5—11., I. CORINTHIANS.   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 is sacrificed us: 8 there- 8so then °let us keep the feast, o&x   
 Sore let us keep the feast, Pnot with the old leaven, neither amines   
 not with old leaven, neither with the leaven of malice and   
 with the leaven of malice wickedness ; but with the unleavened   
 and wickedness; but with bread of sincerity and truth. 91   
 the unleavened bread of wrote unto you in my letter ' not to rac   
 sincerity and truth, 9 I company with fornicators: 19snot 3."   
 wrote unto you in an epistle absolutely with the fornicators of ten:   
 not to company with forni-   
 cators: ' yet not alto-   
 gether with the fornicators this world, or with the covetous,   
 of this world, or with the   
 eovetous, or extortioners, and extortioners, or idolaters; for   
 or with idolaters ; for then then must ye needs go "out of the Joust.   
 must ye needs go out of the world. 11 But, as it is, I wrote unto Dv. 19,   
 world. '\ But now I have you not to company [with him], \* if \* 4st   
 written unto you not to any man called a brother be a forni- Rom,   
 keep company, if any man cator, or covetous, or an idolater, or xvi. 17.   
 that is called a brother be 2 Thess.   
 @ fornicator, or covetous, 6,14, 2John   
   
 their normal state: for, he adds, it high Cor. vii. 8, used with reference to this   
 time for us to be unleavened in very deed, epistle,—and see note on 2 Cor. i. 15,   
 seeing that our passover was sacrificed not to company with fornicators:   
 (see reff.: and compare Heb. ix. 26, 28), 10.] not absolutely limits the prohibition,   
 even Christ (the days of unleavened which perbaps had been complained of   
 bread began with the Passover-sacrifice) : owing to its and the impossibility   
 s0 then let us keep the feast (not the of complying with it in so a place   
 actual Passover, but the continued Pass- as Corinth, and excepts the fornicators of   
 over-feast of Christians on whose behalf this world, i.e. who are not professing   
 Christ has died. There is no change of Christians : not under all circumstances   
 metaphor: the Corinthians are the living with the fornicators of this world.   
 loaves of bread, as believers are the living of this world, belonging to the number of   
 stones of the spiritual temple), not with unbelievers,— Christians who were fornica-   
 (literally, in, as our element) the old tors being expressly excluded. So St. Paul   
 leaven (general—our old unconverted ever uses this expression, ch, iii. 19; (2   
 state), neither (particular) with (in, see Cor. iv. 4;) Eph. ii. covetous   
 al ove) the leaven of malice and wickedness and extortioners are joined by and, as   
 (the genitives of apposition, —‘the belonging to the same class—that of per-   
 which is vice and wickedness’); but with sons greedy of money. for then   
 (in) the unleavened bread (literally, must ye needs go out of the world] i.e.   
 leavened things, see Exod. xii. 15, 18) of to search for another and purer one.   
 sincerity and truth. 11. as it is, I wrote unto you] ive. my   
 9—18.] Correction of their misunder- meaning was....;— ‘but, the case   
 standing of a former command of his being so, that ye must needs consort with   
 respecting keeping company with forni- fornicators among the heathen, I wrote to   
 cators. 9.] I wrote unto you in my you, not to consort, &c.’—That this is the   
 letter (not this present epistle,—for there meuning, and not, as A. V., ‘But now Ihave   
 is nothing in the preceding part of this written, &e., seems plain; I have given the   
 Epistle which can by any possibility be so reasons in note in the Greek Test. Thus   
 interpreted,—certainly not either ver. 2 by the right rendering, we escape the awk-   
 or ver. 6, are commonly alleged by ward inference deducible from the ordinary   
 those who thus explain it—and “in my interpretation,—that the Apostle had pre-   
 epistle” would be a superfluous and irre- 2 viously given a command, and now re-   
 levant addition, if he meant the letter on 2 tracted it. an idolater] One who   
 which he was now engaged :—but, a for- from any motive makes a compromise   
 mer epistle, which has not come down to with the habits of the heathen, and par-   
 us:—compare the similar expression, 2 takes in their sacrifices: Chrysostom well