Christ testified towards us by His death,  
being as it were bound to Him and attached by the tightest bond, should devote  
himself to His service.” Calvin), **having  
judged this** (i.e., **because we formed  
this judgment**, viz. at our conversion:—  
learned to regard this as a settled truth),  
**that One died for all** (not only, for the  
benefit of all, —but *instead of* all, suffered  
death in the root and essence of our humanity, as the second Adam. This death  
on behalf of *all men* is the absolute objective fact: that *all* enter not into the  
benefit of that Death, is owing to the nonfulfilment of the subjective condition which  
follows), **therefore all died** (i.e. therefore, in the death of Christ, *all*, *the* all for  
whom He died, *died too*: i.e. see below,  
became planted in the likeness of His  
death,—died to sin and to self, that they  
might live to Him. This was true, *objectively*, but *not subjectively* till such death  
to sin and self is realized in each: see Rom.  
vi. 8 ff. The rendering of the A. V.,  
“*then were all dead*,” is inadmissible both  
from the construction of the original, and  
the context: ‘*One on behalf of all* died,  
therefore *all* died: if One died the death of  
[belonging to, due from] all, then all died  
[in and with Him]’):

**15.]** **and he died  
for all, that they which live** (in *this life,* see  
ch. iv. 11:—not, ‘those who live *spiritually*,” which would altogether strike out  
the sense, for it is, *that they may* live spiritually, &c.) **should no longer (now that  
His death has taken place) live unto themselves** (with *self* as their great source and  
end of action, to please and to obey), **but  
unto Him that died, and rose again for  
them** (**for**, i.e. strictly ‘*in the place of*:’  
as the Death of Christ is *our death*, so His  
Resurrection is *our resurrection*).

**16.] So that** (*accordingly*,—consistently  
with our judgment expressed ver. 15) **we**  
(in opposition to our adversaries, the false  
teachers; not *general* of *all Christians*,—  
but as yet spoken of the Apostle himself  
[and his colleagues?]) henceforth (since  
this great event, the Death of Christ) **know  
no man according to** (as he is in) **the flesh**(Meyer well remarks: “ Since all are [ethically] dead, and each man is bound to live  
only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are *according  
to the flesh*,—must not be regulated *according to the flesh.* And the connexion  
of ver. 16 with ver. 15 shews that we must  
not take these words as furnishing the  
*subjective* rule of *our knowledge*,—so that  
the explanation would be, ‘according to  
mere human knowledge,’ ‘apart from the  
enlightening of the Holy Spirit,’ see ch. i.  
17; 1 Cor. i. 26,—but as the *objective* rule,  
ef. ch. xi. 18; John viii. 15; Phil. ili, 4,—  
so that ‘*to know any one according to  
the flesh*’ means ‘*to know any one according to his mere human individuality*, —‘to  
know him as men have judged him by  
what he is in the flesh, not by what he is  
*according to the spirit,* as a Christian, as  
*a new creature,* ver. 17. He who knows  
no man *according to the flesh* has, e. g. in  
the case of the Jew, entirely lost sight of  
his Jewish origin,—in that of the rich  
man, of his riches,—in that of the learned,  
of his learning,—in that of the slave, of his  
servitude, &c., see Gal. iii. 28”)**: if even  
we have known Christ according to the  
flesh, now however we know Him (thus)  
no longer.**—The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on  
earth, but that view of Him which St. Paul  
took *before his conversion,* when he knew  
Him only according to His outward apparent standing in this world, *only as  
Jesus of Nazareth*.—Observe, the stress is  
not on the word **Christ**, ‘If we have known  
even Christ after the flesh,’ &c., as usually  
understood; but on have known, as belonging to the *past*, contrasted with our