15—20. II. CORINTHIANS.   
   
 AUTHORIZED VERSION. AUTIIORIZED VERSION REVISED.   
   
 W Therefore if any man be him no more. 17 So that "if any «Rom   
 in Christ, he is new crea- man is in Christ, [he is] \*a new ,@ v   
 ture: old things are passed creature: ¥the old things are passed vlan   
 away; behold, all things away; behold, + they are become '?   
 are become new. 8 And 18 And all things are of God, \*ouceSits.   
 all things are of God, who new. reconciled us to himself through Rem. our   
 hath reconciled us to him- Christ, and gave unto us the minis-   
 self by Jesus Christ, and tration of the reconciliation; 19 to   
 hath given to us the mi- wit, that God was reconciling the «Rom. iti.2s,   
 nistry of reconciliation ; world unto himself in Christ, not & iv.   
 to wit, that God was reckoning unto them their tres-   
 in Christ, reconciling the passes ; and put into our hands the 25.   
 world unto himsclf, not im- word of the reconciliation.   
 puting their trespasses unto   
 them; and hath committed   
 unto us the word of recon- 20 On   
 ciliation. 2° Now then we   
 sent knowledge. Observe likewise, that made us “ God’s enemies,” see Rom. v. 10),   
 “according to the flesh,” as above also, and gave (committed) unto us (Apostles,   
 is not to be taken as the subjective qualifi- not mankind in gencral; for had it been   
 cation of our knowledge, but as belonging so,—in the next verse which is parallel,   
 to the word Christ,—‘ Christ according to ‘into fhetr hands, not ‘into our hands,’   
 the flesh.’—St. Paul now, since his con- must have stood after “them” and “their”   
 version, knew Him no longer as thus shewn, just preceding) the ministration of the   
 but as declared to be the Son of God with reconciliation (the duty of ministering in   
 power, according to the Spirit of holiness. that office, whose peculiar work it is to   
 At that time God was pleased to reveal proclaim this reconciliation: so “the mi-~   
 His Son in him, Gal.i.16. See by all means nistration of righteousness” ch. iii.   
 Stanley’s remarks, om the absence of all Observe, that the reconciliation spoken of:   
 Jocal and personal recollectionsof Lord’s jin this the next verse, is that of God   
 life, the apostolic age. 17.] So that to us, absolutely and objectively, through   
 (additional inference from what has gone His Son: that whereby He ean compla-   
 before) if any man is in Christ (‘in Christ, cently behold and endure a sinful world,   
 i.e. in union with Him: Christ being and reccive all who come to Him by Christ.   
 the element in which by faith we live This, the snbjective reconciliation, men   
 and move), he is a new creature (or to God,—follows as a matter of exhorta-   
 ‘creation, —the act implying here the tion, ver. 20); 19.] to wit (or how),   
 result of the act. See Col. iii, 11; that God was reconciling the world to   
 Eph. ii. 10; iv. 28.—‘He\_ has received,’ Himself in Christ (was cannot, as in the   
 \* passed into,’ new life,’ iii. the A.V., belong to in Christ, ‘God was in   
 old things (of his former life—all the old Christ, reconciling’ &c. This participle is   
 selfish and impure motives, views, and pre- past: He has accomplished the reconcilia-   
 judices) are passed away (there does not tion.—The world, i.e., the whole world,   
 appear to be any allusion, as Chrysostom —man, and man’s world, entire, with   
 thinks, to the passing away of Judaism, all that therein is, see Col. 20, but con-   
 but only to the zew birth, the antiquation sidered, see “them” and “their”? below,   
 of the former unconverted state, with all as summed up in man), not reckoning unto   
 that belonged to it); behold (a reminis- them their trespasses (the participle isa   
 cence of Isa. xiii. 18, 19), they (the old present one: He does not, after this recon-   
 things) are become new. 18.] And all ciliation, impute to any man his tres-   
 things (in this new creation: he passes to passes); and having put into our hands   
 a more general view of the eflects of the (literally, in us; ‘laid upon us, as   
 death of Chirst—viz. our reconciliation to our office and charge, and, besides, ‘em-   
 God) are of God (as their source), re- powered us for, ‘putin our souls by His   
 conciled us (a/i men, from next verse, Spirit?—‘ Us, viz. Apostles and teachers)   
 where “the world” is parallel) Himself the word of the reccnciliation (as ‘the   
 through Christ (as an atonement, an ex- of the Cross,’ 1 Cor. i. 18).   
 piatory sacrifice, ver. 21, for sin which 20, 21.] He describes his office as that