

lose, to slay; v.18, perish; 8.11, shall ... perish; 10.9, 10, were destroyed; 15.8, are perished.

foolishness, μωρία, a noun, and always tss. with the English foolishness (5, only used in 1Corinthians, 1.18, 21, 23; 2.14; 3.19); the adj. μωρός, is tss. fool (1Co.3.18; 4.10), foolish (man) (1Co.1.25, 27).

For – The reason Christ sent me to preach the gospel, and the reason the gospel takes precedence to baptism is because ... ***the preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God.***

foolishness – It is the lack of foresight and the inability to prepare for what is inevitable judgment; it is the inability to distinguish between things that are holy and unholy, spiritual and carnal.

Comparing the wise to the foolish; the wise have foresight, and make preparation for trouble; the foolish lack that foresight to prepare themselves:

Mt 7: 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (having foresight he prepared)

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (Lacking foresight, ignored the obvious dangers, and continued in a state of unpreparedness.)

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Mt.25.1 ¶ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five [were] foolish.

3 They that [were] foolish took their lamps, and took no oil with them: (Lack of foresight to prepare for the unknown hour of the bridegroom's return.)

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom **tarried**, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. (Light being testimony/witness ... it is gone.)

are gone out, σβέννυται, 3pl. pres. pass. of the verb
σβέννυμι, tss. to quench (7), to go out (1).

9 But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Foolishness is also the inability to distinguish between spiritual and carnal things and holy and unholy:

Mt 23:17 [Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

...

19 [Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift?

As long as men are in their original, sin-fallen, unregenerate state the declaration of the gospel is *foolishness* to them; it is senseless. Though the gospel was preached the Lord Jesus, or any of the apostles, by the godliest of brethren, loud and clear; apart from human tactics, preached with the

most eloquent tongue, it never be anything but foolishness to that sinner unless the Spirit of God brings them forth from in a spiritual resurrection by the new birth. Only then can the gospel *be appreciated* as the revelation of God's wisdom to men.

But hear this! No one shall ever perish in sins because they did not hear the gospel of the Lord Jesus. They perish because they are born in a state of condemnation, dead in trespasses and sins. The purpose for the gospel is not to condemn, but to save.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

The gospel does divide between them which are perishing from them which are saved, but it is not the reason for the sinner's condemnation.

*18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved **it is the power of God.***
gospel

'the gospel is the power of God to the saved' – Gospel preaching *draws forth* prerequisite life to believe in Christ.

Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

If the life of Christ is in a sinner, the gospel will shine a light on it and he shall freely acknowledge that Jesus Christ is the Son of God come to save the lost.

Without the gospel no one could ever know all that God the Father has done by sending His only begotten Son into the world to save sinners. But

the gospel does cause some to know, and that is the amazing power that God displays at the preaching of the gospel. The Almighty turn sinners with this word so that they forsake their former manner of life to follow after Jesus Christ the Lord.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶν τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν

19 For *it is written, I will destroy the wisdom of the wise,*
(The reason that the gospel is foolishness to the perishing is ...)

I will destroy, ἀπολω̄, 1s. fut. of ἀπόλλυμι, tss. to destroy, to lose, to mar, to perish, to die. v.18, perish; 8.11, shall ... perish; 10.9, 10, were destroyed; 15.8, are perished.

and will *bring to nothing* *the understanding of the prudent.*
frustrate, disannul, cast off (the perishing haven't the ability to connect the thoughts of God to comprehend and conclude spiritual truths. cf. 1Co.2.6-16)

will bring to nothing, ἀθετήσω, 1s. fut. of ἀθετέω, ἄ negative particle + τίθημι, to appoint, ordain, purpose, set, put, settle; ἀθετέω, tss. to reject, to despise, to bring to nothing, to frustrate, to disannul, to cast off.

understanding, σύνεσιν, acc. sing. of the noun σύνεσις, σύν fellow, with, together + ἵημι, to send, and so the idea is to be able to bring together this thought to that thought, in order to comprehend the the whole thought; σύνεσις, tss. understanding (6), knowledge (1); the verb, συνίημι, is tss. to understand, to consider, to be wise; see the adjective directly below.

prudent, συνετῶν, gen. pl. of the adj. συνετός, always tss. prudent (4). See another noun directly above.

