kingdom, giving us, by Him, a living part  
in Him, and entrance also into His kingdom by means of His appointed sacrament  
of Holy Baptism, spiritually received):

**22.] who is on the right hand of  
God** (Ps. cx. 1), **having gone** (compare  
**went,** above, ver. 19) **to heaven** (i. e. into  
the place of angels and supramundane  
powers, but distinguished from them by  
being himself at God’s right hand), **angels  
and authorities and powers** (the whole  
heavenly hierarchy, as in Col. ii. 10–15)  
**being subjected to Him.** And thus is  
announced the glorious completion of the  
result of Christ's voluntary and innocent  
sufferings: glorious for Himself, and glorious for us, who are by baptism united to  
Him. And now the practical inference for  
us follows.

**CHAP. IV. 1–6.]** *Exhortation, after  
the forecited example of Christ's sufferings, to entire separation from the ungodly  
Gentile world.* This passage closes the set  
of exhortations which began at ch. ii. 11,  
with reference to behaviour towards the  
heathen world around: and with ch. iv. 7,  
begins a new and concluding set, no longer  
regarding the world without. {1} **Christ then  
having suffered in the flesh** (see on this  
above, ch. iii. 18. This conclusion takes  
up again the words “*Because Christ also  
suffered*” there, which led to the enlarging  
on the result of those His sufferings as regarded both Himself and us), **do ye also  
arm yourselves with** (put on as armour)  
**the same mind** (intent, resolution; viz., to  
suffer in the flesh, as He did. See this  
explanation justified in my Greek Test.);  
**because** (assigns a reason for the expression  
just used, **arm yourselves:** “and ye will  
need this arming, because, the course of  
suffering according to the flesh which ye  
have to undergo ending in an entire freedom from sin, your warfire with sin must  
be begun and carried on from this time  
forward”) **he that hath suffered according  
to the flesh is made to cease from sin** (he  
is, by the very fact of having thus suffered,  
brought to an end with sin—has no more  
to do with it: and by an inference, the  
suffering in the flesh, and the being made  
to cease from sin, are commensurate in  
their progress. On the sense, see Rom. vi.  
7. Here too there is throughout a presupposition of our being united to the sufferings of Christ, not merely as regards *ourselves,* suffering in the flesh, but suffering  
by virtue of union with Him who suffered,  
and so divorced from all sin. That this sentence itself is general, and not to be understood *in itself* of Christ, is plain: equally  
plain that He is the person hinted at in the  
background, and with reference to whom  
the general truth is adduced. The general  
assertion itself, here and in Rom. vi. 7,  
rests on the fact that the flesh is the element of sin, and he that hath mortified it  
by suffering has in the same proportion got  
rid of sin); {2} **with a view** (depends on “*arm  
yourselves,*” the intermediate general sentence being parenthetical) **no longer by the  
lusts of men** (as your rule: what is called  
the normal dative: not as Wies., al., i. e.  
“*live unto righteousness,*” ch. ii. 24: cf.  
Rom. vi. 10–13: this live is a very different matter from *live* in those places. **men**  
put forward for contemptuous emphasis, as  
opposed to God, which gains more majesty  
by not being thus put forward. What the  
lusts are is shewn in ver. 3), **but by the**