**22. to all men... ]**This sums up the above, and others not  
enumerated, in one general rule,—and the  
various *occasions* of his practising the condescension  
in one general result.—**To all  
men I am become all things** (i. e. to each  
according to his situation and prejudices),  
**that by all means** (or perhaps *in all ways* :  
but I prefer the other) **I may save some**  
(emphatic :—some out of each class in the  
“*all* *men*.” It is said, as is the following  
verse, in extreme humility, and distrust of  
even an Apostle’s confidence, to shew them  
the immense importance of the *reward* for   
which he thus denied and submitted himself).

**23.]** **But** (as much as to say,  
‘not only this of which I have spoken, but  
all’) **all things I do on account of the  
gospel, that I may be a fellow-partaker**  
(with others) **of it** (of the blessings promised  
in the gospel to be brought by the  
Lord at his coming).

24 ff.] ‘This is  
my aim in all I do: but inasmuch as many  
run in a race, many reach the goal, but *one*  
only receives the prize,—I as an Apostle  
*run my course*, and you must so *run yours,*  
as each to labour not to be rejected at last,  
but to gain the glorious and incorruptible  
prize’ This, as compared with the former  
context, seems to be the sense and connexion of the passage. He was anxious,  
as an Apostle, to labour more abundantly,  
more effectually than they all: and hence  
his condescension to all men, and self-  
denial: accompanied with which was a  
humble self-distrust as to the great matter  
itself of his personal salvation, and an eager  
anxiety to secure it. These he proposes  
for their example likewise.

24.] The  
allusion is primarily no doubt to the  
Isthmian games, celebrated “under the  
shadow of the huge Corinthian citadel”  
(Stanley) ; but this must not be pressed too  
closely : the foot-race was far too common.  
an element in athletic contests, for any  
accurate knowledge of its predominance in  
some and its insignificance in others of the  
Grecian games to be here supposed. Still  
less must it be imagined that those games  
were to be celebrated in the year of the  
Epistle being written. The most that can  
with certainty be said, is that he alludes to  
a contest which, from the neighbourhood  
of the Isthmian games, was well known to  
his readers. See Stanley’s note: who, in  
following out illustrations of this kind,  
writes with a vivid graphic power peculiarly  
his own.

**Thus** (after this manner—  
viz. as they who run all, each *endeavouring  
to be the one who shall receive the prize:*  
not as *the one who receives it*—for the  
others strive as earnestly as he) **run** (no  
contrast is intended between the stadium,  
where *one only* can receive the prize, and.  
the Christian race, where *all* may. Such a  
contrast would destroy the sense), **in order  
that ye may [fully] obtain** (the prize of  
your calling, see Phil. iii. 14).

**25.]**There is one point in the comparison yet  
included in the **so**, *the conduct of the  
athletes in regard of temperance*, which  
he wishes to bring into especial prominence  
for their imitation :—as concerning  
the matter in hand, *his own abstinence  
from receiving this world's pelf*, in order  
to save himself and them that heard him.  
—The emphasis is on **every man**, thus  
*shewing the so above to refer to all who  
run*. **contendeth** is more general than  
“*runneth* :” as much as to say, ‘ Every one  
who engages, not only in the *race*, but in  
*any athletic contest*,’ and thus strengthening the inference. The garlands with