The Lord has ordained to save them that believe by the foolishness of preaching. Again, prerequisite life is required in order to hear.

*1Co 2:7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God *ordained before (predestined) the world unto our glory:*

8 Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man (in his natural state), the things which God hath prepared for them that love him.

*10 But God hath revealed [them] unto us by (διά, through) his Spirit: for the Spirit **searcheth all things, yea, the deep things of God.*

**ordained, of the verb προορίζω, to preordain, to predestinate, to determine before.*

***searcheth, ἐρευνᾷ, 3s. pres. of ἐρευνάω, always tss. to search (6); to investigate, to examine.*

Many men are tempted to turn away from a sole reliance upon the preaching of the gospel of Jesus Christ to save sinners. They feel weak for it. Perhaps the message doesn't yield the results for which they hoped. So, to counter this they attach other things to the gospel, things that appeal to the flesh: entertainment and programs, various means to affect the emotions (tear-jerking stories and graphic depictions of the crucifixion), invitational hymns and altar calls. The result is confusion. Are souls responding to the preaching of the gospel because they believe, are they responding to an emotional experience s that were stirred by other than the gospel? Perhaps they are encouraged to repeat The Sinner's Prayer.

'Dear Lord Jesus, I know that I am a sinner, and I ask for Your forgiveness. I believe You died for my sins and rose from the dead. I turn from my sins and invite You to come into my heart and life. I want to trust and follow You as my Lord and Savior.'

Or perhaps he is solicited to invite Jesus to come into his hearts. None of which are proofs of genuine repentance for sin and faith in Jesus Christ. But resorting to various tactics, rather than sole reliance on preaching the cross of Christ fills churches with unbeliever that have false assurance of salvation, who have yet to hear with spiritual eyes and ears the gospel of Jesus Christ. But the truth is, even preaching Christ's cross, some will make a show of faith in Christ, enter into the church, and create all sorts of trouble among the saints of God. We trust the Lord alone to work in the heart of His people.

The salvation of Saul of Tarsus gives us an example of the power of God to save them which believe. Here is Saul, evidently taught by a great teacher of the Jews, Gamaliel. (cf. Ac.22.3) He was absolutely convinced that he was doing God's service by persecuting Christians wherever he found them. But until his conversion Saul had no spiritual understanding whatsoever. He was unable to comprehend what the God is Israel was doing for his nation by sending to them the Anointed One, the Lord Jesus.

Prior to his faith in Christ, Saul could probably recite mass portions of the OT scriptures. But he confesses that he then lived in *ignorance*. (cf. 1Ti.1.13) He got authority from the high priest at Jerusalem to go to Damascus to find Christians that were *of this way*. But while on his journey he was suddenly smitten with a light from heaven, a light above the brightness of the sun. (cf. Ac.26.13) Instantly he was *prepared* by the new birth to hear and receive the things of Jesus Christ. And the Lord Jesus sends him to a man named Ananias, who would tell him what he needed to do. (The gospel informs sinners of the will of God to save sinners by Jesus Christ; of their need to repent, to be baptized, and get in a church.)

Ac.9.17 And Ananias went his way (as the Lord Jesus commanded him to go to Saul), and entered into the house; and putting his hands on him said, Brother Saul, the Lord, [even] Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

This text presumes that Ananias gave to Saul the gospel of Jesus Christ, which included the commandment to be baptized, and then to come into the fellowship of the church there in Damascus.)

In one instant Saul was turned from darkness to light. He was blind, and then suddenly he can see. He was at one moment dead in trespasses and sins, and in the next he is alive to God. This salvation had nothing to do with Saul's intellect or wisdom. It had absolutely nothing to do with his zeal for God, as misdirected as it was. It had nothing to do with his seminary instruction or his love for the nation. The truth is, Saul, prior to Christ was as every other sinner could be, a blasphemer, profane, a persecutor and injurious. (cf. 1Ti.1.13) He wasn't seeking after for God. God had revealed to Paul His only begotten Son through the foolishness of gospel preaching.

