

# 2 Corinthians 5:19

Authorized King James Version (KJV)

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

## Analysis

**To wit, that God was in Christ, reconciling the world unto himself**—Hōs hoti Theos ēn en Christō kosmon katallassōn heautō (ώς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἔαυτῷ). Hōs hoti (ώς ὅτι, "namely that, to wit") introduces content of reconciliation message. Theos ēn en Christō (Θεὸς ἦν ἐν Χριστῷ, "God was in Christ")—the incarnation's mystery: God reconciling through God-in-human-flesh. Kosmon (κόσμον, "world") is cosmic scope—not just Jews but all humanity. Present participle katallassōn (καταλλάσσων) suggests ongoing process—reconciliation accomplished in Christ's death, applied through gospel proclamation.

**Not imputing their trespasses unto them**—Mē logizomenos autois ta paraptōmata autōn (μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν). Logizomai (λογίζομαι) is accounting term—"to reckon, credit, charge." God does NOT charge sins to humanity's account. Paraptōmata (παραπτώματα, "trespasses, transgressions") are willful violations. This is forensic justification—sins credited to Christ (v. 21), righteousness credited to believers (Romans 4:3-8). **And hath committed unto us the word of reconciliation**—kai themenos en hēmin ton logon tēs katallagēs (καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς). Themenos (θέμενος, aorist participle of τίθημι, "placed, entrusted") indicates sacred deposit—gospel message entrusted to believers for proclamation.

## Historical Context

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The concept of not imputing trespasses was revolutionary in honor-shame cultures that demanded vengeance for wrongs. Paul announces cosmic amnesty—God absorbs offense rather than extracting payment from offenders. This reflected God's character revealed in Christ: enemy-love, substitutionary suffering, grace that justifies the ungodly (Romans 4:5).

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. Do you live with confidence that God is NOT counting your sins against you—or do you still fear His ledger of your failures?
2. How faithfully are you discharging the "word of reconciliation" entrusted to you—who needs to hear God is not counting their sins?
3. Does God's non-imputation of trespasses lead you to moral laxity or inflamed love and gratitude?

## Interlinear Text

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ώς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων  
To wit that God was in Christ the world reconciling  
G5613 G3754 G2316 G2258 G1722 G5547 G2889 G2644

ἐαυτῷ μὴ λογιζόμενος αὐτῶν τὰ παραπτώματα  
unto himself not imputing their G3588 trespasses  
G1438 G3361 G3049 G846 G3900

αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς  
their and hath committed in us G3588 the word G3588  
G2532 G5087 G1722 G2254 G3056

καταλλαγῆς  
of reconciliation  
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## Additional Cross-References

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**Isaiah 43:25** (Parallel theme): I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

**Isaiah 44:22** (Parallel theme): I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

**1 John 4:10** (References God): Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

**1 Timothy 3:16** (References God): And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**Colossians 2:9** (References God): For in him dwelleth all the fulness of the Godhead bodily.

**John 17:23** (Parallel theme): I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

**Matthew 1:23** (References God): Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

**John 14:20** (Parallel theme): At that day ye shall know that I am in my Father, and ye in me, and I in you.

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