at his own request, and remained there  
preaching during Paul’s journey through  
Upper Asia (ib. xix. 1).

**7.]** After  
the words **God that giveth the growth**,  
supply in the mind **in every thing**.

**8.]** are one in the nature of their ministry,  
—generically, for both are the servants of  
the divine will.

**but each...]** Here  
he introduces a new element—the *separate*  
responsibility of *each minister* for the  
results of his own labour, so that, though  
in their service they are one,—in their  
*work* they are diverse. ‘The stress is twice  
on his own.

**9.]** Proof of the last  
assertion, and introduction of *Him*, from  
Whom each shall receive. The stress  
thrice on **God’s**:—**shall receive**, &c.,—  
**for it is of** GOD **that we are the fellow-labourers** (in subordination to Him, as is  
of course implied: but to render it ‘fellow-workers *with one another*, under God,’ is  
contrary to usage, and not at all required,  
see 2 Cor. v. 20; vi. 1), **of GOD that ye  
are the tillage, of GOD that ye are the  
building**. This last new similitude is  
introduced on account of what he has presently  
to say of the different kinds of teaching,  
which will be more clearly set forth  
by this, than by the other figure.

**10.] According to the grace of God,** &c., as  
an expression of humility, fitly introduces  
the assertion of wisdom which follows. The  
**grace** is not *the peculiar grace of his apostleship*—for an Apostle was not always required to lay the foundation, e. g., this was not so  
in Rome:—but that given to him in common  
with all Christians (ver. 5), only in a  
degree proportioned to the work which  
God had for him to do.

**wise**, i.e.  
**skilful**. The proof of this skill is given,  
in his *laying a foundation*: the unskilful  
master-builder *lays none*, see Luke vi. 49.  
The foundation (ver. 11) was and must  
be, JESUS CHRIST: the facts of redemption  
by Him, and the reception of Him and  
His work by faith.

**another**, ‘*whoever  
comes after me,*’ not only Apollos.

**buildeth**, present tense, as the necessary  
state and condition of the subsequent  
teacher, be he who he may. *The  
building on, over the foundation*, imports  
the carrying them onward in knowledge and  
intelligent faith.

**how**, emphatic, meaning  
here, *with what material*.

**11**.] ‘I  
speak of superimposing merely, for it is  
unnecessary to caution them respecting  
the foundation itself: there *can be but  
one,* and that one HAS ALREADY BEEN  
(objectively, for all, see below) LAID BY  
GOD.’ At the same time, in taking this for  
granted, he implies the strongest possible  
caution against attempting to lay any other.

**can no man lay,** not no man lay,  
for it would be unlawful : for it is assumed,  
that **God’s** *building* is to be raised—and  
it *can* only be raised on this one foundation  
All who build on other foundations  
are not *God’s fellow-labourers*, nor is