I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. So (next), Paul would have us look at the proofs that God has destroyed the wisdom of the wise and the understanding of the prudent by looking around at the kind of brethren that constitute the majority of the congregation.

19 γέγραπται γάρ Ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω

20 Where [is] the wise?

(of this world in your number or among the saints)

where [is] the scribe?

(again)

where [is] the disputer of this world?

(of this world among the saints)

disputer, συζητητής, σύν with, together + *ζητέω* to seek, to desire, to require, to endeavor, to inquire; this noun is only this once found in the NT; the noun, *συσζήτησις*, is tss. *disputation* (Ac.15.2),

disputing (Ac.15.7), reasoning (Ac.28.29); the verb συζητέω, is tss. to question, to dispute, to reason, to reason together, to enquire.

hath not God made foolish the wisdom of this world?

Few there are among the believing of the great men of reason, or apologists.

20 ποῦ σοφός ποῦ γραμματεὺς ποῦ συζητητῆς τοῦ αἰῶνος τούτου οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου

21 For *after that in the wisdom of God the world by wisdom knew not God,* since

The wisdom of God was seen in all of creation, but this did nothing to familiarize them with God. Instead of one God, Father, Son, and Holy Spirit they had plurality of gods, and these gods had all sorts of qualities which were only glorifications or deifications of men.

Ro.1.18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth (of God revealed in nature) in unrighteousness;

19 ¶ Because that which may be known of God is manifest in them; for God hath shewed [it] unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God (by the things of creation), they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools (ἐμωράνθησαν, 3pl. aor. pass. of the verb μωραίνω, to lose its savor (2), to be a fool, to become foolish.),

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
(as perceived by the perishing)

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεὸν εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας

22 For the Jews require a sign, and the Greeks seek after wisdom:

ask

(Neither of which the gospel will satisfy.)

require, αἰτοῦσιν, 3pl. pres. of the verb αἰτέω, tss. to ask, to call for, to desire, to crave, to require, to beg.

seek, ζητοῦσιν, 3pl. pres. of the verb ζητέω, tss. to seek, to desire, to inquire, to go about, to endeavor, to require.

The Jews require a sign. The Jews desire something other than what the LORD has chosen to reveal in order to convince them of the truth.

Mt.12.38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would (desire to) see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Mt.16.1 ¶ The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, [It will be] fair weather: for the sky is red.

3 And in the morning, [It will be] foul weather to day: for the sky is red and lowring. O [ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Either believe that it was necessary that the Christ of God must die for sins and raised again after three days, or perish in your sins.

Since they would not believe what has already been revealed, then they would not believe, even when He raised from the dead.

LK.16.29 Abraham saith unto him (the rich man that died and lifted up his eyes, being in the torments of hell), They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Greeks seek after wisdom. They look for something which would convince their natural mind that this is who God is and that this is His will. They would hear nothing of being dead in sins before God and of the need to repent, of their utter helplessness, hopelessness apart from the work of Christ alone. The gospel doesn't stroke the pride of man. It casts it down to nothing.

22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν

κηρύσσομεν

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto
proclaim, publish an occasion to fall

stumblingblock, σκάνδαλον, a noun, tss. an offense, an occasion to fall, a stumbling, a stumblingblock. The verb σκανδαλίζω, is always tss. with the English to offend.

we preach Christ crucified – as the once-for-all-sufficient satisfaction for sins before God. Not personal merit, not in a church, not by baptism, not

by taking the Lord's Supper, not by birth or blood; but acceptance with God wholly because of Christ's shed blood.

Preaching Christ crucified is to the Jews an offense. He was not the kind of Messiah that they wanted. They didn't care for a meek and lowly Messiah. They wanted a strong king that would immediately deliver them from all of their enemies. They didn't want the kind of deliverance that Jesus Christ brought.

the Greeks foolishness;

foolishness, μωρίαν, acc. sing. of the noun μωρία, always tss. with the English foolishness, and only used in the first letter to the Corinthians.

