remarks, “He introduces by anticipation  
the subject of things offered to idols, which  
he is about to treat by and by.” Seeing  
that **no not to eat** must imply *a more*  
*complete separation* than *not to company*,  
it cannot be applied to the *agape*, or *love*-  
*feasts* only, but must keep its general  
meaning,—**not even to sit at table with  
such an one**. —This rule, as that in 2 Thess.  
iii. 15, regards only their *private* intercourse with the offending person: nothing  
is *here* said of public excommunication,  
though for some of these crimes it would  
be implied.

**12.]** *Ground of the  
above limitation.*

**them that are  
without]** It was among the Jews the  
usual term for the Gentiles. He means,  
‘this might have been easily understood  
to be my meaning: for what concern have  
I with pronouncing sentence on the world  
without, or with giving rules of discipline  
for *them*? I could only have referred to  
persons *among yourselves*. ‘My judgment  
was meant to *lead your judgment.*  
This being the case, what concern had I  
with *those without?* Is it not on *those  
within*, that your judgments are passed?’

**13.] But them that are without  
GOD judgeth**. The present tense expresses  
the attribute and office of God.  
‘*To judge those without is God’s matter*?  
These remarks about *judging* form a transition  
point to the subject of the next  
chapter. But having now finished his  
explanation of the prohibition formerly  
given, and with it the subject of the fornicator  
among them, he gives, before passing  
on, a plain command in terms for the  
excommunication (but no more: *not the  
punishment* mentioned in vv. 3—5) of the  
offender. And this he does in the very  
words of Deut. xxiv. 7. The “*therefore*,”  
in the A. V., has absolutely no authority in  
its favour. The “received text” reads  
“And ye shall put away....:” but all  
the ancient authorities read as our text.

**CHAP. VI. 1—11.]** PROHIBITION TO  
SETTLE THEIR DIFFERENCES IN THE LEGAL  
COURTS OF THE HEATHEN: RATHER  
SHOULD THESE BE ADJUDGED AMONG  
THEMSELVES (1—6): BUT FAR BETTER  
NOT TO QUARREL—RATHER TO SUFFER  
WRONG, WAITING FOR JUSTICE TO BE  
DONE AT THE COMING oF THE LORD,  
WHEN ALL WHO DO WRONG SHALL BE  
EXCLUDED FROM HIS KINGDOM (6—11).

**1.] Dare:** the word appears to be  
used to note, by so strong an expression,  
the offended Christian sense of the church.  
He points at no particular *individual*, but  
any one: for he proceeds in the plural, in  
verses 4, 7. Chrysostom remarks that the  
Apostle uses the term the **unjust**, and not.  
the *unbelievers*, to put the matter before  
them in its strongest light, seeing that  
it was *justice* of which they were in search  
in going to law.—The Rabbinical books  
prohibited the going to law before Gentiles  
In adding, and **not before the  
saints,** the Apostle does not mean that  
the Christians had their *courts of law,*  
but that they should submit their differences  
to *courts of arbitration* among themselves. Such courts of arbitration were  
common among the Jews.

**2.] know  
ye not** (appeals to an axiomatic truth)