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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 p John i. 9 Because Pin him dwelleth all the 9 For in him dwelleth all   
 ch. i. fulness of the Godhead \_ bodily. the fulness of the Godhead   
 qsomiie. 10 And ye are filled full in him, bodily. 1° And ye are com-   
 rEpi2021- which is the thead of all \*prin- plete in him, which is the   
 cipality and power: 4 in whom ye head of all principality   
 tDent.z.18.& were also ‘circumcised with a cir- and power: in whom   
 ech.i.10. cumcision not wrought with hands, also ye are circumcised   
 with the circumcision made   
 Jer. 4. without hands, in putting   
 Bes 20. in the "putting off of the body t off the body of the sins of   
 +autS\* se of the flesh in the circumcision of the flesh by the eireum-   
 is itted . 2xhaving been buried cision of Christ: '2 buried   
 ai our oder Christ :   
 xRom.vi.4.   
   
 away), and not (negative characteristic, received in Him the spiritual substance, of   
 the former were the affirmative charac- which that rite is the shadow) in whom   
 teristics, of this philosophy) according to ye were also circumcised (not as A. V.   
 Christ (“who alone is,” as Bisping ob- “are circumcised,’ —the reference being to   
 serves, “the true rule of all genuine phi- the historical fact of baptism) with a   
 losophy, the only measure as for all life circumcision not wrought by hands (sec   
 acceptable toGod, so for truth in thought Eph. ii. 11, and Rom. ii. 29. The same   
 likewise : true philosophy must there- reference to spiritual cireumcision   
 fore be according to Christ, begin and is found in Deut. x. 16; xxx.6; Ezek. xliv.   
 end with Him”). 9.] (Supply, ‘as all 7; Acts vii. 51), (consisting in—which   
 true philosophy ought to be’) Because in found its realization in) your putting off   
 Him (emphatic: in Him alone) dwelleth (i.e. when you threw off: put off and   
 (now, in His exaltation) all the fulness laid aside, as a garment: an allusion to   
 (compare on i. 19, and see below) of the actual circumcision,—see below) of the   
 Godhead (Deity: the essential heing of body of the flesh (i.e.as i. 22, body   
 God. ‘The fulness of the Godhead’ here of which the material was flesh: but more   
 spoken of must be taken, as indeed the here: so also its attribute, its   
 context shews, metaphysically, and not as leading principle was fleshliness—the do-   
 “all fulness’ in ch. i. 19, where the his- mination of the flesh which is a “flesh of   
 torical Christ, as manifested in redemp- sin,” Rom. viii. This body is put off in   
 tion, was in question. There, the lower baptism, the sign and seal of the new life.   
 side, so to speak, of that fulness, was set “When ethically circumcised, i. e. trans-   
 forth—the side which is presented to us lated by change of heart out of the state of   
 here, is the higher side) (i.e., sin into that of the Christian life faith,   
 fested corporeally, in present glorified we have no more the body of the flesh :   
 Body—compare Phil. iii. 21. Before His the body, which we bear, is disarrayed of.   
 incarnation, it dwelt in Him, as the word its sinful flesh as such, as far as regards   
 non-incarnate, but not bodily, as now that its sinful quality: we are no more in the   
 He is the Word Incarnate. This is the JSlesh as before, when lust wrought in our   
 obvious, and I am persuaded only tenable members [ Rom. vii. 5, ver. 23]; we are   
 interpretation). 10.] And ye are (al- no more ‘carnal, sold under sin’ [Rom.   
 ready) in Him (in your union with Him, vii. 14], walk po more according to the   
 —‘“since you have been once grafted into flesh, but in of spirit (Rom. vii. 6],   
 Christ”) filled up (with all divine gifts— so that our members are instruments o   
 so that you need not any supplementary righteousness unto God [Rom. vi. 13].   
 sources of grace such as your teachers are This Christian transformation is set forth   
 directing you to.— What follows, shews in its deal conception, irrespective of its   
 them that He, their perfection, not to be imperfect realization in our experience.”   
 mixed up with other dignities, as objects Meyer) in (parallel to “in” before—then   
 of adoration, for He is the Head of all the circumcision without hands was ex-   
 such), which (i.e. Christ) is the Head of plained, now it is again adduced with   
 every government and power: 11.) another epithet bringing it nearer home to   
 (nor do you need the rite of circumcision them) the circumcision of Christ   
 to make you complete, for you have already to, brought about by union with, Christ: