**was made** (not, ‘is made’) **wisdom** (standing us in stead

of all earthly wisdom, and raising us above it by being **from God**; —

Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness) **unto us from God, both righteousness** (the source of our justification before God) **and sanctification** (by His Spirit: observe the rendering, implying that in these two, righteousness and sanctification, The Christian life is complete—that they are so joined as to form one whole—**our righteousness as well as our sanctification.** As Bisping well remarks, “*righteousness* and *sanctification* are closely joined, and form but one idea, that of Christian justification: *righteousness* the negative side, in Christ’s justifying work — *sanctification* the positive, the imparting to us of sanctifying grace”), **and redemption** (by satisfaction made for our sin: or perhaps *deliverance,* from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). See this construction of the sentence, as against that in A.V., justified, in the note in my Greek Test.

**31.**] The citation is freely made from the *Septuagint.* This verse, declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of *God’s dealing* in this matter. He now reverts to the subject of *his own preaching.*   
  
**II. 1–5.**] ACCORDINGLY, PAUL DID NOT USE AMONG THEM WORDS OF WORLDLY WISDOM, BUT PREACHING CHRIST CRUCIFIED ONLY, IN THE POWER OF THE SPIRIT.

**1.**] **And I** (as one of the **we** of i. 23, and also with reference to the preceding verse, *He that glorieth, let Him glory in the Lord),* **when I came to you, brethren, came declaring unto you the testimony of God, not with excellency of speech or of wisdom.**

**2.**] Literally, **For I did not resolve to know any thing** (meaning, “*the only thing that I made it definitely my business to know, was”)* **among you, save Jesus Christ** (His Person), **and Him** (as) **crucified** (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. “We must not overlook, that Paul does not say ‘to know *any thing of* or *concerning* Christ,’ but to know HIM HIMSELF, to preach HIM HIMSELF. The *historical Christ* is also the *living Christ*, who is *with His own till the end of time;* He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the Crucified and the Risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeated itself in the whole church and in every member of it: it never waxes old, any more than does God Himself; — it retains at this day that fulness of power, in which it was revealed at the first foundation of the church.” Olshausen.  
  
**3.**] **And I;** in the original the