his own censure of their going to law at  
all.

**altogether**, i. e. without the  
aggravation of its being *before unbelievers*.

**a fault,** literally, **a falling short,**  
viz. of your inheritance of the kingdom of  
God—a hindrance in the way of your  
salvation: see ver. 9:—not, as ordinarily  
understood, a *moral delinquency*.

**8.]** The YE is emphatic, and the account  
of it is to be found in an ellipsis after the  
end of ver. 7, to the effect, ‘as our Lord  
commanded us His disciples,’ or ‘as it  
behoves the followers of Christ.’ Then  
this comes in contrast: You on the **contrary  
do wrong, and defraud, and that  
(your) brethren.**

**9.]** ‘*Ye commit  
wrong* :’ this looks as if you had forgotten  
the rigid seclusion from the kingdom of  
God of *all wrong-doers* of every kind;  
see Gal. v. 21.

**Be not deceived]**  
This caution would be most salutary and  
needful in a dissolute place like Corinth.  
It is similarly , and with an express  
reference to evil communications, ch. xv.  
The mention of **fornicators** refers  
back to ch. v., and is taken up again,  
verses 12 ff.

**drunkards**, see on ch.  
v. 11.

**11**.] ‘These things were the  
*former* *state* of some among you: but  
ye are now in a far different state.’ I  
cannot think with Meyer that **such things**  
is used in contempt, *such a horde,* or  
*rabble*: it is rather *‘of such a kind,*’ **these**  
**things, were some of you: but ye washed  
them off** (viz. at your baptism. The verb  
in the original cannot by any possibility  
be passive in signification, as it is generally, for doctrinal reasons, here rendered.  
It regards the fact of their having submitted  
themselves to Christian baptism. See ref.  
Acts), **but** (there is, in the repetition of  
but, the triumph of one who was under  
God the instrument of this mighty change)  
**ye were sanctified** (not in the doctrinal  
sense of progressive sanctification, but so  
that whereas before you were unholy, by the  
reception of the Holy Ghost you became  
*dedicated to God and holy*), **but ye were  
justified** (by faith in Christ, you received  
the “*righteousness of God,*” Rom. i. 17),  
**in the name of the Lord Jesus, and in  
the** (working of the) **Spirit of our God.**  
These two last clauses must not be fancifully  
assigned amongst the preceding.  
They belong to *all*. The spiritual washing  
in baptism, “the sanctification of the children  
of God, the justification of the believer, are  
all wrought in the Name of the Lord Jesus,