VI. 1—7. I. CORINTHIANS. oa   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 judge the world? and if world? and if the world is to be   
 the world shall be judged judged by you, are ye unworthy of   
 by you, are ye unworthy to [judging] the smallest judgments ?   
 judge the smallest matters? 3 Know ye not that we shall »judge   
 3 Know ye not that we shall angels? surely then things that per- 2 Pet. ti.   
 judge angels? how much tain to this life. 4°If then ye have Jude 6,   
 more things that pertain judgments of things pertaining to   
 to this life? 4 If then ye this life, set them to judge who are ech. v.13,   
 have judgments of things of no esteem in the church. 5I   
 pertaining to this life, set speak this to your shame. Is it so,   
 them to judge who are least that there is not even one wise man   
 esteemed in the church, 5° among you, that shall be able to   
 speak to your shame. Is decide between his brethren? 6 Nay,   
 it so, that there is not a brother goeth to law with brother,   
 wise man among you? no, and that before unbelievers. 7 Now   
 not one that shall be able therefore it is altogether a fault in   
 to judge between his bre-   
 thren? © But brother goeth   
 to law with brother, and   
 that before the unbelievers.   
 utterly a fault among you,   
   
 that the saints shall judge the world }—   
 i.e. as assessors of at His coming : in the original, favour that in our text.   
 so Daniel vii. 22; see also Matt. xix. 28. The context is this: ‘Your office is to   
 All attempts to elude this plain meaning judge angels’ mere business causes of this   
 of the words are futile: whether by un- world are almost beneath your notice.   
 derstanding that Christians shall condemn If such causes arise among you (he con-   
 the world by their holy lives, or that they tinues in a lofty irony), set those to   
 would become magistrates and judges in them who are of no account among you :—   
 the world. The context shews plainly, do not go out of your own number to   
 that the saints are to be the sitting others to have them judged: the meanest   
 in judgment. are ye unworthy of among you is capable of doing it. Let   
 (i, to hold or pronounce) the smallest it be noticed that he is passing to ver. 7,   
 judgments? These judgments are called where he insists on the impropriety of   
 smallest, in comparison with the weighty judgments in this life’s matters between   
 judgments which shall be held hereafter: Christians aé all, and is here depreciating   
 see ver. 8.] The same glorious office them ironically. 5.] The opening   
 of Christians is referred to, and even words refer to the ironical command in   
 amore striking point of contrast brought ver. 4—I say this to put you to shame.   
 out. angels} always, where not Is there so completely a lack of all   
 otherwise specified, good angels: and wise men among you. . . He now suggests   
 therefore here; the “ministering spirits” the more Christian way of settling their   
 of Heb. i. 14: but exactly ow we shall differences, viz. arbitration: and asks,   
 judge them, is not revealed to us. Chry- ‘Are you come to this, that you are   
 sostom, and most Commentators, interpret, obliged to set any to judge at ali,—have   
 it of bad angels, or of bad and good you no wise man among you, who shall   
 together. things that pertain to this be able (in such event) to decide (as   
 life: properly, matters relating to @ arbitrator) between his brethren (literally,   
 livelihood.—The meaning is, causes, his brother: which expression is not with-   
 matters of mine and thine. 4.) The out use: it prevents the apparent   
 description of these secular causes is which might be made if “dis brethren”   
 emphatically repeated as being the only were used, that one wise man was to be   
 sort of judgments which were in question appointed universal arbitrator,—and con-   
 here.—On the possibility of this fines the appointment of the arbitrator to   
 verse in two ways, see in my Greek ‘Test. each possibly arising case respectively) ?   
 The context, and arrangement of words 6.] (4é seems not to be so): nay,   
 &e,, ns implied in ver. 1. 7.) He gives