nearly the same as, but expresses more  
than ‘*Christian circumcision*,’ inasmuch as  
it shews that the root and cause of this  
circumcision without hands is in Christ,  
the union with whom is immediately set  
forth. Two other interpretations are  
given: 1) that in which Christ is regarded  
as the *circumciser* : so Theophylact says,  
“Christ circumcises in baptism, stripping off  
from us our former life.” 2) that in which  
Christ is the *circumcised*—“the circumcision to which Christ submitted Himself  
for man.” The objection to both is,  
that they introduce irrelevant elements  
into the context. *The circumcision which  
Christ works* would not naturally be followed by “*having been buried with Him*,”  
i.e, *union with Him*: *that which was  
wrought on Him* might be thus followed,  
but would not come in naturally in a passage  
which describes, not the universal efficacy  
of the rite once for all performed on Him,  
but the actual undergoing of it in a spiritual sense, by each one of us):

**12.**] (goes on to connect this still more  
closely with the person of Christ,—as if it  
had been said, ‘in the circumcision of Christ,  
to whom you were united,’ &c.)—**having  
been buried together** (i.e. ‘when you were  
buried’) **with Him in your baptism** (the  
new life being begun at baptism,—an image  
familiar alike to Jews and Christians,—the  
process itself of baptism is regarded as the  
burial of the former life: originally, perhaps, owing to the practice of immersion,  
which would most naturally give rise to  
the idea: but to maintain from such a circumstance that immersion is *necessary* in  
baptism, is surely the merest trifling, and  
a resuscitation of the very ceremonial  
spirit which the Apostle here is arguing  
against. As reasonably might it be argued,  
from the metaphor of “*putting off*” being  
used here, that nakedness was an essential  
in that sacrament. The things represented  
by both figures belong to the essentials of  
the Christian life: the minor details of the  
sacrament which corresponded to them,  
may in different ages or climates be varied ;  
but the spiritual figures remain. At the same time, if circumstances concurred,—e.g. a climate where the former practice  
was always safe, and a part of the world,  
or time of life, where the latter would be  
no shock to decency,—there can be no  
question that the external proprieties of  
baptism ought to be complied with. And  
on this principle the baptismal services of  
the Church of England are constructed);  
**wherein** (i.e. in baptism: not, as most  
expositors, ‘*in whom*,’ i.e. Christ) **ye  
were also raised again with Him** (not  
your material, but your spiritual resurrection is in the foreground: it is bound on,  
it is true, to *His* material resurrection, and  
brings with it in the background, *yours*:  
but in the spiritual, the material is included and taken for granted, as usual in  
Seripture) **through** (by means of: the mediate, not the efficient cause; the hand  
which held on, not the plank that saved)  
**your** (or, the) **faith in the operation of God**(in Christ—that mighty power by which  
the Father raised Him, compare Rom. viii.  
11; Eph. i. 20), **who raised Him from the  
dead** (“for believing in the power of God  
we wait for the resurrection, having as a  
pledge of it the resurrection of Christ our  
Lord.” Theodoret. But there is very much  
more asserted than the mere *waiting for  
the resurrection*—the power of God in  
raising the dead to life is one and the same  
in our Lord and in us—the physical power  
exerted in Him is not only a pledge  
of the same physical power to be exerted  
in us, but a condition and assurance of a  
spiritual power already exerted in us,  
whereby we are in spirit risen with Christ,  
the physical resurrection being included  
and taken for granted in that other and  
greater one).

**13—15.**] *Application,  
first to the (Gentile) Colossians, then to  
all believers, of the whole blessedness of  
this participation in Christ’s resurrection,  
and assertion of the superseding of the  
law, and subjection of all secondary  
powers to Christ.*

**13.**] **And you,  
being** (more strictly, **when you were**) **dead**  
(allusion to the words immediately preceding) **in your trespasses** (see Eph. ii. 1,