the observances mentioned, or to the *last*  
mentioned, i.e. the Sabbath. Or it may  
refer to all) **is** (or, **are**; not, *‘was*:’ he  
speaks of them in their nature, abstractedly)  
**a shadow of things to come** (the blessings  
of the Christian covenant: these are the  
substance, and the Jewish ordinances the  
mere type or resemblance, as the shadow  
is of the living man); **but the body** (the  
substance, of which the other is the  
shadow) **belongs to Christ** (i.e. the substantial blessings, which those legal observances typified, are attached to, brought  
in by, found in union with, Christ: see on  
the whole figure, Heb. viii. 5; x.1). We  
may observe, that if the ordinance of the  
Sabbath had been, *in any form*, of lasting  
obligation on the Christian church, it  
would have been quite impossible for the  
Apostle to have spoken thus. The fact  
of an obligatory rest of one day, whether  
the seventh or the first, would have been  
directly in the teeth of his assertion here:  
the holding of such would have been still  
to retain the shadow, while we possess the  
substance. And no answer ean be given  
to this by the transparent special-pleading, that he is speaking only of that  
which was *Jewish* in such observances:  
the whole argument being general, and the  
axiom of ver. 17 universally applicable.

**18—23.**] *See above — warning,* 2ndly,  
*with reference to angel-worship and asceticism.*

**18.**] **Let no one of purpose**(such is by far the best rendering of the  
difficult expression in the original,—to  
understand it precisely as in 2 Pet. iii. 5,  
“*this they willingly are ignorant of*.”  
This imputes to the false teachers not  
only error, but insidious designs also)  
**defraud you of your prize** (this deprivation of their prize, and this wrong, they  
would suffer at the hands of those who  
would draw them away from Christ the  
giver of the prize [2 Tim. iv. 8; James i.  
12; 1 Pet. v. 4] and lower them to the  
worship of intermediate spiritual beings.  
“There were some old heretics who said,  
that it was not fitting to call on Christ to help us, or for access to God, but on the  
angels, for that the calling on Christ for  
these benefits was a privilege beyond our  
deserts. This they said in a kind of  
humility.” Chrysostom) **in** (as the element and sphere of his *defrauding*) **lowliness of mind** (Augustine, Confessions, x.  
42, says: “ Whom could I find to recon-  
cile me to Thee? Should I go to the  
angels? Many, striving to return to Thee,  
and not sufficient of themselves to do so,  
have, as I hear, attempted this, and have  
fallen into a longing for curious visions,  
and have been delivered up to illusions.”  
So that no ironical sense need be supposed) **and** (explicative, or appending a  
specific form of the general *lowliness of  
mind*) **worship of the angels** (genitive  
objective, ‘*worship paid to the holy angels*.’  
With reference to the fact of the existence  
of such teaching at Colossae, Theodoret  
gives an interesting notice: “They who  
were the supporters of the law taught them  
also to worship the angels, saying that by  
them the law was given. And this weakness remained in Phrygia and Pisidia for  
a long time: insomuch that a council  
which assembled in Laodicea of Phrygia  
forbade the praying to the angels: and  
even to this day one is shewn oratories of  
St. Michael among the Phrygians and  
their neighbours.” The canon of the  
council of Laodicea [a.p. 860] runs thus:  
“It is not fitting that Christians should  
leave the church of God and go astray,  
and call on angels, and make celebrations  
to them in unlawful ways. If therefore any be found employed in this covert  
idolatry, let him be accursed, inasmuch as  
he is a denier of our Lord Jesus Christ,  
the Son of God, and a pervert to idolatry.”  
See, for an account of subsequent legends  
and visions of the neighbourhood, Conybeare and Howson, Life of St. Paul, ii.  
p. 480, note, edn. 2), **insisting on things  
which he hath seen** (an inhabitant of  
the realm of sight, not of faith: as Augustine above, “*falling into a longing for  
curious visions*.” —This insisting on his own  
  
  
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