

DA1. Speedily Seeking Reconciliation when Summoned to Court

We are to speedily seek reconciliation when summoned to court.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:25

If someone sues you, come to terms with him quickly, while you and he are on the way to court; or he may hand you over to the judge, and the judge to the officer of the court, and you may be thrown in jail!

Luke 12:58-59

If someone brings a lawsuit against you, take pains to settle with him first; otherwise he will take the matter to court, and the judge will turn you over to the bailiff, and the bailiff will throw you in jail.

Additional New Testament Scriptures

Matthew 5:9

Hebrews 12:14

Related New Testament Mitzvot

- DA03 Not Harming Our Neighbor
- DA09 Giving to Our Neighbor That Which Is Owed Him
- DA22 Not Robbing or Stealing from Our Neighbor
- DA23 Not Slandering or Giving False Testimony Against Our Neighbor
- DA24 Loving Our Brother and Neighbor
- DA25 Not Defrauding Our Neighbor
- DA26 Not Quarreling or Fighting with Our Neighbor
- DA31 Not Coveting that which Belongs to Our Neighbor
- DA35 Not Extorting Our Neighbor
- DA45 Not Sinning Against Our Brother or Neighbor
- DA47 Not Deceiving Our Neighbor
- DA48 Not Harboring Bitterness Against Our Neighbor
- DA49 Not Harboring Malice or Being Spiteful to Our Neighbor
- DA51 Not Being Mean to One Another
- DA64 Not Speaking Badly or Critically of Our Brother or Neighbor
- DA65 Not Insulting Our Neighbor
- DA66 Not Harboring Evil Suspicions Against Our Neighbor
- DA75 Not Provoking Our Neighbor

Supportive Tanakh Scriptures

None

Comment

Two things should be clear about this *Mitzvah* D1 (and its supporting Scriptures [Matthew 5:25](#) and [Luke 12:58-59](#)): (1) It assumes that we are likely wrong about whatever we are accused of; and (2) it instructs us to try to settle a grievance before appearing in court and without compromising biblical principles or values.

We believe that, during the First Century, the Romans allowed Jewish courts (*betei din*) to adjudicate private disputes between Jews. An accommodation such as that does not exist between our secular courts and religious institutions today, yet [1 Corinthians 6:1-7](#) is clear that if a person suing us is a brother believer, he should not be doing so in a secular court. He could, however, do so in an ecclesiastical court (*beit din*), so it is important that believing congregations today (both Jewish and Christian) establish tribunals to adjudicate disputes and settle controversies that arise in their midst. Also, the Scriptures underlying the *Mitzvah* seems to assume that we were wrong in whatever we are accused of because (they say) that if the matter goes to court, it is likely that we will be “thrown into jail.” The *Mitzvah* is therefore calling us to try to settle but without compromising biblical values because (1) compromising biblical values is forbidden by Scripture (i.e., [Deuteronomy 5:29\(32\)](#)), and (2) because, having done something wrong, we are to repent and, if possible, make full restitution.

Subjects related to this *Mitzvah* (treated elsewhere in this compilation) are loving our neighbor, not sinning against our neighbor, forgiving our neighbor, repenting of sin, and making restitution when we do sin. Also, most of the Scriptures in the Bible about disputes are about disputes between believers, two of the most important being [Matthew 5:23-24](#) and [Matthew 18:15-17](#).

Related Mitzvot in Volumes 1 & 2

Confessing, Repenting, and Making Restitution for Our Sins

C01 Being Fair & Honest in Business

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N02 Wronging One Another through Our Speech

N06 Exploiting a Neighbor's Weakness

N13 Repenting of Our Own Sin before Seeking to Correct Our Neighbor

N15 Pursuing Peace with Our Neighbor

N16 Pursuing Peace with Our Neighbor