4—8, I. CORINTHIANS. 145   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 of this world, nor of the   
 princes of this world, that   
 come to nought: 7 but we the rulers of this world, that ‘are iii,   
 speak the wisdom of God coming to nought: 7 but we spea’ fq Ich, 28.   
 in a mystery, even the) God’s wisdom in a mystery, even   
 hidden wisdom, which God   
 ordained before the world the hidden wisdom, ™which God mfom.x   
 unto our glory: \*which| foreordained before the worlds unto §;'   
 none of the princes of this our glory. 8" Which none of the a Batt x   
 world knew: for had they jrulers of this world knoweth: q   
 have crucified the Lord not \° had they known it, they would not o Luke xx   
   
 17. See John 8.   
   
 the whole apologetic course of the chapter, tending for, philosophers and rhetoricians   
 and most of all with ch. iii. 1, where he and authors: for these men have often   
 asserts that he did not speak this wisdom ruled, and proved demagogues.”   
 to the Corinthians.—We are then brought who are coming (more literally, being   
 to the enquiry,—what was this wisdom? brought) to nought, viz. by God making   
 “Meyer limits it too narrowly to consi- choice of the weak and despised, and   
 deration of the future kingdom of Christ. passing over them, ch. i. 28: not said   
 Riickert adds to this, the higher views of their transitoriness generally,—nor of   
 of the divine ordering of the world with their power being annihilated at the coming   
 respect to the unfolding of God’s king- of Christ,—nor of their having indeed eru-   
 dom,—of the meaning of the prepara- cified Christ, but of their being brought   
 tory dispensations before Christ, e. g. the to nought dy His Resurrection and the   
 law,—of the manner in which the death increase of His Church. 7.) But we   
 and resurrection of Christ promoted the speak Gov’s wisdom (emphasis on the   
 salvation of mankind. According to ver. word God’s:—the wisdom which God pos-   
 12, the knowledge of the blessings salva- sesses and has revealed) in a mystery   
 tion, of the glory which accompanies the (i.e, handling a mystery, dealing with a   
 kingdom of God, belongs to this higher mystery. So we have “my understanding   
 species of teaching. Examples of it are in the mystery of Christ,” Eph. iii. 4.—   
 found in the Epistle to the Romans, in the The Romanist expositors, taking the con-   
 setting forth of the doctrine of justifica- nexion rightly, have wrested the meaning   
 tion,—of the contrast between Christ and to support the idea of the secret discipline   
 Adam,—of predestination (compare the which they imagine to be here hinted at,   
 word ‘mystery,’ Rom. xi. 25), and in the explaining the words in a mystery to mean,   
 Epistles to the Eph. and Col. (where the “not openly and promiscnously among all,   
 word ‘mystery’ often occurs) in the de- because all cannot receive it: but secretly   
 clarations respecting the divine plan of and to the few, namely, those who are   
 Redemption and the Person of Christ ; spiritual and perfect.” So Estius), even the   
 nay, in our Epistle, ch. xv. Of the same (hitherto) hidden wisdom (see Rom. xvi. 25;   
 kind are the considerations treated, Heb. Col. i.26) :—which God before   
 vii.—x.: cf. iv. 11 ff” De Wette. the worlds (literally, ages of time)   
 but a wisdom not of this world,—not, unto (én order to, the purpose of this pre-   
 as A. V., ‘not the wisdom of this world,’ ordination) our glory (our participation   
 which loses the peculiar force of the nega- in the things which He has prepared for   
 tive-—These rulers are parallel with the them that love Him, ver. 9: glory, as   
 “wise,” “mighty,” “noble,” of ch. i. 26, contrasted with the bringing to nought   
 and are connected with them expressly by of the rulers). 8.] Which is in ap-   
 the words that are coming to nought, position with the former which, and does   
 referring to “that He might bring to nought not refer to glory, as Tertullian supposed,   
 the things that are,” ch. i. They com- saying, “he adds concerning our glory,   
 prehend all in estimation and power, that none of the princes of this world   
 Jewish or Gentile. Chrysostom says, “ By knew it:” for this would be departing   
 rulers of the world here he does not mean from the whole sense of the context, which   
 any spiritual beings, as some say: but is, that the wisdom of God was hidden   
 those in estimation, those in power, those from men. for had they known it,   
 who think worldly matters worth con- is a from experience, that the rulers   
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