The Greeks wanted something that appealed to their intellect that would parallel the great philosophers of the world. But instead, the gospel declares the sufficiency of Christ's death and resurrection alone.

Ac.17.16 ¶ Now while Paul waited for them (Silas and Timotheus to come from Berea) at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he (διαλέγομαι, reasoned through) in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler (σπερμολόγος, word-germinator) say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, [is]?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too (very) superstitious (Gr. adj., δεισιδαιμονέστερος, δείδω to fear + δαίμων, to be skilled).

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that **he is Lord** of heaven and earth, dwelleth not in temples made with hands;

25 Neither is (the Lord) worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And **(the Lord) hath made** of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That **(purpose, in order that)** they should seek the Lord, if haply they might feel after him, and find him (the natural mind discovering God through the things of nature), though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring (γένος, generation) of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at (ὑπερείδω, overlooked; that is, He left men in this stupor for ages.); but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance (evidence) unto all [men], in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [matter].

The gospel does not present a better idea than others about God, origin of life, sin, righteousness, and judgment. The gospel is the ONLY truth concerning these things. And this offends the world, both Jew and Gentile.

This is why false brethren, false teachers, and antichrists present another gospel, and another Christ, because then the world will hear them and follow their pernicious ways. Of these, the Lord Jesus said:

Mt 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Both the blind leaders and the blind shall come to the same destructive end. But not so for the children of God, they desire to true gospel of Jesus Christ.

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον Ἰουδαίοις μὲν σκάνδαλον Ἑλλήσιν δὲ μωρίαν

24 But unto them which are called,

(to them which receive God's effectual call)

called, κλητοῖς, dat. pl. masc. of the noun κλητός, an adj. always tss. called; the verb καλέω, is tss. to call, to call forth, to name, to bid.

All that God calls to Christ shall come.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Ro.8.28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.

29 ¶ For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel ...

2Ti 1:9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Some from among humanity, not all, receive this particular call. These shall come to faith in Christ. When the LORD sends this call out it goes to someone in particular. And they'll know it because they are changed, their former disposition of animosity to Christ melts away in an instant. Once they were blind, but now they see; once lost, but now found. They come.

Ps 110:3 Thy people [shall be] willing in the day of thy power ...

Jer 31:18 ... turn thou me, and I shall be turned; for thou [art] the LORD my God.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Joh 10:3 ... and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

But unto them which are called, δύναμιν
both Jews and Greeks, Christ the **power** of God,
(the gospel of) (is) ability, strength, virtue

and the wisdom of God.

There is no other means for turning the minds of sinners to Christ but the preaching of the gospel. At hearing of Christ's death, burial and resurrection they are convinced to confess Christ and follow after Him. If the gospel doesn't work this in men nothing will.

24 αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἑλλήσιν Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν

25 Because the foolishness of God is wiser than men;
(as it is perceived by the perishing)

and the weakness of God is stronger than men.

25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶν καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστὶν

26 For ye see your calling, brethren, how that not many wise men after the
according to

flesh, not many mighty, not many noble, [are called]:
powerful, able (men) well-born
of good generation, 'of rank'

noble, εὐγενεῖς, of the adj. εὐγενής, εὐ well + γένος generation.

26 Βλέπετε γὰρ τὴν κλήσιν ὑμῶν ἀδελφοί ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα οὐ πολλοὶ δυνατοὶ οὐ πολλοὶ εὐγενεῖς

27 But God hath chosen the foolish things of the world to confound the wise;
shame, dishonor

to confound, κατασχύνω, 3s. pres. subj. of the verb κατασχύνω, tss. *dishonour, to be ashamed, to confound.*

and God hath chosen the weak things of the world to confound
feeble, impotent shame, dishonor

hath chosen, ἐξελέξατο, 3s. aor. mid. of the verb ἐκλέγω, ἐκ, of, from, out of + λέγω to call, to tell, to say; ἐκλέγω, tss. *to choose, to choose out, to make a choice.* **So God has an elect people, chosen because of grace.**

weak, ἀσθενής, an adj., tss. impotent, weak, without strength, feeble.

