18—26. I. CORINTHIANS. 141   
   
 AUTHORIZED VERSION. . AUTHORIZED VERSION REVISED.   
   
 by the foolishness of the world through its wisdom knew   
 ing to save them that be- not God, God was pleased through   
 lieve. 2? For the Jews re- the foolishness of preaching to save   
 quire a sign, and the Greeks them that believe.   
 seck after wisdom: \* but 22 Seeing that   
 we preach Christ crucified, Dewees as for signs, and Greeks p Matt,   
 unto the Jews a the Greeks | seek after wisdom: \*3 but we preach   
 foolishness; 4 but unto) Christ crucified, 4 unto Jews a stum-   
 them which are called, both | and unto Gentiles \* fool-   
 Jews and Greeks, Christ | a   
 the power of God, and the |ishness ; 24 but unto them which John xvi 60,   
 wisdom of God. \* Be-| are the called, both Jews and Greeks,   
 cause the foolishness of |Christ the \* power of God, and the’   
 God is wiser than men;   
 and the weakness of Godis|t wisdom of God. e Rot 4,   
 stronger than men. \*° For) foolishness of God °5 Because than , yr-15,.   
 ye see your calling, bre-   
 men; and the weakness of God is   
 istronger than men. #6 For consider   
   
 21.] For (explanation of “kath made to the general term foolishness before.   
 foolish”) when (not temporal, but equi- 24.) This verse plainly is a con-   
 valent to ‘seeing that’) in the wisdom of tinuation of the opposition to 22 before   
 God (as part uf the wise arrangement of begun, but itseif by way of opposi-   
 God. Some render it, ‘by the revelation tion out of the words “a stumblingblock   
 of the wisdom of God, which was made to to Jews, and foolishness to Greeks,”—and   
 the Gentiles, as Rom. i., creation, and carries the thought back to verses 18 and   
 to the Jews by the law :— Chrysostom 21. power, as fulfilling require-   
 takes it for the wisdom manifest in His ment of the seekers after sign :—wisdom,   
 works only. But I very much doubt the —of those who sought wisdom.—The repe-   
 legitimacy of this use of 2isdom, as equi- tition of Christ gives solemnity, at the   
 valent to those things by which the wisdom same time that it concentrates the power   
 is manifested) the world (Jew and Gen- and wisdom in the Person of Christ ; as if   
 tile, see next verse) through its wisdom it had been said, ‘ Christ, even in His   
 (as a means of attaining knowledge: or, humiliation unto death, the power of God   
 but I prefer the other, “through the wi and wisdom of God.’ 25.] Because   
 dom [of God] which I have just men- (reason why Christ [erncified] is the   
 tioned :” so Stanley) knew not (could not power and wisdom of God) the foolish-   
 find out) God, God was pleased by the ness of God (that act of God which men   
 foolishness of preaching (literally, the think foolish) is wiser than men (sur-   
 proclamation ;? by that preaching which is passes in wisdom, not only all which they   
 reputed folly by the world) to save them call by that name, but mex, all possible   
 that believ¢.—Rom. i. 16 throws light on wisdom of mankind); and the weakness of   
 this last expression as with ‘the God (that act of God which men think   
 power of God.” in our ver. 18, and with weak) is stronger than men (not only   
 what follows here. There the two are surpasses in might all which they think   
 joined: “for it (the Gospel of Christ) is powerful, but men thenselves,—all human   
 the power of God to every one that be- might whatsoever. The latter clause in-   
 lieveth.” 22. ask for signs] see Matt. troduces a fresh thought, the way for   
 xii. 38, 1; Luke xi. 16; John ii. 18, which however has been prepared by the   
 vi. 30. The sign required was not, as I mention of power in verses 18, 24. The   
 have observed on Matt. xii. 38, a mere Jews required a proof of divine Might:   
 miracle, but some token from Heaven, we give them Christ crucified, which is to   
 substantiating the word preached. them a thing weak: but this weak thing   
 28.) Still the expansion of the words, “the of God is stronger than men). 26.)   
 foolishness of preaching.’ Now,a stum- See a similar reminder on the part of the   
 blingblock as regards the Jews, and fool- Apostle, 1 Thess. i. 4. For seems   
 ishness as regards the Gentiles, correspond best to apply to what has immediately gone