triumph, sweet spices were thrown about  
or burnt in the streets. As the fact of  
the triumph, or approach of the triumphal  
procession, was made known by these  
odours far and wide, so God diffuses by  
our means, who are the materials of His  
triumph, the sweet odour of the knowledge of Christ (who is the Triumpher,  
Col. ii. 15).

**of the knowledge]** genitive of apposition; the *odour*, which, in the  
interpretation of the figure, *is* the knowledge.

**of him]** i.e. Christ: see next  
verse.

**15.]** Here the propriety of the  
figure is lost, and the source of the odour  
identified with the Apostles themselves.  
**For we are unto God a sweet savour of  
Christ** (i.e. of that which was diffused by  
the odour, viz. *the knowledge of Christ.*  
Estius says, “As of some fragrant unguent  
of flowers or herbs, we diffuse among all,  
as a wholesome and sweet odour, the report of His name”), **among them that are  
being saved, and among them that are  
perishing,** “Whether men be saved, or  
whether they perish, the gospel continues  
to possess its own virtue, and we continue  
being that which we are; and as the light,  
though it blind the weak-eyed, is light, for  
all this darkening: and honey, though it be  
bitter to the sick, is sweet by nature: so  
the gospel is of sweet savour, even though  
some be perishing through disbelief of it.”  
Chrysostom and Theophylact.

**16** a.] **to the one** (the latter) **an odour arising  
from death and tending to death: to the  
other** (the former) **an odour arising from  
life and tending to life.** The odour was,  
CHRIST,—who to tlie unbelieving is *Death*,  
a mere announcement of a man crucified,  
and working death by unbelief: but to the  
believing, *Life*, an announcement of His  
resurrection and Life,—and working in them life eternal, by faith in Him. The  
*double working of the gospel* is set forth in  
Matt. xxi. 44; Luke ii. 34; John ix. 39.

**16** b.] In order to understand the  
connexion, we must remember that the  
purpose of vindicating his apostolic commission is in the mind of St. Paul, aud  
about to be introduced by a description of  
the office, its requirements, and its holders.  
This purpose already begins to press into its  
service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the  
dignity and shew the divine authorization  
of his office, he asks this question: **And**  
(see remarks at ver. 2) **for** (to accomplish)  
**these things** (this so manifold working in  
the believers and unbelievers,—this emission  
of the sweet savour of Christ every where)  
**who is sufficient?** He does not express the  
answer, but it is too evident to escape any  
reader, indeed it is supplied in terms by  
ch. iii. 5. **For these things** is put first, in  
the place of emphasis, to detain the attention on its weighty import, and then **who  
is** purposely put off till the end of the  
question, to introduce the interrogation unexpectedly.

**17.]** **the many** here points  
definitely at those false teachers, of whom he  
by and by, ch. x.—xii., speaks more plainly.

Literally, **we are not in the habit  
of adulterating** (the word from which the  
verb is derived originally signifies any kind  
of huckster or vender, but especially of wine,  
—and thence, from the frequency of adulteration of wine, the cognate verb implied *to  
adulterate.* The same is expressed ch. iv.  
2, by “*handling the word of God deceitfully*”) **the word of God, but as of sincerity**(the subjective regard of the speakers), **but  
as from God** (the objective regard—a dependence on the divine suggestion), we