

died for them, and rose again. Thus, if he met an unconverted man, he would not think of him as an old acquaintance, and know him as such. He would look upon him as one that was dead and needed to be saved by the death of Christ. Or, if the person was a Christian, it would be just the same. He would not know him after the flesh according to an old acquaintance with him; he would look upon him as one alive with Christ, and his one thought would be that Christ might be glorified in him. Even Christ Himself was not to be known any more, in connection with this creation. He had died to it, and if any man is in Christ, he is of the new creation, where old things are passed away, and all things are become new, and all things are of God. Man is looked upon as dead, and God brings in a new creation.

We have the same aspect of truth, when in verse 19 he speaks of Christ coming in the flesh. It is not looked upon as fulfilling promises to Israel, but God revealing Himself in grace to the world. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." This was the aspect of Christ's first coming, in which the apostle thought of Him. We know He came to His own, and was a minister of the circumcision for the truth of God to confirm the promises made to the fathers. All this is blessedly true; but here we have God in man come here, and the apostle sees neither Jew nor Gentile. If God were in Christ, He acts toward the *world*.