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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 qRom.vi.s,8. having judged this, that tone died   
 for all, therefore all died: then were all dead: 5 and   
 ¥Rom.vi-M, died for all, \*that they which and live that he died for all, that   
 ‘ dor should live no longer unto them- they which live should not   
 7 ig. ret. selves, but unto iia which died and henceforth live unto them-   
 selves, but unto him which   
 died for them, and rose   
 rose again for them. 16 So that we | again. 1° Wherefore hence-   
 5p. \* henceforth know no man after the   
 s Matt, if even we have known Christ the flesh: yea, though we   
 John xv, 3, |have known Christ after   
 tJomvies, after the flesh, yet tnow know we) the flesh, yet him no hence-   
   
   
 Christ testified towards us by His death, but as yet spoken of the Apostle himself   
 being as it were bound to iim and at- [and his colleagues ?]) heneeforth (since   
 tached by the tightest bond, should devote this great event, Death of Christ) know   
 himself to His service.” Calvin), having no man according to (as he is the flesh   
 judged this (i. because we formed (Meyer well remarks: “ Since all are [ethi-   
 this judgment, viz. at our conversion :— cally] dead, and each man is bound to live   
 learned to regard this a settled truth), only to Christ, not to himself, our know-   
 that One died for all (not only, for the ledge of others must be altogether inde-   
 benefit of all, inséead of all, suffered pendent of that which they are according   
 death in the root and essence of our hu- to the flesk,—must not be regulated ac-   
 manity, as the second Adam. This death cording to the flesh. And the connexion   
 on behalf of alZ men is the absolute ob- of ver. 16 with ver. 15 shews that we must   
 jective fact: that ald enter not into the not take these words as furnishing the   
 benefit of that Death, is to the non- subjective rule of our kuowledge,—so that   
 fulfilment of subjective condition which the explanation would be, ‘aceording to   
 follows), therefore all died (i.e. there- mere human knowledge,’ ‘apart from the   
 fore, in the of Christ, all, all for enlightening of the Holy Spirit,’ see eh.   
 whom He died, died too: i.e. see below, 17; 1 Cor. i. as the objective   
 became planted in the likeness of His ef. ch. xi. John viii. 15; Phil. ili,   
 death,—died to sin and to self, they so that ‘do know any one according to   
 might live to Him. This was trne, objec- the flesh’ means ‘to know any one accord-   
 tively, but not subjectively till death ing to his mere human individuality, —‘to   
 tosinand self is in each: see Rom. know him as men have judged him by   
 vi. 8 ff. The rendering of the A. V., what he is in the flesh, uot by what he is   
 «< then were all dead,” is both according to the spirit, as a Christian, as   
 from the construction of the original, and @ new creature, ver. 17. He who knows   
 the context: ‘One on behalf of all died, no man according to the flesh has, e. in   
 therefore all died: if died the death of the case of the Jew, entirely lost of   
 [belonging to, due from] all, then all died his Jewish origin,—in that of the rich   
 [in and with Him]’): 15.] and he died man, of his riches,—in that of the learned,   
 for all, they which live (in life, see of his learning,—iu that of the slave, his   
 ch. iv. 11:—not, ‘those who live spiritu- servitude, &c., see G: 28”): if even   
 ally,” which would altogether strike out we have known Christ according to the   
 the sense, for it is, they may live spi- flesh, now however we know Him (thus)   
 ritually, &e.) should no longer (now that no longer.—The fact alluded to in con-   
 His death has taken place) live them- cessive clause, not any personal know-   
 selves (with se/f as their great source and ledge of the Lord Jesus while He was on   
 end of action, to please and to obey rs earth, but that view of Him which St. Paul   
 unto Him that died, and rose again for took before his conversion, when he knew   
 them (for, i.e. strictly the place of? Him only aecording to His outward ap-   
 as the Death of Christ is death, so His parent standing in this world, only as   
 Resurrection is our resurrection). Jesus of Nazareth.—Observe, the stress is   
 16.] So that (accordingly,—consistently not on the word Christ, «If we have known   
 with our judgment expressed ver. 15) we even Christ after the flesh,’ as usually   
 (in opposition to our adversaries, the false understood; but on have known, as belong~   
 teachers; not general of all Christians,— ing to the past, eoutrasted with our ore