140 I. CORINTHIANS. I.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 of speech, lest the cross of Christ 18 For the preaching of the   
 should be made of none effect. 18 For eross is to them that perish   
 the preaching of the cross is to foolishness ; but unto us   
 s. Sthem that are perishing, \* foolish- which are saved it is the   
 ‘ness; but to us ‘which are being power of God. 1 For it   
 saved it is the power of God. is written, I will destroy   
 19 For it is written, }I will destroy the wisdom of the wise,   
 the wisdom of the wise, and the and will bring to nothing   
 understanding of the understand- the understanding of the   
 ing ones will I bring to nothing. prudent. © Where is the   
 20™ Where is the wise? where is wise? where is the scribe?   
 the scribe? where is the disputer of where is the disputer of   
 this world? "hath not God made this world? hath not God   
 foolish the wisdom of the world? made foolish the wisdom of   
 this world? 1 For after   
 that in the wisdom of God   
 the world by wisdom knew   
 not God, it pleased God   
   
   
   
 needed, and much skill: and in those days the lovers of that wisdom, folly” The   
 personal danger was besides incurred.” reasoning is elliptical involved) the   
 It is evident that this said in no deroga- preaching (literally, or doctrine).   
 tion of Baptism, for he did on occasion “There is a word, an eloquence, which is   
 baptize,—and it would be impossible that most powerful, the eloquence of the Cross   
 he should speak lightly of the ordinance referring to the term wisdom of speech.”   
 to which he appeals Christ. vi. 3) not in Stanley) of the cross is to them that are   
 wisdom of speech] It seems evident from perishing (those who are through unbe-   
 this apology, other hintsin the two Epis- lief on the way to everlasting perdition),   
 tles, e.g. 2 Cor. x. that the plainness foolishness; but to us who are being   
 and simplicity of Paul’s speechhad been one saved (those who are being saved are   
 cause among the Corinthians of alienation those in the way of salvation:—who by   
 from him. Perhaps, as hinted above, the faith have laid hold on Christ, and are by   
 eloqnence of Apollos was extolled to St. Him in the course of being saved) it the   
 Panl’s disadvantage. in (as the ele- power (sec Rom. i. 16, and note: i.e. the   
 ment in whieh: better than ‘ swith’) perfection of God’s Power—the Power   
 dom of speech (i.e. the speculations of itself, its noblest manifestation) of God.   
 philosophy: that these are meant, and not 19.] For (continuation of reason   
 mere eloquence or rhetorical form, appears. for not preaching in wisdom of speech :   
 by what follows, which treats of the sub- because it was prophesied that such wisdom   
 ject, and not merely of the manner of the should be brought to nought by God) it is   
 preaching), lest the Cross of Christ (the written, &c. The citation is after the   
 great central point of bis preaching ; ex- Septuagint, with the exeeption of «I will   
 hibiting man’s guilt and God’s love in destroy,” for “ I will hide.” The Hebrew   
 highest degrees and closest connexion) is ‘the wisdom of the wise shall perish,   
 should be made of none effect. This and the prudence of the prudent shall dis-   
 would come to pass rather by philosophical appear.” But as Calvin truly says, “the   
 speculations than by eloquence. 8.) wisdom perishes because the Lord destroys   
 For (explanation of the foregoing clause,— it; the prudence disappears because it is   
 and that, assuming the mutual exclusive- blotted out and annihilated by God.”   
 ness of the preaching of the Cross and ena The question implies disappearance   
 wisdom of speech, and the identity of “they and exclusion. the wise, generally:   
 that are perishing” with the lovers of the scribe, the Jewish interpreter of the   
 wisdom of speech, as if it said, ‘ law ; the disputer, the Greek arguer.   
 dom of speech would nullify the Cross of made foolish] “Shewn to be foolish in   
 Christ: for the doctrine of the Cross is to comparison with the embracing of the doc-   
 trine of the Cross.” Chrysostom.