COLOSSIANS.   
 9—18. 457   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 with him in baptism, where- with him in your baptism, wherein   
 in also ye are risen with   
 him through the faith of Yye were also raised with him yeb.iti.1.   
 the operation of God, who through \*the faith in the operation   
 hath raised him from the of God, \*who raised him from the #Aetsi.2   
 dead. 13 And you, being dead. 18And you, being dead in »£0h.ii1,s,   
 dead in your sins and the your trespasses and the uncircum-   
 uncireumcision of your cision of your flesh, he quickened   
 flesh, hath he quickened   
   
 nearly the same as, but expresses more same time, if circumstances concurred,—   
 than ‘ Christian circumcision,’ inasmuch as e.g. a climate where the former practice   
 it shews that the root and cause of this was always safe, and a part of the world,   
 circumcision without hands is in Christ, or time of life, where the latter would be   
 the union with whom is immediately set no shock to deceney,—there can be no   
 forth. Two other interpretations are question that the external proprieties of   
 given: 1) that in which Christ is regarded baptism ought to be complied with. And   
 as the cirewmeiser : so Theophylact says, on this principle the baptismal services of   
 “Christ circumcises in baptism, stripping off the Church of England are constructed) ;   
 from us our former life.” 2) that in which wherein (i.e. in baptism: not, as most   
 Christ is the cireumcised—“the circum- expositors, ‘in whom, i.e. Christ) ye   
 cision to which Christ submitted Himself were also raised again with Him (not   
 for man.” The objection to both is, your material, but your spiritual resurrec-   
 that they introduce irrelevant elements tion is in the foreground: it is bound on,   
 into the context. The cireumcision which it is true, His material resurrection, and   
 Christ works would not naturally be fol- brings with it in the background, yours :   
 lowed by “having been buried with Him,” but in the spiritual, the material is in-   
 i.e, union with Him: that which was cluded and taken for granted, as usual in   
 wrought on Him might be thus followed, Seripture) through (by means of: the me-   
 but would not come in naturally in passage diate, not the efficient cause; the hand   
 which deseribes, not the universal efficacy which held on, not the plank that saved)   
 of the rite once for all on Him, your (or, the) in the operation of God   
 but the actual undergoing of it in a spiri- (in Christ—that mighty power by which   
 tual sense, by each one of us): the Father raised Him, compare Rom. viii.   
 12.] (goes on to connect this still more 11; Eph. i. 20), raised Him from the   
 closely with the person of Christ,—as if it dead (“for believing in the power of God   
 had been said, ‘in the of Christ, we wait for the resurrection, having as a   
 to whom you were united,’ &c.)—having pledge of it the resurrection of Christ our   
 been buried together (i.e. ‘when you were Lord.” Theodoret. But there is very much   
 buried’) with Him in your baptism (the more asserted than the mere waiting for   
 new life begun at baptism,—an image the resurrection—the power of God in   
 familiar alike to Jews and Christians,—the raising the dead to life is and the same   
 process itself of baptism is regarded as the in our Lord and in us—the physical power   
 burial of the former life: originally, exerted in Him is not only a pledge   
 haps, owing to the practice of immersion, of the same physical power to be exerted   
 which would most naturally give rise to in us, but a condition and assurance of a   
 the idea : but to maintain from such a cir- spiritual power already exerted in us,   
 cumstance that immersion is necessary in whereby we are in spirit with Christ,   
 baptism, is surely the merest trifling, and the physical resurrection being included   
 a resuscitation of the very ceremonial and taken for granted in that other and   
 spirit which the Apostle here is arguing greater one). 18—15.] Application,   
 against. As reasonably might it be argued, first to the (Gentile) Colossians, then to   
 from the metaphor of “putting off” being all believers, of the whole blessedness of   
 used here, that nakedness was an essential this partioipation in Christ’s resurrection,   
 in thatsacrament. The things represented and assertion of the superseding of the   
 by both figures belong to the essentials of law, and subjection of all secondary   
 the Christian life: the minor details of the powers to Christ. 13.] And you,   
 sacrament which corresponded tu them, being (more strictly, when you were) dead   
 may in different ages or climates varied ; (allusion to the words immediately pre-   
 but the spiritual fignres remain. At the ceding) in your trespasses (see Eph. ii.