*present* knowledge. Observe likewise, that  
“*according to the flesh*,” as above also,  
is not to be taken as the subjective qualification of our knowledge, but as belonging  
to the word **Christ**,—‘*Christ according to  
the flesh*.’—St. Paul now, since his conversion, knew Him no longer as thus shewn,  
but as declared to be the Son of God with  
power, according to the Spirit of holiness.  
At that time God was pleased to **reveal  
His Son** in him, Gal. i. 16. See by all means  
Stanley’s remarks, om the absence of all  
local and personal recollections of our Lord’s  
life, in the apostolic age.

**17.]** **So that**(additional inference from what has gone  
before) **if any man is in Christ** (‘in Christ,  
i.e. in union with Him: Christ being  
the element in which by faith we live  
and move), **he is a new creature** (or  
*‘creation*,’ —the act implying here the  
result of the act. See Col. iii, 10, 11;  
Eph. ii. 10; iv. 23.—‘He has received,’  
‘passed into,’ ‘a new life,’ John iii. 3): **the  
old things** (of his former life—all the old  
selfish and impure motives, views, and prejudices) **are passed away** (there does not  
appear to be any allusion, as Chrysostom  
thinks, to the passing away of Judaism,  
but only to the *new birth,* the antiquation  
of the former unconverted state, with all  
that belonged to it); **behold** (a reminiscence of Isa. xliii. 18, 19), **they** (the old  
things) **are become new.**

**18.] And all  
things** (in this new creation: he passes to  
a more general view of the effects of the  
death of Christ—viz. our *reconciliation to  
God*) **are of God** (as their source), **who reconciled us** (*all men*, from next verse,  
where “*the world*” is parallel) **to Himself  
through Christ** (as an atonement, an expiatory sacrifice, ver. 21, for sin which  
made us “*God’s enemies,*” see Rom. v. 10),  
**and gave** (committed) **unto us** (Apostles,  
not mankind in general; for had it been  
so,—in the next verse which is parallel,  
‘into *their* hands, not ‘into *our* hands,’  
must have stood after “*them*” and “*their*”  
just preceding) **the ministration of the  
reconciliation** (the duty of ministering in  
that office, whose peculiar work it is to  
proclaim this reconciliation: so “*the ministration of righteousness*” ch. iii. 9—  
Observe, that the reconciliation spoken of  
in this and the next verse, is that of *God  
to us,* absolutely and objectively, through  
His Son: that whereby He can complacently behold and endure a sinful world,  
and receive all who come to Him by Christ.  
This, the subjective reconciliation, —*of men  
to God*,—follows as a matter of exhortation, ver. 20);

**19.] to wit** (or **how**),  
**that God was reconciling the world to  
Himself in Christ** (**was** cannot, as in the  
A.V., belong to **in Christ**, ‘God *was in  
Christ*, reconciling’ &c. This participle is  
*past*: He has accomplished the reconciliation.—**The world,** i.e., the **whole world,**  
—*man*, *and man’s world, entire, with  
all that therein is,* see Col. i. 20, but considered, see “*them*” and “*their*” below,  
as *summed up in man*), **not reckoning unto  
them their trespasses** (the participle isa  
*present* one: He does not, after this reconciliation, impute to any man his trespasses); **and having put into our hands**(literally, **placed in us;** ‘*laid upon us*, as  
our office and charge, and, besides, ‘*empowered us for, ‘putin our souls by His  
Spirit.’*—‘*Us*,’ viz. Apostles and teachers)  
**the word of the reconciliation** (as ‘*the word  
of the Cross*,’ 1 Cor. i. 18).

**20, 21.]** *He describes his office as that*