inference, see ch. ii. 20) **ye were raised  
up together with Christ** (not as A. V. ‘are  
risen? the allusion, as above, ch. ii. 11—  
13, is to a definite time, your baptism.  
And it is important to keep this in view,  
that we may not make the mistake so commonly made, of interpreting this *being  
raised* in an *ethical* sense, and thereby  
stultifying the sentence—for if the participation were an ethical one, what need  
to exhort them to its ethical realization?  
The participation is an objective one,  
brought about by that faith which was  
the condition of their baptismal admission  
into Him. This faith the Apostle exhorts  
them to energize in the ethical realization  
of this resurrection state), **seek the things  
above** (heavenly, spiritual things : compare  
Matt. vi. 33; Gal. iv. 26; Vhil. iii. 20),  
**where Christ is** (if you are united to Him,  
you will be tending to Him; and He is in  
heaven), **sitting on the right hand of God**  
(see Eph. i. 20. Here, as every where, when  
the present state of Christ is spoken of, the  
Ascension is taken for granted).

**2.**] **Set your mind on** (or, **care for**) **the  
things above** (extending to the whole region of their thought and desire), **not the  
things on the earth** (compare Phil. iii.  
19: i.e. matters belonging to this present  
mortal state—earthly pleasure, self, and  
pride).

**3.**] **For ye died** (ch. ii. 12:  
‘*are dead*,’ though allowable, is not so  
good as merely asserting a state, whereas  
the other recalls the fact of that state having  
been entered on. That being made partakers with Christ’s death, cut you loose  
from the *things on the earth*: see Rom.  
vi. 4—7), **and your life** (that resurrection  
life, which is “your real and true life.”  
The only real life of the Christian is his  
resurrection life in and with Christ. Compare Rom, viii. 19—23) **is hidden** (“*is not  
yet manifested*,” 1 John iii. 2: is laid up, to be manifested hereafter: that such is  
the sense, the next verse seems plainly to  
shew) **with Christ** (who is also Himself  
hidden at present from us, who wait for  
His *revelation* [1 Cor. i. 7, 2 Thess. i. 7.  
1 Pet. i. 7, 13; iv. 13], which be  
also ours, see ver. 4 and Rom. viii. 19)  
**in God** (with Christ who is “*in the  
bosom of the Fathe*r ;”—it is in Him,  
as in a great depth, that all things concealed are hidden, and He brings them  
out as seems good to Him).

**4.**] **When Christ is manifested** (shall  
emerge from his present state of hidden-  
ness, and be personally revealed), **who is  
our** (no emphasis—our applies to Christians generally—see on “*ye also*” below)  
**life** (Christ is personally Himself that  
life, and we possess it only by union with  
Him and His resurrection: see John xiv.  
19), **then shall ye also** (*also* takes out the  
special from the general—ye, as well as  
and among, other Christians) **with Him  
be manifested in glory** (see on the whole,  
the parallel 1 John iii. 2. Though the  
*completed life of the resurrection* seems  
so plainly pointed out by this last verse as  
the sense to be given to “our life,” this  
has not been seen by many Commentators,  
who hold it to be *ethical*; hidden, inasmuch as inward and spiritual, Rom. ii, 29,  
and ideal: or, inasmuch as it is unseen by  
the world. The root of the mistake has  
been the want of a sufficiently comprehensive view of that resurrection life of ours  
which is now hidden with Christ. It includes in itself both spiritual, ethical, and  
corporeal: and the realization of it as far  
as possible, here, is the sum of the Christian’s most earnest endeavours: but the  
life itself, in its full manifestation, is that  
perfection of body, soul, and spirit, in  
which we shall be manifested with Him at  
His appearing. Theodoret says well: “For