



Seeing What We  
believe

Mark 12:24, Jn. 4:22



Mark 12:24 And Jesus answering said unto them, **Do ye not therefore err, because ye know not the scriptures**, neither the power of God?

Jn. 4:22 Ye worship ye know not what: **we know what we worship**: for salvation is of the Jews.



# MOUNTAIN SPRINGS BAPTIST CHURCH BYLAWS

## ARTICLE 1

### NAME AND PURPOSE

## ARTICLE 2

### STATEMENT OF FAITH AND COVENANT

#### **SECTION 2.01—STATEMENT OF FAITH**

- (A) The Holy Scriptures.**
- (B) Dispensationalism.**
- (C) The Godhead.**
- (D) The Person and Work of Christ.**
- (E) The Person and Work of the Holy Spirit.**
- (F) The Depravity of Man.**
- (G) Salvation.**
- (H) The Eternal Security and Assurance of Believers.**
- (I) The Church**
- (J) Separation.**
- (K) The Second Coming of Christ.**
- (L) The Eternal State.**
- (M) The Personality of Satan.**
- (N) Creation.**



**(O) Civil Government.**

**(P) Human Sexuality**

**(Q) Family Relationships**

**(R) Divorce and remarriage.**

**(S) Abortion**

**(T) Euthanasia**

**(U) Love**

Our doctrinal statement is as follows:

**(V) Lawsuits Between Believers.** We believe that our church members are prohibited from bringing civil lawsuits against other members of our church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (1 Cor. 6:1-8; Eph. 4:31-32).



Our doctrinal study tonight addresses a practical situation that rarely becomes an issue in a church, but, it does occasionally happen. What does the Bible say about church members bringing civil lawsuits against each other?

A proper understanding of Ecclesiology is essential in understanding the following passage:

1 Cor. 6:1 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**.

- This passage is focused upon a local church, not a so-called “universal church” which does not exist in the Bible.



## THIS IS A LOCAL CHURCH MATTER

### I. THE PROBLEM

1 Cor. 6:1 Dare any of you, having a matter against another, **go to law before the unjust, and not before the saints?**

- The problem is misplaced priorities – not resolving conflict as directed by the Lord Jesus Christ in Mt. 18:15-17.
- The problem of “airing the dirty laundry” before the world – “...go to law before the unjust, and not before the saints?”



## II. THE PREMISE

1 Cor. 6:2 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?

- DON'T YOU KNOW???

**Original Word:** οἶδα

**Definition:** be aware, behold, consider, perceive

**Usage:** I know, remember, appreciate.

***eídō* ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. (*eídō*) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (*comprehension*).** <https://biblehub.com/greek/1492.htm>



- You have it backwards! You will judge the world and angels, why go to them?
- If you will judge them, why can you not judge “things that pertain to this life?”

Dan. 7:9 I *beheld* till the thrones were cast down, and **the Ancient of days did sit**, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and **ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.**



Rev. 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, **stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.**

2 Pet. 2:4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, **to be reserved unto judgment;**

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath **reserved in everlasting chains under darkness unto the judgment of the great day.**



### III. THE PLACE

1 Cor. 6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed **in the church**.

- When practical problems occur, use the “appropriate” source of peace – “If then ye have **judgments of things pertaining to this life...**”
- Sarcastically speaking, use the “least esteemed in the church.”

**Original Word:** ἐξουθενέω

**Transliteration:** exoutheneó

**Definition:** to despise, treat with contempt

**Usage:** I set at naught, ignore, despise. (**least esteemed**)

*eksouthenēō* - **properly, cast out as nothing; set at nought;**

"to count as nothing, to treat with utter contempt, i.e. as zero"

<https://biblehub.com/greek/1848.htm>



- Simple-minded people most often see through the “fluff” of the sophisticated people.
- The obvious place of judgment is “in the church” – Jesus’ plan.

Mt. 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, **tell *it* unto the church**: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.



## IV. THE PURPOSE

1 Cor. 6:5 **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.**

- The purpose of this admonition is to correct their “focus” — “You ought to be ashamed of yourselves!”
- “You don’t have anyone wise enough to handle such a matter?”
- “You are willing to air your dirty laundry in front of unbelievers?”



## V. THE PREEMINENCE

1 Cor. 6:7 **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.**

### The Assessment

- “You have a problem!” – “Now therefore **there is utterly a fault among you...**”
- “Your problem is how you are handling a disagreement among yourselves.” – “...because ye go to law one with another...”



- “Why didn’t you just take the loss?” – “.....Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?*”

Mt. 5:40 And if any man will sue thee at the law, and take away thy coat, **let him have *thy* cloke also.**

41 And whosoever shall compel thee to go a mile, **go with him *twain.***

- “You have two other problems.” – “Nay, ye do wrong, and defraud, **and that *your* brethren.**”

1. You are NOT considering justice from God’s perspective



**Original Word:** ἀδικέω

**Transliteration:** adikeó

**Definition:** to do wrong, act wickedly

**Usage:** I act unjustly towards, injure, harm.

*adikéō* – **properly, doing wrong (committing injustice), especially to inflict undeserved hurt by ignoring God's justice – i.e. acting contrary to what is divinely approved.** <https://biblehub.com/greek/91.htm>

**Original Word:** ἀποστερέω

**Transliteration:** apostereó

**Usage:** I defraud, deprive of, despoil; mid: I endure deprivation; pass: I am bereft of.

*aposteréō* (from *apó*, "away from" and *stereóō*, "deprive") – **properly, keep away from someone, i.e. by defrauding (depriving); to cheat, taking away what rightfully belongs to someone else.** <https://biblehub.com/greek/650.htm>



2. You are NOT considering the spiritual relationship  
– “...and that *your* brethren.”

1 Pet. 3:13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and **if ye suffer for righteousness' sake, happy are ye**: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 **Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.**

17 For ***it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.**



## Summary

Remember:

- LOCAL CHURCH MATTER:
- How to function within the church:
- How to treat each other in the church:
- Predicated upon the fact that every member wants to do right and to be right.



## Conclusion

Eph. 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.