

1Co 6:1-11

¹ Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? ² Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ³ Know ye not that we shall judge angels? how much more things that pertain to this life? ⁴ If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. ⁵ I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? ⁶ But brother goeth to law with brother, and that before the unbelievers. ⁷ Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded*? ⁸ Nay, ye do wrong, and defraud, and that *your* brethren. ⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And

such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

See

1. Mat 5:25-26
2. Torah Equity, 1Co_6:1-11 Suing your brother
3. JS asks why are you charging (sueing) your brother?
4. Documents
 - a. Comparative-Law-Forms.doc
 - b. Chancery-Ex-Aequoto-Et-Bono-In-Equity-and-Good-Conscience.doc
 - c. Torah-Equity.doc

Definitions

ECCLESIA

In classical Greek this word signifies any assembly, and in this sense it is used in Acts xix. 39 ^{Acts 19:39}. But ordinarily, in the New Testament, the word denotes a Christian assembly, and is rendered into English by the word church. It occurs thrice only in, the Gospels, viz. in Matt. xvi. 18, and xviii. 17; ^{Mat 16:18, 18:17} but very frequently in the other parts of the New Testament, beginning with Acts ii. 47 ^{Acts 2:47}. In Acts xix. 37, ^{Acts 19:37} the word churches, in the common English version, seems to be improperly used to denote heathen temples. Figuratively, the word church is employed to signify the building set apart for the Christian assemblies; but the word *eclesia* is not used in the New Testament in that sense.

Referenced Verses

Act 19:39 KJV But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly

ECCLESIASTIC

A clergyman; one destined to the divine ministry, as, a bishop, a priest, a deacon. ^{Dom. Lois Civ. liv. prel. t. 2, s. 2, n. 14.}

ECCLESIASTICAL COURTS

English law. 1. Courts held by the king's authority as supreme governor of the church, for matters which chiefly concern religion. 2. There are ten courts which may be ranged under this class. 1. The Archdeacon's Court. 2. The Consistory Court. 3. The Court of Arches. 4. The Court of Peculiars. 5. The Prerogative Court. 6. The Court of Delegates, which is the great court of appeals in all ecclesiastical causes. 7. The Court of Convocation. 8. The Court of Audience. 9. The Court of Faculties. 10. The Court of Commissioners of Review.

ECCLESIASTICAL

Belonging to, or set apart for the church; as, distinguished from civil or secular. ^{Vide Church.}

ECCLESIASTICAL LAW

By this phrase it is intended to include all those rules which govern ecclesiastical tribunals. ^{Vide Law Canon}.

ECCLESIASTICS

canon law. Those persons who compose the hierarchial state of the church. They are regular and secular. ^{Aso & Man. Inst. B. 2, t. 5, c. 4, .}

CHURCH

1. In a moral or spiritual sense this word signifies a society of persons who profess the Christian religion; and in a physical or material sense, the place where such persons assemble. The term church is nomen collectivum; it comprehends the chancel, aisles, and body of the church. ^{Ham. N. P. 204.}

2. By the English law, the terms church or chapel, and church-yard, are expressly recognized as in themselves correct and technical descriptions of the building and place, even in criminal proceedings. ^{8 B. & C. *25; 1 Salk. 256; 11 Co. 25 b; 2 Esp. 5, 28.}

3. It is not within the plan of this work to give an account of the different local regulations in the United States respecting churches. References are here given to enable the inquirer to ascertain what they are, where such regulations are known to exist. ^{2 Mass. 500; 3 Mass. 166; 8 Mass. 96; 9 Mass. 277; Id. 254; 10 Mass. 323; 15 Mass. 296 16 Mass. 488; 6 Mass. 401; 10 Pick. 172 4 Day, C. 361; 1 Root 3, 440; Kirby, 45; 2 Caines' Cas. 336; 10 John. 217; 6 John. 85; 7 John. 112; 8 John. 464; 9 John. 147; 4 Desaus. 578; 5 Serg. & Rawle, 510; 11 Serg. & Rawle, 35; Metc. & Perk. Dig. h. t.; 4 Whart. 531.}

LAW, CANON

1. The canon law is a body of Roman ecclesiastical law, relative to such matters as that church either has **or pretends** to have the proper jurisdiction over:

2. This is compiled from the opinions of the ancient Latin fathers, the decrees of general councils, and the decretal epistles and bulls of the holy see. All which lay in the same confusion and disorder as the Roman civil law, till about the year 1151, when one Gratian, an Italian monk, animated by the discovery of Justinian's Pandects^A, reduced the ecclesiastical constitutions also into some method, in three books, which he entitled Concordia discordantium canonum, but which are generally known by the name of Decretum Gratiani. These reached as low as the time of Pope Alexander III. The subsequent papal decrees to the pontificate of Gregory IX., were published in much the same method, under the auspices of that pope, about the year 1230, in five books, entiled Decretalia Gregorii noni. A sixth book was added by Boniface VIII., about the year 1298, which is called Sextus decretalium. The Clementine constitution or decrees of Clement V., were in like manner authenticated in 1317, by his successor, John XXII., who also published twenty constitutions of his own, called the Extravagantes Joannis, all of which in some manner answer to the novels of the civil law. To these have since been added some decrees of the later popes, in five books called Extravagantes communes. And all these together, Gratian's Decrees, Gregory's Decretals, the Sixth Decretals, the Clementine Constitutions, and the Extravagants of John and his successors, form the Corpus juris canonici, or body of the **Roman canon law**. ^{1 Bl. Com. 82; EncyclopÇdie, Droit Canonique, Droit Public Ecclesiastique; Dict. de Jurispr. Droit Canonique; Ersk. Pr. L. Scotl. B. 1, t. 1, s. 10. See, in general, Ayl. Par.}

^A **The body of the civil law**. The name given in the early seventeenth century to the collection of **Civil Law** based upon the compilation and Codification of the Roman system of Jurisprudence directed by the Emperor Justinian I during the years from 528 to 534 a.d. ^{West's Encyclopedia of American Law, edition 2. Copyright 2008 The Gale Group, Inc. All rights reserved. See also [http://en.wikipedia.org/wiki/Digest_\(Roman_law\)](http://en.wikipedia.org/wiki/Digest_(Roman_law))}

Jur. Can. Ang.; Shelf. on M. & D. 19; Preface to Burn's Eccl. Law, by Thyrwhitt, 22; Hale's Hist. C. L. 26-29; Bell's Case of a Putative Marriage, 203; Dict. du Droit Canonique; Stair's Inst. b. 1, t. 1, 7.

BULL

eccles. law.

1. A letter from the pope of Rome, written on parchment, to which is attached a leaden seal, impressed with the images of Saint Peter and Saint Paul.
2. There are three kinds of apostolical rescripts, the brief, the signature, and the bull, which last is most commonly used in legal matters. Bulls may be compared to the edicts and letters-patent of secular princes: when the bull grants a favor, the seal is attached by means of silken strings; and when to direct execution to be performed, with flax cords. Bulls are written in Latin, in a round and Gothic hand. Ayl. Par. 132; Ayl. Pand. 21; Mer. Rep. h. t.