First Corinthians 1st. 26th

"For ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble are called."

In the apostles to the Corinthians, especially in the first, the design of the apostle evidently was to establish his authority as an apostle, with his right to the character of an apostle called to the work by Christ himself, to reprove the disorderly doings which prevailed in the Corinthian church and disprove the slanderous allegations and false doctrines alleged and incutelled by false teachers.

What these allegations, equally false and monstrous, were, we learn chiefly from the apostle's masterly refutation of them. From this it would appear that these heresarchs taught, and the Corinthians believed that however pure was the morality of the gospel, however sublime it doctrines
and substituting its precepts as taught by the Apostle Paul yet it stood in need of the embellishments of rhetoric and the aids of Philosophy in order to its being acceptable and consequently beneficial to the wise, the mighty and the noble.

Moreover, and at least of these false Apostles had asserted that the Apostle was in an error respecting some important doctrines such as the resurrection of the body and the necessity of obtaining forgiveness through confession and repentance, and that he did not possess the eloquence nor the address requisite to give him the influence which, he claimed among the people and among the Christians to correct in the Church which he alluded at Corinth.

An reply to all this the Apostle urges an appeal to poets. He proves his being a called Apostle from having done the work of an Apostle.
The truth of his doctrine by its salutary effects and the propriety of his manner of teaching by from the command of God who says he "sent me to preach the gospel not with wisdom of words but the cross of Christ should be made of none effect." And here he appeals directly to the experience of the Corinthians themselves—challenges them to bring their own knowledge of facts to bear on the subject to institute a comparison between the effects produced by the foolishness of preaching as these false teachers and apostle Corinthians contemptuously callicet and the learned disquisitions and eloquent harangues of the most subtle and acute philosophers shews that though the world in all its boasted wisdom did not (and from the length and fairness of the argument it may doubtless be concluded that it could not) know God it had pleased God by the foolishness of preaching to save those to whom he was writing was undoubted evidence—"ye see your calling brethren.
that not many wise men after the flesh, not many mighty, not many noble—are
called—or called you. The last clause
is supplied by the translators. But how much
propriety will appear perhaps in the say
"Ye see your calling brethren" or imper
atively "consider your calling brethren."
The word calling is used to express the
invitation which through the preaching of
the word God gives to men to come and
partake of the blessings which flow from
Christ through the gospel. It is here
taken in its most extended sense, not only
not only to designate the invitation but the
effects of that invitation on those who had
accepted it or the character of the
heralds by whom it was given and
perhaps the previous character of those
to whom it was given. I say perhaps
far though there can be no doubt but
that this last is included in the meaning
of the term generally, yet it is I think
not quite so certain that any such
sense was by the apostle designed to be
attached to it in the passage under consideration.
The Apostles' argument in illustration of which the text is introduced is evidently this—The wisdom and eloquence of Philosophers have been fairly tried. There effects in reforming the world have been extremely small if at all perceptible—In the wisdom of God the world by wisdom knew not God—Men became void in their imaginations or reasonings. Other foolish hearts were darkened. Something else is therefore necessary for the salvation of men. What ever this may be it is plain it must be different. This wisdom of the princes of this world—the cold speculations of the Philosopher as the mere mere hitotary of the statesman controled and practiced with views strictly political. In order to give effect and authority to their laws in order the better to govern the multitude and render them subservient to their interests or ambition. Hence therefore it hath pleased God by the foolishness of preaching to save them that believe it can be no recommendation to the people of salvation that
faith in Jesus Christ to be confirmed in this philosophy or to borrow assistance or support from the charms of that eloquence which had proved so inefficient as to utterly unsuitable to execute the design which the gospel was intended to accomplish.

Since then the preaching of the gospel was so simple as to be called by the Greeks foolishness yet so powerful as to produce complete reformation in the lives of those who believe in so much that the apostle could say to some who had previous to their conversion had been "the vilest characters ye are washed ye are sanctified ye are justified in the name of our Lord Jesus and by the spirit of our God" it was surely not indispensably necessary that the preachers of the gospel should be acquainted with the 

hathen philosophy conform to the Jewish ceremonies or deliver their discourses according to the rules of Greek eloquence — hence the apostle acts on those to whom he wrote to consider their calling — particularly as to the instruments employed by God in giving it
asserting without fear of contradiction that at many wise philosophers, not many men of high standing or honorable connections were by God employed as heralds of the gospel, so that those who possessed these advantages were forbidden to employ them lest the effects of the gospel should be attributed to wrong causes. The faith of genuine Christians be thought to stand on the wisdom of men and through the influence or authority of teachers of high standing and popular address induce persons might be induced to connect themselves with the church to the prejudice of the gospel the less of the wiser. He had that upon Christ the foundation wood, hay or stubble and to the serious detriment of the temple of God cause of true believers. Hence he enquires where is the wise? Where is the scribe? Where is the disputers if this world? Hath not God made foolish the wisdom of this world? By accomplishing through the foolishness of preaching that which the wisdom of this world with all its
learned and eloquent advocates could not make any effect. As the Apostle says that it was by the foolishness of preaching that God was pleased to save them. And to put to confusion the understanders of the present. I conclude then that the character of the preachers by whom the Gentiles were called was more particular in his view than that of the Conversion of the Judæans before their conversion. And therefore in favour of the correction of all gains in supplying the bishops at the end of the verse with "called you" instead of "called" because it seems to be more agreeable to the context and more design. But that the old translation is agreeable to fact viz. that not many wise or noble or mighty were called by as he supposes not consistent with fact. I can see no reason to believe. For although it is said that many of the chief rules were great believers in him and that a great company of the preachers wereudoku and from the directions given for the management of servants and regulating the extravagance of dress and also from various intimations in the writings of the Apostle Paul himself it is abundantly evident that some of all the the characters mentioned in the text were not only called but had accepted the invitation. Yet their number was so small that they might with the greatest propriety be said not to be many. So strictly true is this that I suspect that it was the chief cause of what I suppose to be an error in the translation which and so exactly do the causes that designate persons of high stations and of high attainments in philosophy and science which are called for being teachers of the gossp which correspond with those that caused the gossp to appear foolishness to those that perished that of the first he true namely that not many wise mighty or noble were put into the ministry. We are in no danger then we infer the letter that by the
although it did not belong to the special argument to notice it here—
and further, the very reason that the census
figures for the city, gaining the attention
of the luminous populace of Corinth gave

to prove that a majority of those who
composed the church at that place were
of the lower order of the inhabitants."

"Having" says he, "themselves seen as having
been credibly informed by others of the
miracles which Paul wrought and of
the spiritual gifts which he conferred
on them who believed they were so impressed
by these his miracles and miracles the
many of them denounced them ancient
superstition. But he adds, "of all the
miracles wrought in confirmation of the
gospel, that which seems to have affected
the greater mass was the gift of tongues
for as they extolled eloquence more than
any other human attachment that gift
by raising the common people to an esteem
with the learned greatly recommended
the gospel to persons in the middle and
lower ranks of life—it would be
strange then if that which most
recommended the gospel to the attention
of the Corinthians appealed to the feeling
that existed in higher and lower orders
and that too in favour of tatter to the
prejudice of the former of those days.
It would be strange if the convert from the lower classes should not
surpass the number of those from the
wise the mighty and noble as to make
the tatter appear even in comparison of the
former—now does this argument
form—it if true apply to the inhabitants of
the Corinthians alone—The relation the
Corinthians to the general characteristics of
the rest and the poor the rich and the
low the learned and the ignorant are
very much alike and have been very much
alike in all countries and under every
combination of circumstances and discussions.
The doctrine of the text then seems to be this. The religion of the gospel depends for its authority and its establishment not on the wisdom of men but on the power of God. That as the wisdom of men is foolishness with God those who entertain high notions of their own wisdom are not likely to be influenced by the gospel. That is the wisdom of God and the power of God having settled in their minds previous opinions on almost all subjects connected with human life and human conduct to which they are accustomed to refer every case as if the standard of truth and propriety they could not accede to the terms of the gospel which was neither taught by men nor received from men hence the wise and noble are mightier gospel than those whose minds were not so accustom with previous opinions and prejudices which had been spoiled by false instruction attending to the spiritual doctrines taught by Christ and his apostles as by broken by new wine are spoiled which destroyed as to further use. Hence the Apostle says in his second epistle to Titus that some overthrown by the same overthrown by the grace of God that are lost to them who through their prejudice and unbelief have destroyed themselves and render themselves subservient to the God of this world to blind the minds of others than they might not believe. And even should any of the heathen philosophers be converted and embrace the true religion—They were by the very fact of having their minds disturbed that their heads filled with their own philosophy and science—folowing so called he in a great degree disqualified for becoming teachers of the gospel of the name and body Jesus as all their reasonings and illustrations and discussions...
must necessarily have taken their characters
from their former habits of rhetorical
exposition and thus rendered them
much more liable to be led into
error than because of several instances
in the early ages of the church. Among
these, The elder elder than all
Carmath had but little ground of
exposition over the apostles. Don't an
account of his supposed philosophical
acceptance or superior eloquence.
how his immutability in the
present age much more ground of
remaining. Nothing is likely to
succeed so well in preaching the
gospel as to follow the plan and
genuine methods of the apostles to
determine to know nothing but Christ
and him crucified in the churches.

To compare and explain spiritual
things with spiritual. This is a good
plan. The he knoweth the reasons
of men that they are vain and the
whether the wise in his own craftiness
All attempts to unfold the mystery
of the gospel on the principle of
human wisdom or philosophy have
been and ever will be vain. The
preachers for the council of the Lord
will not stand, and he will do
all his pleasure.

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# 209