1 PETER. Iv.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 ,.is gone into heaven, and "is on the and is on the right hand   
 right hand of God; \* angels and of God; angels and au-   
 authorities and powers being made thorities and powers being   
 \* subject unto him. made subject unto him.   
 IV. 1 Forasmuch then \*as Christ. IV.) Forasmuch then as   
 hath suffered tin the flesh, arm Christ hath suffered for us   
 yourselves likewise with the same in the flesh, arm yourselves   
 és mind: because he that hath suf Likewise with the same   
 427: fered in the flesh hath ceased from mind: for he that hath   
 er sin; 2¢that ye no longer should suffered in the flesh hath   
 live the rest of your time in the ceased from sin; ? that   
 a flesh by the lusts of men, \* but by he no longer should live   
 the rest of his time in the   
 \flesh to the lusts of men,   
 but to the will of God.   
 : the will of God. 3fFor the time 3 For the time past of our |   
 San   
 fBzek. xiv. & xlv. Acts xvii.   
 Kingdom, giving us, by Him, a living part need this arming, because, the course of   
 in Him, and entrance also into His king- suffering according to the flesh which ye   
 dom by means of His appointed sacrament have to nndergo ending in an entire free-   
 of Holy Baptism, spiritually received) : dom from sin, your warfire with sin must   
 22.) who is on the right hand of be begun and carried on from this time   
 God (Ps. cx. 1), having gone (compare forward”) he that hath suffered according   
 went, above, ver. 19) to heaven (i, e. into to the fiesh is made to cease from sin (he   
 the place of augels and supramundane is, by the very fact of having thus suffered,   
 powers, but distinguished from them by brought to an end with sin—has no more   
 being himself at God’s right hand), angels to do with it: and by an inference, the   
 and authorities and powers (the whole suffering in the flesh, and the being made   
 heavenly hierarchy, as in Col. ii. 10—15) to cease from sin, are commensurate in   
 being subjected ‘to Him, And thus is their progress. On the sense, see Rom, vi.   
 amounced the glorions completion of the 7. Here too there is throughout a presup:   
 result. of Christ's voluntary and innocent position of our being united to the suffer-   
 sufferings: glorious for Himself, and glori- ings of Christ, not merely as regards our-   
 ous for us, who are by baptism united to selves, suffering in the flesh, but suffering   
 Him. And now the practical inference for by virtue of union with Him who suffered,   
 us follows. and so divoreed from all sin. That this sen   
 Cmar, IV, 1-6.] Exhortation, after tence itself general, and not to be under-   
 the forecited example of Christ's suffer- stood in itself of Christ, is plain: equally   
 ings, to entire separation from the ungodly plain that He is the person hinted at in the   
 Gentile world. This passage closes the set background, and with reference to whom   
 of exhortations which began at ch. ii, 11, the general truth isadduced, ‘The general   
 with reference to behaviour towards the assertion itself, here and in Rom. vi. 7,   
 heathen world around: and with ch. iv. 7, rests on the fact that the flesh is the cle-   
 begins a new and concluding set, no longer ment of sin, and he that hath mortified it   
 regarding the world withont. Christ then by suffering has in the same proportion got   
 having suffered in the flesh (see on this rid of sin); with a view (depends on “arm   
 above, ch. iii, This conclusion takes yourselves,” the intermediate general sen-   
 up again the words “ Because Christ also tence being parenthetical) no longer by the   
 suffered” there, which led to the enlarging lusts of men (as your rule: what is called   
 on the result of those His sufferings as re- the normal dative: not as Wies., al. i.   
 garded both Himself and us), do ye also “live unto righteousness,” ch. ii. 24: cf.   
 arm yourselves with (put on as armour) Rom. vi. 10—13: this live is very differ-   
 the same mind (intent, resolution 5 viz., ent matter from Zive in those places. men   
 suffer in the flesh, as He did. See this put forward for contemptuous emphasis, as   
 explanation justified in my Greok Test.) ; opposed to God, which gains more majesty   
 because (assigns a reason for the by not being thus put forward. What the   
 just used, arm yourselves: “and ye will lusts are is shewn in ver. 3), but by the