their normal state: **for**, he adds, it is high  
time for us to be unleavened in very deed,  
seeing that **our passover was sacrificed**  
(see reff.: and compare Heb. ix. 26, 28),  
**even Christ** (the days of unleavened  
bread *began* with the Passover-sacrifice) :  
**so then let us keep the feast** (not the  
*actual* Passover, but the continued Passover-feast of Christians on whose behalf  
Christ has died. There is no change of  
metaphor: the Corinthians are the living  
*loaves of bread*, as believers are the living  
stones of the spiritual temple), **not with**  
(literally, **in**, as our element) t**he old  
leaven** (general—our old unconverted  
state), **neither** (particular) **with** (**in**, see  
al ove) **the leaven of malice and wickedness**(the genitives are of apposition, —‘the leaven  
which is vice and wickedness’); **but with  
(in) the unleavened bread** (literally, unleavened things, see Exod. xii. 15, 18) **of  
sincerity and truth.**

**9—18.]** *Correction of their misunderstanding  
of a former command of his  
respecting keeping company with fornicators*.

**9.**] **I wrote unto you in my  
letter** (*not this present epistle,*—for there  
is nothing in the preceding part of this  
Epistle which can by any possibility be so  
interpreted,—certainly not either ver. 2  
or ver. 6, which are commonly alleged by  
those who thus explain it—and “in my  
epistle” would be a superfluous and irrelevant  
addition, if he meant the letter on  
which he was now engaged :—but, a former  
*epistle*, which has not come down to  
us:—compare the similar expression,  
2 Cor. vii. 8, used with reference to *this  
epistle*,—and see note on 2 Cor. i. 15, 16)  
**not to company with fornicators:**

**10.] not absolutely** *limits the prohibition*,  
which perhaps had been complained of  
owing to its strictness, and the impossibility  
of complying with it in so dissolute a place  
as Corinth, and *excepts* the fornicators of  
this world, i.e. who are *not professing  
Christians* : **not under all circumstances  
with the fornicators of this world**.

**of this world,** *belonging to the number of  
unbelievers,— Christians who were fornicators being expressly excluded*. So St. Paul  
ever uses this expression, ch, iii. 19; (2  
Cor. iv. 4;) Eph. ii. 2.

**covetous**  
and **extortioners** are joined by **and**, as  
belonging to the same class—that of persons  
greedy of money.

**for then  
must ye needs go out of the world]** i.e.  
to search for another and purer one.

**11. as it is, I wrote unto you]** i.e. **my**  
**meaning was....;— ‘but**, the case  
being so, that ye must needs consort with  
fornicators among the heathen, I wrote to  
you, not to consort, &c.’—That this is the  
meaning, and not, as A. V., ‘But *now I have  
written*, &c., seems plain; I have given the  
reasons in my note in the Greek Test. Thus  
by the right rendering, we escape the awkward inference deducible from the ordinary  
interpretation,—that the Apostle had previously  
given a command, and now retracted  
it.

**an idolater]** One who  
from any motive makes a compromise  
with the habits of the heathen, and partakes in their sacrifices: Chrysostom well