*Titus* which had given him such uneasiness  
in Troas, ch. ii. 12.

**in the coming of Titus,**as the conditional element or vehicle of the  
consolation. So also twice in next verse.

**7.] not only ...., but also in the comfort  
with which he was comforted concerning  
yon:** i.e. ‘we shared in the comfort which  
Titus felt in recording to us your desire,’  
&c. see ver. 13. *He* rejoiced in announcing  
the news: *we* in hearing them.

**your  
longing desire**—either longing *to see me,*  
or *longing to fulfil my wishes.* The former  
is the more simple.

**your lamentation]**viz. in consequence of my rebuke in my  
former Epistle. **the more,** viz. than  
before, at the mere coming of Titus.

**8—11.]** *He expresses his satisfaction  
at the effect produced on them, as superseding his former regret that he had grieved  
them.*

**8.]** **Because** (reason of the joy just  
expressed) **though I even grieved you with**(by means of) **my epistle, I do not** (now)  
**repent** (having written it), **though I even  
did repent it** (before the coming of Titus).  
Erasmus and others take the words to  
mean ‘*even supposing I repented it before,  
which was not the case:’* Calvin and others  
think that the word **repent** is loosely used  
for *regret*. The reason of these departures from grammatical construction and  
the meaning of words, is, for fear the  
Apostle should seem to have *repented of*  
that which he did under the inspiration of  
the Holy Spirit. But there. is no difficulty,  
even on the strictest view of inspiration, in conceiving that the Apostle may  
have afterwards regretted the severity  
which he was guided to use; we know  
that Jonah, being directed by inspiration  
to pronounce the doom ef Nineveh, endeavoured to escape the unwelcome duty:  
and doubtless St. Paul, as a man, in the  
weakness of his affection for the Corinthians, was tempted to wish that he had  
never written that which had given them  
pain. But the result shewed that God’s  
Spirit had ordered it well, that he should  
thus write; and this his repentance was  
*repented of again.*

**9.]** Now, emphatic  
as distinguishing his present joy from his  
repentance: *now* that I know not only of  
your grief, but of its being grief which  
worked repentance.

**after a godly manner]** literally, ‘*with reference to God,*’ i.e.  
with a mind regarding God’s estimate of  
your conduct.

**in order that ye might  
in nothing be damaged by us**: not ‘*so that  
ye did not . . .*,’ as many Commentators :  
—the *divine purpose* of their grief is indicated; ‘God so brought it about, in order  
that your grief occasioned by me might  
have, not an injurious, but a beneficial  
effect.’

**10.]** *How* ‘grief according to  
God’ *produces such an effect.* **For**