before. As a proof that the foolishness of  
God is wiser than men, and the weakness of  
God stronger than men, he calls attention  
to the fact that the Christian church, so  
full of divine wisdom and strength by the  
indwelling Spirit of God, consisted for the  
most past, not of the wise or mighty among  
men, but of those whom the world despised.

**your calling —the vocation** and  
standing of Christian men.

**how that** **not many [of you] are wise according to  
the flesh** (“he means, in that wisdom  
which may be acquired by human diligence  
without the teaching of the Holy Spirit.”  
Estius), **not many mighty, not many noble**.  
‘This is far better than to supply (as A. V.,  
and most Commentators) *were*, or, *are*  
*called* after *noble*. Olshansen observes:  
“The ancient Christians were for the most  
part slaves and men of low station; the  
whole history of the expansion of the  
church is in reality a progressive victory  
of the ignorant over the learned, the lowly  
over the lofty, until the emperor himself  
laid down his crown before the cross of  
Christ.”

**27, 28.**] {27} **the foolish things**  
(nenter for more generalization, but in fact  
equivalent to *the foolish men*. This is  
shewn by the *wise men* following, in that  
case it being necessary to use the masculine,  
as “*wise things*” could not well he  
said) **of** (belonging to) **the world**: not *in*  
*the eyes of the world*, which would not fit  
the *sense*: for they were not only *seemingly*  
but *really* foolish, when God chose  
them.   
  
**put to shame**, by shewing to  
the wise and the strong, the foolish and  
the weak entering the kingdom of heaven  
before them.

**{28} the base things**, matter  
of *fact*—**the low-born**: **the things which  
are despised**, matter of *estimation*. Omitting  
the “*and*” (see the A. V.), which is certainly  
the true reading, **the things which  
are not** *may* belong to all four, the foolish,  
the weak, the base, and the despised, —but  
more probably it has reference only to the  
last two. The expression **are not,** means, **as  
good as have no existence**. Olshausen refines  
on the expression too much, when he  
explains it of those who have lost their old  
carnal life, and have not yet acquired their  
new spiritual one: it more probably means,  
things (persons) of absolutely *no account*  
in the world, unassignable among men,  
which the *base* and *despised* are— Meyer  
remarks, that the threefold repetition of  
*God chose*, with the three “contrasts to  
*wise, mighty*, and *noble*, announces the  
fact with a triumphant emphasis.

**bring to nought]** 'reduce to the state of  
*things that are not*.’ All the **things that  
are**, all the *realities*, of the world, are of  
absolutely *no account*, unassignable, in  
God’s spiritual kingdom. Literally,  
**That all flesh may have no ground  
of boasting before God**; i.e. may be deprived  
of all ground of boasting.

**30.]** But (contrast to the boasting just  
spoken of) **of Him are ye** (from Him ye,  
who once were as *things that are not,* now  
**are**.—He is the Author of your spiritual  
life) **in** (in union with) **Christ Jesus, who**