Chosen by God for what purpose? He answers this in v.29.

the things which are mighty;
powerful, able, strong

mighty, of the adj. ἰσχυρός, tss. strong, boisterous, mighty, powerful, valiant; could add, strong, able, from the noun ἰσχύς.

27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα τοὺς σοφοὺς
καταισχύνῃ καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τὰ
ἰσχυρά

28 And base things of the world, and things which are despised,
contemptible (to the flesh)

base, ἀγενής, adj. only this once in the NT., ἀ negative particle + γένος, noun, kind, kindred, offspring, generation, etc.; Perhaps meaning, low-born.

despised, ἐξουθενήμενα, acc. pl. neut. part. perf. pass. of the verb ἐξουθενέω, tss. to despise, to be nothing, to be least esteemed, to be contemptible.

hath God chosen, [yea], and things which are not, to bring to nought
(in order) destroy, put away
do away, to abolish,
put down

to bring to nought, καταργήση, 3s. aor. subj. of the verb καταργέω, tss. to destroy, to put away, to do away, to abolish, to put down.

things that are:

28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός καὶ τὰ μὴ ὄντα ἵνα τὰ ὄντα καταργήσῃ

29 That no flesh should glory in his presence.
(the natural and unregenerate man) boast before him.

glory, καυχῆσεται, 3s. aor. subj. of the verb καυχάομαι, tss. to boast, to rejoice, to glory.

Among all men the Lord works against the haughty and in behalf of the humble.

Lu 1:52 He hath put down the mighty from [their] seats, and exalted them of low degree.

Even among the believing the Lord works to exalt the lowly and to humble the rich.

*Ja.1.9 Let the brother of low degree rejoice in that he is exalted:
10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.*

Our election, new birth, conversion, salvation, station in life, wisdom, birth, etc. have nothing to do with *being in Christ*. We are saved because of the grace of God alone.

29 ὅπως μὴ καυχῆσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ

30 But of him are ye in Christ Jesus, who of God is made unto us
from, out of from

wisdom, and righteousness, and sanctification, and redemption:

We are in Christ because of the love of God. And He sent His Son, Jesus Christ to be our wisdom, righteousness, and sanctification, and redemption.

Here is why the gospel is the good news to sinners. Prior to hearing this report we were dead in sins before a holy and just God. Prior to hearing this report we were unrighteous, lost, without hope, not seeking after for God, and perishing. Before hearing this report we had gone completely out of the way; we were unprofitable, and corrupted from the top of the head to the soles of our feet.

Isa 1:6 From the sole of the foot even unto the head [there is] no soundness in it; [but] wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

But the gospel tells of the great love that God hath to send His Son to stand as their substitute, to bear the punishment for their sins, suffering death upon the cross, and raising so that they might have life and have it more abundantly. The gospel informs sinners of what the Heavenly Father has done for them through His only Son, Jesus Christ.

Now we understand why the Scriptures refer to the feet of those message-bearers as 'beautiful.' Because they bear the most beautiful report in all of the history of mankind.

Isa 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Ro 10:15 ... How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

The end of the gospel is to bring the children of God to the place where they may rightly glory in the Lord.

30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις

31 That, according as it is written, He that glorieth, let him glory in the Lord.

I am so sorry to hear men boast of themselves. It grieves me to hear brothers and sisters in Christ boast. What do we have to boast in? Strength, talents, birth, children, profession, intellect, faith?

1Co 4:7 For who maketh thee to differ [from another]? and what hast thou that thou didst not receive? now if thou didst receive [it], why dost thou glory, as if thou hadst not received [it]?

If we have learned anything after a short time as a member of this congregation I hope it is to give thanks to God and give Him glory for everything. Who are we but instruments of God. He is the Potter.

2Co 10:17 But he that glorieth, let him glory in the Lord.

Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

... the preaching of the cross is ... unto us which are saved it is the power of God.

31 ἵνα καθὼς γέγραπται Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω