238 I. CORINTHIANS, XV.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 k 2 Cor. 26, them? 80\* Why do we also stand %0 And why stand we in   
 Gal. ‘in jeopardy every hour? 311 Day Jeopardy every hour? 31   
 by day I die; yea, by ™the glorying protest by your rejoicing   
 which I have of you in Christ Jesus which I have in Christ   
 82 Tf after the manner Jesus our Lord, I die   
 of men "I fought with wild beasts daily. “If after the   
 n2Cor.i, at Ephesus, what doth it profit me? manner of men I have   
 °Let us eat Sought with beasts at Ephe-   
 and drink; for to-morrow we die. sus, what advantageth it   
 If the dead rise not, «>? Evil com- me, if the dead rise not?   
 & munications corrupt good manners.” let us eat and drink ; for   
 penv.6. 19. 33 Be not deceived: righteously, to-morrow we die, 33 Be   
 not deceived: evil com-   
 munications corrupt good   
 @ Rom. 11, manners. 34 Awake to   
 Eph. v.14.   
   
 no real sympathy; not condemning or rescued, as many suppose, is it conceivable   
 ridiculing it, but appealing to it as an ex- that such an event should have heen alto-   
 pression, however distorted, of their gether unrecorded in the Acts ?—Adopting   
 feelings.” the figurative rendering,—we cannot fix on   
 30.] Not only the practice of those any recorded conflict which will snit the   
 Jast spoken of, but his own, and that of words. His danger from Demetrius and   
 those like him, who lived a life of per- his fellow-craftsmen (Acts xix.) had not.   
 petual exposure to death, were absurd, if yet happened (see Introduction, § vi. 2):   
 there be no resurrection. Observe that but we cannot tell what opposition, jus-   
 the argument ere applies coy to the tifying this expression, the “ many adver-   
 Suture existence of the soul. 31.] To saries” of ch. xvi. 9, may cre this have   
 die day by day is a strong expression inade to his preaching. If dead men   
 for to he daily in sight of death and ex- rise not, i.e. ‘if none of the dead rise.’   
 pecting it. See 2 Cor. iv. 11.—This he These words are hest joined with the fol-   
 strengthens by an asscyeration, grounded lowing, as Chrysostom and most of the   
 on his boast of them as his work in Christ: Commentators: Theophyl., Beza, Bengel,   
 not that this is immediately or proximately Griesb., Meyer, De Wette, al.,—not with   
 at stake in the matter, bnt much as we the preceding, as A. V. and others. For   
 should say, “As I love you, it is true.” the expression “after the manner of men”   
 He would not think of deceiving those of already expresses their meaning in the pre-   
 whom he boasted before God in connexion ceding sentence: and the form of ver. 29   
 with Christ. $2.] The stress of the secms to justify this arrangement, besides   
 first clause is the words after the man- that otherwise “Let us eat and drink, §c.”   
 ner of men, and its meaning, merely as would stand awkwardly insulated.   
 man, i.e. ‘according to this views,’ Let us eat and drink .. .] In Isa. the   
 “as one who has no hope beyond the grave ;\* words represent the recklessness ot those   
 sce ref. If thus only he fought, &c., where who utterly disregard the call of God to   
 was his profit he despised all those weeping and mourning, and feast while   
 things which, with such a view, might their time lasts. 33.] The tendency   
 compensate for such a fight,—fame, praise, of the denial of the resurrection, repre-   
 &e.)? I fonght with beasts (uot sented by the Epicurean maxim just quoted,   
 as A. V. “I have fought :” he refers leads him to hint that this denial was not   
 to one special occasion). How? and altogether unconnected with a practice of   
 when? Most ancient and modern Com- too much intimacy with the profligate so-   
 mentators take the expression figuratively ciety around them. Be not deceived,   
 of which use I have cited examples in my as in ch. 9, introduces a warning against   
 Greek Test. And this explanation must oral self-deception. Evil communica-   
 be right : for his Roman citizenship would tions corrupt good manners . .] These words   
 have precluded his ever being literally form an Iambic verse, and occur in this   
 thrown to beasts: and even supposing him form in a fragment of the Greek comic   
 to have waived it, and been miraculously poet, Menander. 34.] Awake out of