no real sympathy; not condemning or  
ridiculing it, but appealing to it as an expression,   
however distorted, of their better  
feelings.”

**30.**] *Not only the practice of those  
just spoken of, but his own, and that of  
those like him, who lived a life of perpetual   
exposure to death, were absurd, if  
there be no resurrection.* Observe that  
the argument *here* applies coy to the  
*future existence of the soul.*

**31.**] To  
**die day by day** is a strong expression  
for to be daily in sight of death and expecting it.   
See 2 Cor. iv. 11.—This he  
strengthens by an asseveration, grounded  
on his boast of them as his work in Christ:  
not that this is immediately or proximately  
at stake in the matter, but much as we  
should say, “As I love you, it is true.”  
He would not think of deceiving those of  
whom he boasted before God in connexion  
with Christ.

**32.**] The stress of the  
first clause is on the words **after the manner   
of men**, and its meaning, **merely as  
man**, i.e. ‘*according to this world’s views,*’  
‘as one who has no hope beyond the grave;’  
see ref. If *thus* only he fought, &c., where  
was his profit (seeing he despised all those  
things which, with such a view, might  
compensate for such a fight,—fame, praise,  
&c.)?

**I fought with beasts** (not  
as A.V. “*I have fought:*” he refers  
to *one special occasion*). How? and  
when? Most ancient and modern Commentators   
take the expression figuratively:  
of which use I have cited examples i in my  
Greek Test. And this explanation must  
be right : for his Roman citizenship would  
have precluded his ever being literally  
thrown to beasts: and even supposing him  
to have waived it, and been miraculously  
rescued, as many suppose, is it conceivable  
that such an event should have been altogether   
unrecorded in the Acts?—Adopting  
the figurative rendering,—we cannot fix on  
any recorded conflict which will suit the  
words. His danger from Demetrius and  
his fellow-craftsmen (Acts xix.) had not.  
yet happened (see Introduction, § vi. 2):  
but we cannot tell what opposition, justifying   
this expression, the “*many adversaries*”   
of ch. xvi. 9, may ere this have  
made to his preaching.

**If dead men  
rise not,** i.e. ‘*if none of the dead rise.*’  
These words are best joined with the following,   
as Chrysostom and most of the  
Commentators: Theophyl., Beza, Bengel,  
Griesb., Meyer, De Wette, al.,—not with  
the preceding, as A.V. and others. For  
the expression “*after the manner of men*”  
already expresses their meaning in the preceding   
sentence: and the form of ver. 29  
seems to justify this arrangement, besides  
that otherwise “*Let us eat and drink, &c.*”  
would stand awkwardly insulated.

**Let us eat and drink...**] In Isa. the  
words represent the recklessness of those  
who utterly disregard the call of God to  
weeping and mourning, and feast while  
their time lasts.

**33.**] The *tendency*  
of the denial of the resurrection, represented   
by the Epicurean maxim just quoted,  
leads him to hint that this denial was not  
altogether unconnected with a practice of  
too much intimacy with the profligate society   
around them.

**Be not deceived,**  
as in ch. vi. 9, introduces a warning against  
oral self-deception.

**Evil communications corrupt good manners..**] These words  
form an Iambic verse, and occur in this  
form in a fragment of the Greek comic  
poet, Menander.

**34.**] **Awake out of**