**grief according to God** (so literally) **works**  
(brings about, promotes, see reff.) **repentance unto salvation never to be regretted.**The epithet ‘*never to be regretted*’ belongs  
not to “*repentance*,” but to “*salvation:*”  
‘*salvation which none will ever regret*’  
having attained, however difficult it may  
have been to reach, however dearly it may  
have been bought.

**the sorrow of the  
world**, **i.e.** ‘*the grief felt by the children  
of this world:*’ grief for worldly substance,  
for character, for bereavement, without  
regard to God’s hand in it.

**worketh  
death]** i.e. death eternal, as contrasted  
with “*salvation*:” not ‘*deadly sickness,*’  
or *‘suicide*,’ as some explain it. The grief  
which contemplates nothing but the blow  
given, and not the God who chastens, can  
produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. The verbs  
used in the two clauses differ: the former  
is rather **works**, ‘*contributes to*,’ and the  
latter **works out**, ‘*results in.’*

**11.]** *The blessed effects of godly grief  
on themselves, as shewn by fact.*

**this selfsame thing**, *of which I have been  
speaking.*

**what carefulness,** i.e. earnestness, as contrasted with your former  
*carelessness* in the matter.

**yea]** nay,  
not *carefulness*, merely,—that is saying too  
little;—**but....** **what clearing of  
yourselves]** viz. to Paul by means of Titus,  
asserting their innocence in the matter;  
see below.

**what indignation]** against  
the offender.

**what fear]** “lest I should come with a rod,” Bengel: *fear of Paul:*not here *of God.* The context is brought  
well out by *Chrysostom*. He says, on  
**what longing desire,** “meaning, towards  
myself. Having mentioned **fear**,—in order  
that he might not seem to be lording it  
over them, he immediately sets them right  
by saying, **what longing desire:** which  
last points to love, not to power.”

**what zeal]** *on God’s behalf,* to punish  
the offender;—**exacting of punishment**being the *infliction of justice itself.* Bengel  
remarks, that the six nouns preceded by  
*yea*, fall into three pairs: the first relating  
to *their own feelings of shame*,—the second  
to *Paul*, and the third to the *offender*.

**In every thing** must be understood only of  
participation of *guilt*: by their negligence,  
and even refusal to humble themselves  
(1 Cor. v. 2), they had in some things  
made common cause with the offender.  
Of this, now that they had shewn so different a spirit, the Apostle *does not speak.*

**the matter,**—perhaps, not only, ‘of  
which I have been speaking,’—but with allusion to the *kind of sin* which was in question.

**12.]** *He shews them that to bring out  
this zeal in them was the real motive of his  
writing to them, and no private considerations*.

**Wherefore,** i.e. ‘in accordance  
with the result just mentioned.’

**he that suffered wrong** would be the  
*father* of the incestuous person who “*had  
his father’s wife,*” 1 Cor. v. 1.—**It would be**