7-18. I. CORINTHIANS. 151   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 can no man lay than that!“ that which is laid, \* which is Jesus » tea.   
 is laid, which is Jesus . 12 But if any man buildeth Matt   
 Christ. 12 Now if any man | upon this foundation gold, silver, xpi. iit.   
 build upon this foundation costly stones, wood, hay, straw ;   
 gold, silver, stones, 13 ythe work of each man shall be ve iv.5.   
 wood, hay, stubble; '3 every made manifest: for the day shall \*}?i:'7\*   
 man’s work shall be made declare it, because \*it is to be req otukeii.ss.   
 manifest : for the day shall   
 declare it, because it shald   
   
   
 their building His at all. that which knowledge, and with the bending reed of   
 is laid] not, ‘by me, but ‘by God,’ for a continually-doubting spirit.” This, how-   
 universal Christendom; but actually laid ever ingenious, is beside the mark, not   
 in each place, as regards that church, by being justified by any indications furnished   
 the minister who founds it. Jesus in our Epistle itself. costly stones]   
 Christ, THE PERSONAL, HISTORICAL CHRIST, Not, precious stones, as commonly under-   
 as the object of all Christian faith. Not stood, i.e. ‘gems,’ but ‘costly stones,’ as   
 any doctrine, even that of the Messiahship marbles, porphyry, jasper, &c.: compare   
 of Jesus, is the foundation, but Jesus 1 Kings vii. 9 ff—By the wood, hay,   
 HIMsErr. 12.] The but implies that straw, he indicates the various perversions   
 though there can be but one foundation, of true doctrine, and admixtures of fulse   
 there are many ways of building upon it. philosophy which were current: so Estius,   
 To the right understanding of this verse it “ not heretical and pernicious doctrine, for   
 may be necessary to remark, (1) that the such would destroy the foundation: but   
 similitude is, not of many buildings, but that which wanted purity and solidity :   
 of one, see ver. 16,—and that one, raised as for example that which was too muclr   
 on Christ as its foundation :—different mingled with human and philosophical or   
 parts of which are built by the ministers even Jewish opinions: that which was   
 who work under Him,—some well and more curious than useful: that which oc-   
 substantially built, some ill and unsub- cupied Christian men’s minds with vain   
 stantially. (2) That gold, silver, &c., amusement.” 13.] The work of each   
 refer to the matter of the ministers’ teach- man (i.e. that which he has built: his   
 ing, primarily ; and by inference, to those part in erecting the building of God) shall   
 whom that teaching penetrates and builds (at some time) be made manifest (shall   
 up in Christ, who should be the living not always remain in the present uncer-   
 stones of the temple: not, as many of the tainty, but be tested, and shewn of what:   
 ancients thought, to the moral fruits pro- sort it is): for the day shall declare it   
 duced by the preaching in the individual (the day of the Lord: so most Com-   
 members of the church: (3) that the mentators, ancient and modern. The   
 builder of the worthless and unsubstantial other interpretations are (1) ‘the day of   
 is in the end savED (see below): so that the destruction of Jerusalem, which shall   
 even his preaching was preaching of shew the vanity of Judaizing doctrines:   
 Christ, and he himself was in earnest. but this is against both the context, and   
 (4) That what is said does not refer, our Apostle’s habit of speaking, and goes   
 by accommodation, to the religious life of on the assumption, that nothing but   
 believers in general;—but to the Dury Jewish errors are spoken of.—(2) ‘the   
 AND REWARD OF TracnERS. At the lapse of time, as in the Latin proverb   
 same time, such accommodation is legiti- (“the day shall teach’’), is still   
 mate, in so far as each man is a teacher inconsistent with the context, which ne-   
 and builder of himself. (5) That the cessitates a definite day, and a definite   
 various materials specitied must not be fire :—(8) ‘the light of day, i.e. of clear   
 fancifully pressed to indicate particular knowledge, as opposed to the present time   
 doctrines or graces, as e.g. Schrader (in of obscurity and night :—but the fire here   
 his life of St. Panl) has done, “Some is not a light-giving, but a consuming   
 build with the gold of faith, with the silver flame: and, as Meyer remarks, even in   
 of hope, with the imperishable costly stones that case the “day” would be that of   
 of love,—others again with the dead wood Christ’s appearing, see Rom. xtii. 12:—(4)   
 of unfruitfulness in good works, with the “the day of tribulation ?’—so :   
 empty straw of a spiritless, ostentatious but this again is not definite enough: the