X. 1. I, CORINTHIANS. 191   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 corruptible. \*6 I therefore corruptible. 26 I therefore so run,   
 so run, not as uncertainly ; | gammet vnea rtainly ; so fight I, as t2Tim.iis.   
 so fight I, not as one but T|not beating the air: 27 but \*I chas- = Rom,   
 beateth the air: . fii.   
 keep under my body, and) tise my body, and ‘bring it into tnom.viis   
 bring it into subjection: subjection: lest that by any means,   
 when that by preached to| when I have preached to others, I   
   
 others, I myself should be! myself should be “a castaway. a Jer. 30.   
 a castaway. X. 1 For I would not, brethren, 2 Cor,   
 X. ! Moreover, brethren,   
   
 which the victors were crowned were va- absolutely, and answers to our use of   
 riously of olive, parsley, ivy, or (in the preached. The subject of the proclamation   
 Isthmian games) of pine. See Stanley. might be the laws of the combat, or the   
 but we] supply are temperate in all names of the victors, each by one in the   
 things in order to obtain ... He takes for capacity of herald: probably here the   
 granted the Christian’s temperance in all former only, as answering to the preaching   
 things, as his normal state. 26.) I of the Apostles. The nature of the case   
 then (emphatic—he recalls the attention shews that the Christian herald differs   
 from the incidental exhortation, and remi- the agonistic herald, in being himself a   
 niscence of the Christian state, the main combatant as well, which the other was   
 subject, his abstinence from receiving, not: and that this is so, is objection to   
 and its grounds) so run, not uncertainly thus understanding the word. “This in-   
 (i.e. any sure grounds of troduces indeed a new complication into   
 or any fixed object for which to contend; the metaphor: but it is rendered less vio-   
 both these are included); so fight I, as lent by the fact that... . sometimes the   
 not striking the air (and not my adver- victor in the games was also selected as   
 sary). The allusion is not to a “sham herald to announce his success.” Stanley)   
 fight,” or rehearsal of a fight with an to others, I myself may prove rejected   
 tmaginary adversary, but to a fight with a (from the prize: not, as some Commenta-   
 real adversary (viz. here, the body) in tors, from the contest altogether, for he   
 which the boxer vainly hits into the air, was already im id). An examination of the   
 instead of striking his antagonist: victorious combatants took place after the   
 27.) but I chastise [bruise] my body (the contest, and if it be proved that they   
 word literally signifies strike heavily in had contended unlawfully, or unfairly,   
 the face, so as to render black and blue. were deprived of the prize and driven   
 The body is the adversary, considered as with disgrace from the games. So the   
 seat of the temptations of Satan, and espe- Apostle, if he had proclaimed the laws of   
 cially of self-indulgence which led the the combat to others, and not observed   
 Corinthians to forget their Christian com- them himself, however successful he might   
 bat, and sit at meat in the idol’s temple. apparently be, would be personally rejected   
 The abuse of this expression to favour the as unqualified in the great day. And this   
 absurd practice of the flagellants, or to he says with a view to shew them the ne-   
 support ascetic views at all, need hardly cessity of more self-denial, and less going   
 be pointed out to the rational, much less to the extreme limit of their Christian   
 to the Christian student. It is not even liberty ; as Chrysostom says, “If to me   
 of fasting or prayer that he is here speak- the having preached, and taught, and   
 ing, but as the context, vv. 19—23, shews, brought thousands to the faith, suffices   
 of breaking down the pride and obstinacy to salvation, my personal course have not   
 and self-seeking of the natural man by been lawfully run, much more will this be   
 laying himself entirely out for his great so with you.”   
 work—the salvation of the greatest num- X. 1—22.] He proceeds, in close con-   
 ber: and that, denying himself “ solace” nexion with the warnings which have just   
 from without: “ My hands have been worn preceded, to set before them the great   
 away (Acts xx. 34) with the black teut- danger of commerce with idolatry, and en-   
 cloths, my frame has been bowed down forces this by example of the rebellions   
 with this servile labour.” Stanley), and and rejections of God’s ancient people,   
 enslave it: lest perchance having pro- who were under a dispensation analogous   
 claimed (the word proclaimed is used to and typical of ours (1—11); and by the