164 i. CORINTHIANS. V. 12, 13.   
 AUTHORIZED VERSION REVISED.   
 a reviler, or a drunkard, or an ex- AUTHORIZED VERSION.   
 yGal.ii12, tortioner; with such an one ’no not   
 or an idolater, or a railer,   
 or a drunkard, or an ex-   
 12 For what have I to do tortioner ; with such an one   
 to eat. zthem that are with- no not to eat. 12 For what   
 . with judging ye judge \*them that have I to do to judge them   
 out? do not 13 But them that are also that ave without? do   
 are within ? > Put away not ye judge them that are   
 without among yourselves the wicked within? %3 But them that   
 are without God judgeth.   
 Therefore put away from   
 among yourselves that   
 man. 1 Dare any of you, having a wicked person.   
 matter against his brother, go to| VI. } Dare any of you,   
 Jaw before the unjust, and not before having @ matter against   
 2 What ? know ye not} another, go to law before   
 the saints? the unjust, and not before   
 a Ps, 14. the saints? ? Do ye not   
 Peat that #the saints shall judge the know that the saints shall   
 Matt. 28. Luke xxii. Rev. ii. & iil. & xx.   
   
 remarks, “He introduces hy anticipation excommunication (but no more: not the   
 the subject of things offered to which punishment mentioned in vy. 3—5) of the   
 he is about to treat by and by.” Seeing offender. And this he does in the very   
 that no not to eat must imply a more words of Deut. xxiv. 7. The “therefore,”   
 complete separation than not to company, in the A. V., has absolutely no authority in   
 it cannot be applied to the agape, or love- its favour. The “reccived text” reads   
 feasts only, but must keep its general “And ye shall put away....:” but all   
 meaning,—not even to sit at table with the ancient authorities read as our text.   
 such an one. —This rule, as that 2 Thess. Cap. VI. 1—11.] Proutpition To   
 iii. 15, regards only their private inter- SETTLE THEIR DIFFERENCES IN THE LE-   
 course with the offending person: nothing GAL COURTS OF THE HEATHEN: RATHER   
 is here said of public excommunication, SHOULD THESE BE ADJUDGED AMONG   
 though for some of these crimes it would THEMSELVES (1—6): BUT FAR BETTER   
 be implied. 12.] Ground of the NOT TO QUARREL—RATHER TO SUFFER   
 above limitation. them that are WRONG, WAITING FOR JUSTICE TO BF   
 without] It was among the Jews the DONE AT THE COMING oF THE LoxD,   
 usual term for the Gentiles. He means, WHEN ALL WHO DO WRONG SHALL BE   
 ‘this might have been easily understood EXCLUDED FROM HIS KINGDOM (6—11).   
 to be my meaning: for what concern have 1.] Dare: the word appears to be   
 I with pronouncing sentence on the world used to note, by so strong an expression,   
 without, or with giving rules of discipline the offended Christian sense of the church.   
 for them? I could only have referred to He points at no particular individual, but   
 persons among yourselves. ‘My judg- aay one: for he proceeds in the plural, in   
 ment was meant to lead your judgment. verses 4, 7. Chrysostom remarks that the   
 This being the case, what concern had I Apostle uses the term the unjust, and not.   
 with those without? Is it not on those the uxbelievers, to put the matter before   
 within, that your judgments ure passed?’ them in its strongest light, seeing that   
 13.] But them that are without it was justice of which they were in search   
 Gop judgeth. The present tense ex- in going to law.—The Rabbinical books   
 presses the attribute and office of God. prohibited the going to law before Gen   
 ‘To judge those without is God’s matter? tiles. In adding, and not before the   
 These remarks about judging form a tran- saints, the Apostle does not mean that   
 sition-point to the subject of the next the Christians had their courts of law,   
 chapter. But having now finished his but that they should submit their differ-   
 explanation of the prohibition formerly ences to courts of arbitration among them-   
 given, and with it the subject of the for- selves. Such courts of arbitration were   
 nicator among them, he gives, before pass- common among the Jews. 2.) know   
 ing on, a plain command in terms for the ye not (appeals to an axiomatic truth)