but leaves them to imagine such possible.

**8.] to confirm,** hardly (as usually  
understood) *to ratify by a public decree of  
the church:* if (see above) his exclusion was  
not by such a decree, but only by the abstinence of individuals from his society, the  
ratifying their love to him would consist.  
in the majority making it evident to him  
that he was again recognized as a brother.

***9.]*** *Reason why* they should now be  
ready to shew love to him again,—the end  
of St. Paul’s writing to them having been.  
accomplished by their obeying his order.  
**For to this end also did I write:** the **also**  
signifying that my former epistle, as well  
as my present exhortation, tended to this,  
viz. the *testing your obedience*.

**that  
I might know the proof of you, whether  
in all things** (emphatic) **ye are obedient]**  
This was that one among the various  
objects of his first Epistle, which belonged to the matter at present in hand,  
and which he therefore puts forward:  
not by any means implying that he had  
*no other* view in writing it.  
**10.]** *Another assurance tor encourage them  
in forgiving and reinstating the penitent;*that they need not be afraid of lack of  
Apostolic authority or confirmation of their  
act from above—he would ratify their forgiveness by his sanetion.

**To whom,  
&c.]** *‘Your* forgiveness is *mine*:’ not said  
generally, but definitely, pointing at the  
one person here spoken of, and no other.

Then he substantiates this assurance,  
hy further assuring them, that his forgiveness of any fault in this case, if it takes  
place, takes place *on their account*.

**in  
the person of Christ]** i.e. *acting as, Christ,*in the same way as he had commanded the  
punishment, *“in the name of our Lord  
Jesus Christ,”* 1 Cor. v. 4.

**11.]** follows  
out and explains “*for your sakes:*”—to  
**prevent Satan getting any advantage over  
us** (the Church generally: or better, *us  
Apostles*), in robbing us of some of our  
people,—viz., in causing the penitent  
offender to despair and full away from the  
faith. Chrysostom remarks, “The word  
*‘advantage’* is used appropriately, in a  
case where Satan would be conquering us  
by our own weapons. For him to make a  
man his prey by means of *sin*, is his proper  
attribute: but not through *penitence*: the  
weapon is ours, not his.” The word has  
yet another propriety: the offender was to  
be delivered over to *Satan for the destruction of the flesh*—care must be taken lest  
we be overreached by Satan, and his *soul  
perish likewise.*

**his devices]** such  
devices, *as coming from him,* are special  
matters of observation and caution to every  
Christian minister ; much more to him who  
had the care of all the churches. See 1 Pet.  
v. 8.—The personality and agency of  
the Adversary can hardly be recognized in  
plainer terms than in both these passages.

**12—17.]** HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT  
ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS  
APOSTOLIC MINISTRY FURNISHED BY IT.—The only legitimate connexion is that