their building His at all.  
  
  
  
  
**that which**  
**is laid**] not, ‘*by me*,’ but ‘*by God*,’ for  
universal Christendom; but *actually laid*  
*in each place*, as regards *that church*, by  
the minister who founds it.

**Jesus Christ**, THE PERSONAL, HISTORICAL CHRIST,  
as the object of all Christian faith. Not  
any *doctrine*, even that of the Messiahship  
of Jesus, is the foundation, but JESUS  
HIMSELF.

**12.]** The but implies that  
though there can be but one foundation,  
there are *many ways of building upon it.*To the right understanding of this verse it  
may be necessary to remark, (1) that the  
similitude is, not of *many buildings,* but  
of one, see ver. 16,—and that one, raised  
*on Christ as its foundation*:—different  
parts of which are built by the ministers  
who work under Him,—some well and  
substantially built, some ill and unsubstantially  
(2) That gold, silver, &c.,  
refer to the *matter* of the ministers’ teaching  
*primarily*; and by inference, to those  
whom that teaching penetrates and builds  
up in Christ, who should be the living  
stones of the temple: not, as many of the  
ancients thought, to the moral fruits produced  
by the preaching in the individual  
members of the church: (3) that the  
builder of the worthless and unsubstantial  
*is in the end SAVED* (see below): so that  
even *his* preaching was *preaching of  
Christ,* and *he himself was in earnest*.  
(4) That what is said does not refer, except,  
by accommodation, *to the religious life of  
believers in general*;—but to the DUTY  
AND REWARD OF TEACHERS. At the  
same time, such accommodation is legitimate  
*in so far as each man is a teacher  
and builder of himself*. (5) That the  
various materials specified must not be  
fancifully pressed to indicate *particular  
doctrines or graces*, as e.g. Schrader (in  
his life of St. Paul) has done, “Some  
build with the gold of faith, with the silver  
of hope, with the imperishable costly stones  
of love,—others again with the dead wood  
of unfruitfulness in good works, with the  
empty straw of a spiritless, ostentatious  
knowledge, and with the bending reed of  
a continually-doubting spirit.” This, however  
ingenious, is beside the mark, not  
being justified by any indications furnished  
in our Epistle itself.

**costly stones]**  
Not, *precious stones*, as commonly understood, i.e. ‘gems,’ but ‘costly stones,’ as  
marbles, porphyry, jasper, &c.: compare  
1 Kings vii. 9 ff—**By the wood, hay,  
straw**, he indicates the various perversions  
of true doctrine, and admixtures of false  
philosophy which were current: so Estius,  
“not heretical and pernicious doctrine, for  
such would destroy the foundation: but  
that which wanted purity and solidity :  
as for example that which was too much  
mingled with human and philosophical or  
even Jewish opinions: that which was  
more curious than useful: that which occupied  
Christian men’s minds with vain  
amusement.”

**13.] The work of each  
man** (i.e. that which he has built: *his  
part* in erecting the building of God) **shall**  
(at some time) **be made manifest** (shall  
not always remain in the present uncertainty  
but be tested, and shewn of what:  
sort it is): **for the day shall declare it**  
(the *day of the Lord*: so most Commentators  
ancient and modern. The  
other interpretations are (1) ‘*the day of  
the destruction of Jerusalem*, which shall  
shew the vanity of Judaizing doctrines:  
but this is against both the context, and  
our Apostle’s habit of speaking, and goes  
on the assumption, that nothing but  
Jewish errors are spoken of.—(2) ‘*the  
lapse of time*, as in the Latin proverb  
(“*the day shall teach”*), which is still more  
inconsistent with the context, which necessitates  
a definite *day*, and a definite  
fire:—(3) ‘*the light of day*,’ i.e. of clear  
knowledge, as opposed to the present time  
of obscurity and night :—but the fire here  
is not a *light-giving*, but a *consuming*  
flame: and, as Meyer remarks, even in  
that case the “*day*” would be that of  
Christ’s appearing, see Rom. xiii. 12:—(4)  
“*the day of tribulation*:’—so Augustine :  
but this again is not definite enough: the