**12.]** *Explanation of the last clause.* **Because the ministration** (not on our part  
who distribute, though it might at first,  
sight seem so: the next verse decides the  
word to mean, ‘*your administering by contribution,*” as in ver. 1) **of this public  
service** (the proper sense of the word used  
is, serving the public by furnishing the  
means of outfit for some necessary purpose)  
**not only serves the end of supplying by  
its help the wants of the saints, but of  
abounding by means of many thanksgivings to God;**

**13.] they** (the recipients) **glorifying God by means of the  
proof** (i.e. the experience, tried reality—  
the substantial help yielded by) **of this**(your) **ministration, for the subjection of  
your confession as regards the Gospel of  
Christ** (i.e. ‘that your confession, you who  
confess Christ, is really and truly subject  
in holy obedience, as regards the gospel of  
Christ.’ But **as regards** must not be joined  
with *subjection*, as in A.V. *‘subjection unto*,’  
—which is unexampled: it is **towards,** ‘*in  
reference to*’), **and liberality of your contribution, unto them, and unto all men** (the  
same remarks apply to *unto* as above).

**14.]** The construction is difficult.  
See it discussed in my Greek Test. The  
*meaning* is obvious enough, viz. that **glory  
also accrues to God by the prayers of the  
recipients, who are moved with the desire  
of Christian love to you, on account of the  
grace of God which abounds eminently towards** (*over*: in our English version in) **you.**

**15.]** Having entered, in the three last  
verses, deeply into the thankful spirit which  
would be produced in these recipients of  
the bounty of the Corinthians, *he concludes  
with an ascription,* in the spirit also of a  
thankful recipient, *of unfeigned thanks to  
Him, who hath enriched us by the gift of  
His only Son, which brings with it that of  
all things else* (Rom. viii. 32), and is, in  
all its wonders of grace and riches of mercy,  
truly *ineffable*. It is impossible to apply  
such a term, so emphatically placed as here,  
to any gift short of THAT ONE. And the  
ascription, as coming from Paul’s fervent  
spirit, is very natural in this connexion.

**CHAP. X. 1—XIII. 13.]** THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES:  
WITH ANNOUNCEMENT OF HIS INTENDED  
COURSE TOWARDS THEM ON HIS ENSUING  
VISIT.

**X. 1—6.]***He assures them of  
the spiritual nature, and power, of his  
apostolic office: and prays them not to  
make it necessary for him to use such authority against his traducers at his coming.*

**1.]** The form in which the chapter  
begins marks the transition to a new subject,—and the words **I Paul myself** point  
on to the personal characteristics mentioned below, setting his apostolic dignity  
in contrast with the depreciation which  
follows.

**by the meekness and gentleness**