which the victors were crowned were variously of olive, parsley, ivy, or (in the  
Isthmian games) of pine. See Stanley.

**but we]** supply *are temperate in all  
things in order to obtain* ... He takes for  
granted the Christian’s temperance in all  
things, as his normal state.

**26.] I  
then** (emphatic—he recalls the attention  
from the incidental exhortation, and reminiscence  
of the Christian state, to the main  
subject, his own abstinence from receiving,  
and its grounds) **so run, as not uncertainly**  
(i.e. without any sure grounds of contending  
or any fixed object for which to contend;  
both these are included); **so fight I, as  
not striking the air** (and not my adversary). The allusion is not to a “sham  
fight,” or rehearsal of a fight with an  
*imaginary* adversary, but to a fight with a  
*real* adversary (viz. here, *the body*) in  
which the boxer vainly hits into the air,  
instead of striking his antagonist:

**27.] but I chastise [bruise] my body** (the  
word literally signifies to strike heavily in  
the face, so as to render black and blue.  
The *body* is the adversary, considered as the  
seat of the temptations of Satan, and especially  
of that self-indulgence which led the  
Corinthians to forget their Christian combat, and sit at meat in the idol’s temple.  
The abuse of this expression to favour the  
absurd practice of the flagellants, or to  
support ascetic views at all, need hardly  
be pointed out to the rational, much less  
to the Christian student. It is not even  
of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews,  
of breaking down the pride and obstinacy  
and self-seeking of the natural man by  
laying himself entirely out for his great  
work—the salvation of the greatest number: and that, denying himself “ solace”  
from without: “ My hands have been worn  
away (Acts xx. 34) with the black tent-cloths, my frame has been bowed down  
with this servile labour.” Stanley), and  
**enslave it: lest perchance having pro*claimed***(the word **proclaimed** is used  
*absolutely*, and answers to our use of  
*preached*. The subject of the proclamation  
might be the *laws of the combat,* or the  
*names of the victors*, each by one in the  
capacity of *herald*: probably here the  
former only, as answering to the preaching  
of the Apostles. The nature of the case  
shews that the Christian herald differs from  
the agonistic herald, in being himself a  
*combatant as well*, which the other was  
not: and that this is so, is no objection to  
thus understanding the word. “This introduces  
indeed a new complication into  
the metaphor: but it is rendered less violent  
by the fact that... . sometimes the  
victor in the games was also selected as the  
herald to announce his success.” Stanley)  
**to others, I myself may prove rejected**  
(from the *prize*: not, as some Commentators  
*from the contest altogether*, for he  
was already *in it*). An examination of the  
victorious combatants took place after the  
contest, and if it could be proved that they  
had contended unlawfully, or unfairly, they  
were deprived of the prize and driven  
with disgrace from the games. So the  
Apostle, if he had proclaimed the laws of  
the combat to others, and not observed  
them himself, however successful he might  
apparently be, would be personally rejected  
as unqualified in the great day. And this  
he says with a view to shew them the necessity  
of more self-denial, and less going  
to the extreme limit of their Christian  
liberty ; as Chrysostom says, “If *to me*  
the having preached, and taught, and  
brought thousands to the faith, suffices not  
to salvation, if my personal course have not  
been lawfully run, much more will this be  
so with you.”

**X. 1—22.]** He proceeds, in close connexion with the warnings which have just  
preceded, to set before them the *great  
danger of commerce with idolatry,* and enforces this by *the example of the rebellions  
and rejections of God’s ancient people*,  
who were under a dispensation analogous  
to and typical of ours (1—11); and *by the*