away), **and not** (negative characteristic, as  
the former were the affirmative characteristics, of this philosophy) **according to  
Christ** (“who alone is,” as Bisping ob-  
serves, “the true rule of all genuine philosophy, the only measure as for all life  
acceptable to God, so for all truth in thought  
likewise: every true philosophy must therefore be *according to Christ*, must begin and  
end with Him”).

**9.**] (Supply, ‘as all  
true philosophy ought to be’) **Because in  
Him** (emphatic: in Him alone) **dwelleth**(now, in His exaltation) **all the fulness**  
(compare on i. 19, and see below) **of the  
Godhead** (Deity: the essential being of  
God. ‘The fulness of the Godhead’ here  
spoken of must be taken, as indeed the  
context shews, metaphysically, and not as  
‘all fulness’ in ch. i. 19, where the historical Christ, as manifested in redemption, was in question. There, the lower  
side, so to speak, of that fulness, was set  
forth—the side which is presented to us  
here, is the higher side) **bodily** (i.e., manifested corporeally, in His present glorified  
Body—compare Phil. iii. 21. Before His  
incarnation, it dwelt in Him, as the *word  
non-incarnate*, but not *bodily*, as now that  
He is the *Word Incarnate*. This is the  
obvious, and I am persuaded only tenable  
interpretation).

**10.**] **And ye are** (already) **in Him** (in your union with Him,  
—‘“since you have been once grafted into  
Christ”) **filled up** (with all divine gifts—  
so that you need not any supplementary  
sources of grace such as your teachers are  
directing you to.— What follows, shews  
them that He, their perfection, is not to be  
mixed up with other dignities, as objects  
of adoration, for He is the Head of all  
such), **which** (i.e. Christ) **is the Head of  
every government and power**:

**11**.] (nor do you need the rite of circumcision  
to make you complete, for you have already received in Him the spiritual *substance*, of which that rite is but the shadow) **in whom  
ye were also circumcised** (not as A. V.  
“*are* circumcised,’ —the reference being to  
the historical fact of their baptism) **with a  
circumcision not wrought by hands** (see  
Eph. ii. 11, and Rom. ii. 29. The same  
reference to spiritual [ethical] circumcision  
is found in Deut. x. 16; xxx.6; Ezek. xliv.  
7; Acts vii. 51), **in** (consisting in—which  
found its realization in) **your putting off**(i.e. when you threw off: put off and  
laid aside, as a garment: an allusion to  
actual circumcision,—see below) **of the  
body of the flesh** (i.e.as ch. i. 22, the body  
of which the material was flesh: but more  
here: so also its designating attribute, its  
leading principle was fleshliness—the domination of the flesh which is a “*flesh of  
sin*,” Rom. viii. 3. This body is put off in  
baptism, the sign and seal of the new life.  
“When ethically circumcised, i.e. translated by *change of heart* out of the state of  
sin into that of the Christian life of faith,  
we have no more the *body of the flesh*: for  
the body, which we bear, is disarrayed of  
its sinful *flesh as such*, as far as regards  
its sinful quality: we are no more *in the  
flesh* as before, when lust *wrought in our  
members* [Rom. vii. 5, see ver. 23]; we are  
no more ‘*carnal, sold under sin*’ [Rom.  
vii. 14], and *walk no more according to the  
flesh, but in newness of spirit* [Rom. vii. 6],  
so that our members are *instruments of  
righteousness unto God* [Rom. vi. 13].  
This Christian transformation is set forth  
in its *ideal* conception, irrespective of its  
imperfect realization in our experience.”  
Meyer) **in** (parallel to “*in*” before—then  
the circumcision without hands was *explained*, now it is again adduced with  
another epithet bringing it nearer home to  
them) **the circumcision of Christ** (belonging  
to, brought about by union with, Christ: