

## 1 Corinthians 1:18-31<sup>iv</sup>

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

For since, in the wisdom of God, the world did not know God through wisdom, God decided,

through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews

and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards,

not many were powerful, not many were of noble birth.

But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God.

He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

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<sup>iv</sup> **About the Second Reading: 1 Corinthians 1:18-31**

In the verses immediately preceding today's reading (1:18-25), Paul sets forth the general principle that the wisdom of God, as manifested in the cross, appears to be folly to the worldly wise, while to those in the process of salvation, it reveals the true power of God. God's act of "foolishness" and "weakness" (v. 25) confounds both what the Jews expected of the Messiah and what non-Jews (Greeks, Gentiles) believed about God's power and wisdom.

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This principle of reversal is illustrated by the Corinthian community itself. Most of its members were not from the intellectual, political or social elite. But God chose what the world counts worthless to overturn the world's expectations.

Those so chosen have nothing in themselves of which they can boast. They have life only in Christ who fulfills as "our wisdom" all the promises of the Greek and Jewish ideas of wisdom; as "our righteousness," the promise of the Mosaic law; as "our sanctification," the promise of holiness; and as "our redemption," the promise of salvation in the prophetic writings (v. 31).