13—17. Il. CORINTHIANS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ledge by us in every place. knowledge of him. 15 Because we   
 15 For we are unto God a are unto God a sweet savour of   
 sweet savour of Christ, in Christ, °among them that are being 01 cvr.i.18.   
 them that are saved, and saved, and Pamong them that are veb.iv.s.   
 in them that perish : '6 to jperishing: 16 to the one 4a savour «   
 the one we are the savour of death unto death; to the other a 1Fei   
 of death unto death; and savour of life unto life. Luke ii 4.   
 to the other the savour of these things ‘who is sufficient ? r1cor.xv.10.   
 life unto life. And who is 17 For we are not as the And many,   
 sufficient these things ? jSadulterating the word of God: but s<   
 V7 For we are not as many, jas tof sincerity, but as of God, in ¢di bis eis.   
 which corrupt the word of ch. iii.5,   
 God: but as of sincerity,   
 but as of God, in the sight Pet,   
 of God speak wein Christ. God speak we in Christ.   
 the sight of   
   
 triumph, sweet spices were thrown about them life eternal, by faith in Him. The   
 or burnt in the streets. As the fact of double working of the gospel is forth in   
 the triumph, or approach of the triumphal Matt. xxi. 44; Luke ii. 34; John ix. 39,   
 procession, was made known by these 16 b.] In order to understand the   
 odours far and wide, so God diffuses by connexion, we inust remember that the   
 our means, who are the materials of His purpose of vindicating his apostolic com-   
 triunph, the sweet odour of the know- mission is in the mind of St. Paul, aud   
 ledge of Christ (who is the Triumpher, about to be introduced by a description of   
 Col. ii. of the knowledge] geni- the office, requirements, and its holders.   
 tive of apposition the odour, which, in the This purpose a’ ready begins to into its   
 interpretation of the figure, is the know- service the introductory and apologetic mat-   
 ledge. of him] i.e. Christ: sce next ter, and to take every opportunity of mani-   
 verse. 15.] Here the propriety of the festing itself. In order then to exalt the   
 figure is lost, the source of the odour dignity and shew the divine authorization   
 identified with the Apostles themselves. of his office, asks this question: And   
 For we are unto God a sweet savour of (see remarks at ver. 2) for (to   
 Christ (i.e. of that which was diffused by these things (this so manifold working in   
 the odour, viz. the knowledge of Christ. the believers unbelievers,—this emission   
 Estius says, “ As of some fragrant unguent of the sweet savour of Christ every where)   
 of flowers or herbs, we diffuse among all, who is sufficient ? He does not express the   
 as a wholesome and sweet odour, the re- answer, but it is too to escape any   
 port of His name’’), among them that are reader, indeed it is supplied in terms by   
 being saved, and among them that are ch. iii. For these things is put first,   
 perishing, ‘“ Whetlier men be saved, or the place of emphasis, to detain the atten-   
 whetlier they perish, the gospel continues tion on its weighty import, and then who   
 to possess its own virtue, and we continue is purposely put off till the end of the   
 being that which we are ; and as the light, question, to introduce the interrogation un- \*   
 though it blind the weak-eyed, is for expectedly. 17.] the many here points   
 all this and honey, though it be detinitely at those teachers, of whom he   
 bitter to the sick, is sweet by nature: so by and by, ch. x.—xii., more plainly.   
 the gospel is of sweet savour, even though Literally, we are not in the habit   
 some be perishing through disbelief of it.” of adulterating (the word from which the   
 Chrysostom and Theophylact. 16 a.] verb is derived originally any kind   
 to the one (the latter) an odour arising of huckster or vender, but especially wine,   
 from death and tending to death: to the —and thence, from the frequency of adulte-   
 other (the former) an odour arising from ration of wine, the cognate verb implied to   
 life and tending to life. The odour was, adultevate. The same is expressed ch. iv.   
 Curist,—who to tlie is Death, 82 2, by “handling the word of God deceit-   
 a mere announcement of a man crucitied, Sully”) the word of God, but as of sincerity   
 and working death by unbelief: but to the (the subjective regard of the speakers),   
 believing, Life, an announcement of His as from God (the objective regard—a de-   
 resurrection and Life,—and working in pendence on the divine suggestion), we   
 g