**that the saints shall judge the world ?—**  
i.e. as assessors of Christ, at His coming :  
so Daniel vii. 22; see also Matt. xix. 28.  
All attempts to elude this plain meaning  
of the words are futile: whether by understanding  
that Christians shall *condemn  
the world by their holy lives*, or that they  
would *become magistrates and judges in  
the world*. The context shews plainly,  
that the saints a*re to be the judges*, sitting  
in judgment.

**are ye unworthy of**(i, e. to hold or pronounce) **the smallest  
judgments?** These judgments are called  
**smallest**, in comparison with the weighty  
judgments which shall be held hereafter:  
see ver. 4.

**3.]** The same glorious office  
of Christians is again referred to, and even  
a more striking point of contrast brought  
out.

**angels]** always, where not  
otherwise specified, *good angels:* and  
therefore here; the “*ministering spirits*”  
of Heb. i. 14: but exactly *how* we shall  
judge them, is not revealed to us. Chrysostom  
and most Commentators, interpret,  
it of *bad angels*, or of *bad and good  
together*.

**things that pertain to this  
life**: properly, matters relating to *a man’s  
livelihood*.—The meaning is, **civil causes**,  
matters of *mine* and *thine*.

**4.]** The  
description of these secular causes is  
emphatically repeated as being the only  
sort of judgments which were in question  
here.—On the possibility of rendering this  
verse in two ways, see in my Greek Test.  
The context, and arrangement of words  
in the original, favour that in our text.  
The context is this: ‘Your office is to  
judge *angels’* mere business causes of this  
world are almost beneath your notice.  
If such causes arise among you (he continues  
in a lofty irony), set those to judge  
them who are of no account among you :—  
do not go out of your own number to  
others to have them judged: the meanest  
among you is capable of doing it. Let  
it be noticed that he is passing to ver. 7,  
where he insists on the impropriety of  
judgments in this life’s matters between  
Christians *at all*, and is here depreciating  
them ironically.

**5.**] The opening  
words refer to the ironical command in  
ver. 4—**I say this to put you to shame.**

**Is there so completely a lack of all  
wise men among you**. . . He now suggests  
the more Christian way of settling their  
differences, viz. *by arbitration*: and asks,  
‘Are you come to this, that you are  
obliged to *set any to judge* at all,—**have  
you no wise man among you, who shall  
be able** (in such event) to decide (as  
arbitrator) **between his brethren** (literally,  
his brother: which expression is not without use: it prevents the apparent inference,  
which might be made if “*his brethren*”  
were used, that *one wise man was to be  
appointed universal arbitrator*,—and confines the appointment of the arbitrator to  
each possibly arising case respectively)?

**6.**] (*It seems not to be so*): **nay**,  
&c,, as implied in ver.1.

**7.]** He gives