*of an ambassador for Christ, consisting in  
beseeching them, ON THEIR PART, to be reconciled to God: and that, in consideration of the great Atonement which God  
has provided by Christ.*—**On Christ’s behalf  
then** (i.e. in pursuance of the imposition  
on us of the “*word of the reconciliation*”)  
**we are ambassadors, as though God were  
intreating by us: we pray** (*‘you*,’ but not  
uttered as an integral part of the present  
text, not a request *now made and urged,*  
as Rom. xii. 1; he is *describing the embassage;* we are ambassadors, and in our  
embassage it is our work to beseech—‘ *Be  
ye, &c.*) **on Christ’s behalf**, **Be reconciled  
to God**:—‘*be reconciled*,’ strictly *passive*:  
«God was the RECONCILER—let this reconciliation *have effect on you*—enter into  
it by faith.’ Our A.V., by inserting the  
word ‘*ye*,’ has given a false impression,  
making it appear as if there were an emphasis on it, corresponding to God being  
reconciled to *us*,—whereas it is the simple  
*being reconciled* in that reconciliation in  
which *God was in Christ, the Reconciler.*

**21.]** *states the great fact on which  
the exhortation to be reconciled is grounded:*—viz. *the unspeakable gift* of God, to bring  
about the reconciliation.—It is introduced  
without a *‘for’* (which has been supplied),  
as still forming part of the *word of the  
reconciliation*.—**Him who knew not sin**(with what reference is this said? Some  
think, to *the Christian’s necessary idea* of  
Christ; others, to *God’s judgment of Him.*  
I much prefer to either, regarding it as  
said with reference to *Christ Himself*, Who  
said, John viii. 46, “*Which of you convicteth  
Me of sin?*” He was thus one ‘*who knew not*,’  
i.e. by contact, personal experience, ‘*sin.’*  
See, for the *sense*, 1 Pet. ii. 2; Heb. vii. 26. **He made (to be) sin** (not, ‘*a sin-offering,’* as  
Augustine and others, for the word seems  
*never to have the meaning*: and if it had, the  
former sense of the same word in this same  
sentence would preclude it here: nor “*a  
sinner*,” as Meyer, and others: but, as De  
Wette, and others, SIN, abstract, as opposed to RIGHTEOUSNESS which follows:  
compare “*a curse*,” Gal. iii.13. He, on the  
Cross, was *the Representative of Sin*,—of  
the sin of the world) **for us** (or, *instead of us*: I prefer here the former, because the purpose of the verse is to set  
forth how great things God has done *for  
us*:—the other, though true, does not seem  
so applicable.—The words for us are emphatic); **that we might become** (*at once,*  
*and by this one act.* The form of the  
word in the original necessitates this,—  
joining the whole justification of all God’s.  
people, as one act accomplished, with the  
Sacrifice of Christ) **the Righteousness of  
God** (see above: representatives of the  
Righteousness of God, endued with it and  
viewed as *in it*, and examples *of it)* **in Him**  
(im union with Him, and by virtue of our  
standing in Him).

**CHAP. VI. 1—10.]** *He further describes  
his apostolic embassage, as one of earnest  
exhortation not to receive the grace of God  
in vain* (vv. 1, 2), *and of approving himself,  
by many characteristics and under various  
circumstances, as the minister of God*(vv. 3—10).

**1.]** **with Him** is not  
expressed in the original, but these are  
evidently the right words to supply: with  
God, Whose representatives they were, and  
Whose grace they recommended. This is  
implied not only in what went before, but.  
in the words, “*the grace of God*,” of our  
verse itself.—**Moreover, while working  
with God, we also intreat that ye** (when  
preaching to *you*,—or others, when preaching to others: he still is *describing his  
practice* in his ministry, not using a direct  
exhortation to the Corinthians) **receive not  
the grace of God** (i.e. the reconciliation