humility, 1 Cor. xv. 9—11).

**12.]** *Confirmation of the boast just made.....***The signs indeed of an apostle were  
wrought out among you** (“the Apostle’s  
own personality as the worker is modestly  
veiled behind the passive.” Meyer) **in all**(possible) **patience** (endurance of opposition, which did not cause me to leave off  
working)**, in signs, and wonders, end  
mighty deeds.**

**13—15.]** *His disinterestedness, shewn  
in his past, and resolved in his future  
dealings with them.*

**13.]** The question is asked in bitter irony. It is an  
illustration of *his much endurance,* and of  
the distinction conferred on them by so  
long manifestation of the signs of an  
Apostle among them. ‘*Was this endurance of working which I shewed,  
marred by the fact that I worked gratuitously among you*?”

**ye were inferior  
to** does not imply that all churches suffered loss, and that the loss of the Corinthians was only not greater than that.  
of other churches: but *‘ye suffered loss  
in comparison with the other churches.*’

**except** *that one point*, in which  
of all others they had *least* reason to  
complain. This one is put forward to  
indicate their deep ingratitude, if they did  
complain, seeing that the only point of  
difference in their treatment had been a  
preference: “It is Love, deeply wounded,  
which speaks,” says Meyer. The irony  
here reaches its height.

**14.]** The  
words must, *from the context,* mean, **the  
third time I am ready to come,** i.e. ‘I  
am ready to *come the third time*;’—not, ‘*I  
am the third time ready to come*,’ i.e.  
‘this is the third time that I have been  
*ready to come* to you.” This latter meaning has been “adopted by many Commentators, in order to evade the difficulty  
of supposing St. Paul to have been before  
this time at Corinth. But on this see Introd. to 1 Cor. § y. Here, the context has  
absolutely nothing to do with his *third  
preparation* to come, which would be a  
new element, requiring some explanation,  
as in 1 Thess. ii. 18. The natural, and I  
am persuaded, only true inference from the  
words here is, ‘I am coming to you a third  
time,—and I will not burden you this time,  
any more than I did at *my two previous  
visits.*’—Our business in such cases is, not  
to wrest plain words to fit our preconceived  
chronology, but to adapt our *confessedly  
most uncertain and imperfect history of the  
Apostle’s life,* to the data furnished by the  
plain honest sense of his Epistles.

**for the children ought not...]** St. Paul  
was the *spiritual father* of the Corinthian  
Church, 1 Cor. iv. 14, 15: he does not  
therefore want to be *enriched by them,*his children, but rather to *lay up riches  
for them,* seeking to have *them* as his  
treasure, and thus to *enrich them*, as a  
loving father does his children. What it  
is that is to be laid up, is left indefinite:  
if pressed strictly, it cannot be *earthly*  
treasure in the *negative* part of the sentence, *heavenly*, in the positive:—see next  
verse.

**15.]** The Apostle promises  
more than even natural fathers do. They  
*lay up* treasures: *I* will *spend* them:—  
and more than that, I will spend *myself*: