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 I. CORINTHIANS. I, 27—31.   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION.   
 aJohn vii. your calling, brethren, how that " not thren, how that not many   
 many [of you] are wise after the wise men after the flesh,   
 sflesh, not many mighty, not many not many mighty, not many   
 27 But \* God chose the fool- noble, are called: \*° but   
 “wi noble. of the world that he God hath chosen the fool-   
 might put to shame the wise men; lish things of the world to   
 and God chose the weak things of confound the wise; and   
 God hath chosen the weak   
 things of the world to con-   
 the world that he might put to /2#nd the things which are   
 mighty ; \*° and base things   
 shame the things which are strong. of the world, and things   
 °3 And the base things of the world, which are despised, hath   
 and the things which are despised, God chosen, yea, and things   
 did God choose, the ¥ things which which are not, to bring to   
 y Rom. iv. \*that he might bring to nought things that are:   
 z ch, 6. are not, 29 that no should glory   
 . nought the things that are: 29 atha in his presence. %° But of   
 no flesh should glory before God. him are ye in Christ Jesus,   
 80 But of him are ye in Christ Jesus,   
   
   
 before. Asa proof that the foolishness of the wise and the strong, the foolish and   
 God is wiser than men, and the weakness of the weak entering the kingdom of heaven   
 God stronger than men, he calls attention before them. the base things, matter   
 to the faet that the Christian church, so of fact—the low-born: the things which   
 full of divine wisdom and strength by the are despised, matter of estimation. Omit-   
 indwelling Spirit of God, cousisted for the ting the “ and” (see the A. which is cer-   
 most past, not of the wise or among tainly the true reading, the things which   
 men, but of those whom the world despised. are not may hclons to all four, the foolish,   
 your calling —the vocation and the weak, the base, and the despised, —but   
 standing of Christian men. how that more probably it hi ference only to the   
 not mauy [of you] are wise according to Jast two. The expression are not, means, as   
 the flesh (“he means, in that wisdom good as have no existence. Olshausen re-   
 which may be acquired by human diligence fines on the expression too much, when he   
 withont the teaching of the Holy Spirit.” explains it of those who have lost their old   
 Estius), not many mighty, not many noble. carnal Hife, have not yet aequired their   
 ‘This is better than to supply (as A. V., new spiritual one: it probably means,   
 and most Commentators) were, or, are things (persons) of absolutely no account   
 called after noble. Olshansen observes: in the world, unassignable among men,   
 “The ancient Christiaus were for the most. which the base and despised are— Meyer   
 part sh and men of low station; the remarks, that the threefold Fepetition of   
 whole history of the expansion of the God chose, with the three “contrasts to   
 church is in reality a progressive victory wise, mighty, and noble, announces the   
 of the ignorant over the learned, the lowly fact with a triumphant emphasis.   
 over the lofty, until emperor himself bring to nought] ‘rednce to the state of   
 laid down his crown before the cross of things that are not.’ All the things that   
 Christ.” 27, 28.) the foolish things are, all the realities, the world, are of   
 ({nenter for more generalization, in fact absolutely xo account, unassignable, in   
 equivalent to the foolish men. This is God’s spiritual kingdom. Lite-   
 shewn by the wise men following, in that. rally, That all flesh may have no giound   
 case it being necessary to use the mas- of boasting before God; i.e. may be de-   
 culine, as “wise things” could not well he prived of all ground of boasting.   
 said) of (belonging to) the world: not in so] But (contrast to the boasting just   
 the eyes of the world, which would not fit ken of) of Him are ye (from Him ye,   
 the sense: for they were not only seem- who once were as things that are not, now   
 ingly but really foolish, when God chose are.—He is the Antbor of your spiritnal   
 them. put to shame, by shewing to life) in (in union with) Christ Jesus, who