the whole apologetic course of the chapter,  
and most of all with ch. iii. 1, where he  
asserts that *he did not speak this wisdom*to the Corinthians.—We are then brought  
to the enquiry,—*what was this* **wisdom**?  
“Meyer limits it too narrowly to *consideration  
of the future kingdom of Christ*.  
Riickert adds to this, *the higher views  
of the divine ordering of the world* with  
respect to the unfolding of God’s kingdom  
,—of the meaning of the preparatory  
dispensations before Christ, e. g. the  
law,—of the manner in which the death  
and resurrection of Christ promoted the  
salvation of mankind. According to ver.  
12, the knowledge of the blessings of salvation,  
of the glory which accompanies the  
kingdom of God, belongs to this higher  
species of teaching. Examples of it are  
found in the Epistle to the Romans, in the  
setting forth of the doctrine of justification  
,—of the contrast between Christ and  
Adam,—of predestination (compare the  
word *‘mystery*,’ Rom. xi. 25), and in the  
Epistles to the Eph. and Col. (where the  
word *‘mystery’* often occurs) in the declarations  
respecting the divine plan of  
Redemption and the Person of Christ ;  
nay, in our Epistle, ch. xv. Of the same  
kind are the considerations treated, Heb.  
vii.—x.: cf. iv. 11 ff” De Wette.

**but a wisdom not of this world,**—not,  
as A. V., ‘*not the wisdom of this world,*’  
which loses the peculiar force of the negative  
—These **rulers** are parallel with the  
“*wise*,” “*mighty*,” “*noble*,” of ch. i. 26,  
and are connected with them expressly by  
the words **that are coming to nought**,  
referring to “*that He might bring to nought  
the things that are*,” ch. i. 28. They comprehend  
*all in estimation and power*,  
Jewish or Gentile. Chrysostom says, “ By  
*rulers of the world* here he does not mean  
any spiritual beings, as some say: but  
those in estimation, those in power, those  
who think worldly matters worth contending  
for, philosophers and rhetoricians  
and authors: for these men have often  
ruled, and proved demagogues.”  
**who are coming** (more literally, **being  
brought**) **to nought**, viz. by God making  
choice of the weak and despised, and  
passing over them, ch. i. 28: not said  
of *their transitoriness generally*,—nor of  
*their power being annihilated at the coming  
of Christ*,—nor *of their having* indeed crucified  
Christ, but of their being brought  
to nought *by His Resurrection and the  
increase of His Church*.

**7.]** But we  
speak GOD’s **wisdom** (emphasis on the  
word **God’s**:—the wisdom which *God* possesses  
and has revealed) **in a mystery**  
(i.e, as handling a mystery, dealing with a  
mystery. So we have “*my understanding*  
*in the mystery of Christ*,” Eph. iii. 4.—  
The Romanist expositors, taking the connexion  
rightly, have wrested the meaning  
to support the idea of the secret discipline  
which they imagine to be here hinted at,  
explaining the words *in a mystery* to mean,  
“not openly and promiscuously among all,  
because all cannot receive it: but secretly  
and to the few, namely, those who are  
spiritual and perfect.” So Estius), **even the**  
(hitherto) **hidden wisdom** (see Rom. xvi. 25;  
Col. i.26) :—**which God foreordained before  
the worlds** (literally, **the ages of time**)  
**unto** (*in order to*, the purpose of this preordination)  
**our glory** (our participation  
in the things which He has prepared for  
them that love Him, ver. 9: glory, as  
contrasted with the bringing to nought  
of the rulers).

**8.]** **Which** is in apposition  
with the former *which*, and does  
not refer to *glory*, as Tertullian supposed,  
saying, “he adds concerning our glory,  
that none of the princes of this world  
knew it:” for this would be departing  
from the whole sense of the context, which  
is, that *the wisdom of God was hidden*  
from men.

**for had they known it**, **&c.,**  
is a *proof from experience*, that the rulers