visual experience is the result of fleshly  
pride as contrasted with the spiritual mind.  
On the reading and meaning, see my Greek  
Test.), **vainly** (groundlessly) **puffed up** (no  
inconsistency with the “*lowliness of mind*”  
above: for as Theodoret says, “*that* they  
made a profession of, but their real mental  
state was that of pride”) **by** (as the  
working principle in him) **the mind** (in-  
tent, bent of thought and apprehension)  
**of his own flesh** (his *mind* is not only  
*carnal*, but is **of his flesh**,—the *flesh*,  
the ordinary sensuous principle, is the  
fons of the *mind*, which therefore dwells  
in the region of visions of the man’s  
own seeing, and does not in true humility hold the Head and in faith receive  
grace as one of His members),

**19**.] **and not** (objective negative source of  
his error) **holding fast** ( want of firm  
holding of Christ has set him loose *to insist  
on his visions as the evidence of his faith*)  
**the Head** (Christ: see on Eph. i. 22. Each  
must hold fast the Head for himself, not  
merely be attached to the other members,  
however high or eminent in the Body),  
**from whom** (better than A. V., ‘*from  
which*,’ viz. the head) **all the body** (in its  
every part. On the whole passage (see  
Eph. iv. 16, an almost exact parallel) **by  
means of the joints and bands** (sinews and  
nerves which bind together, and communicate between, limb and limb) **being sup-  
plied and compounded** (see on Eph.  
Notice, as there, the present participles,  
denoting that the process is now going on.  
*Wherewith* the body is supplied and compounded, is here left to be inferred, and need  
not be, as by some Commentators, minutely  
pursued into detail. It is, spiritual life,  
and growth:—the *being*, and *well-being*, as  
Chrysostom. The supply is as the sap to  
the vine: as all sensation and motion to  
the body), **increaseth with the increase of  
God** (i.e. ‘ the increase wrought by God,’ —God being the first cause of life to the  
whole, and carrying on this growth in subordination to and union with the Head,  
Jesus Christ.—The Roman Catholic Com-  
mentators endeavour by all kinds of evasions  
to escape the strong bearing of this passage  
on their following (and outdoing) of the  
heretical practices of the Judaizing teachers  
in this matter of the *worship of the angels*.”  
One of them, Bisping, remarks,—“It is  
plain from this passage, as indeed from the  
nature of things, that the Apostle is not  
blaming every honouring of the angels, but  
only such honouring as put them in the  
place of Christ. The true honouring of the  
angels and saints is after all in every case  
an honouring of Christ their Head”? On  
this I may remark 1) that the word  
*‘honouring’* is simply disingenuous, there  
being no question of honouring, but of  
worship in the strict sense. 2) That  
whatever a Commentator may say in his  
study, and Romanists may assert when  
convenient to them, the honour and worship actually and practically paid by them  
to angels and saints does by very far exceed  
that paid to Christ their Head. Throughout Papal Europe, the worship of Christ  
among the body of the middle and lower  
orders is fast becoming obliterated, and  
supplanted by that of His Mother).

**20**.] *Warning against asceticism.* **If  
ye died** (in your baptism, as detailed above,  
vv. 11 if) **with Christ from** (i.e. ‘died,  
and so were set free from’) **the elements**(compare ver. 8: the rudimentary lessons,  
i.e. ritualistic observances) **of the world**(see on ver. 8; Christ Himself was set free  
from these, when, being made under the  
law, He at His Death bore the curse of the  
law, and thus it was superseded in Him),  
**why, as though** *living* (emphatic, as though  
you had *not died*, see Gal. vi. 14) **in the  
world, are ye being prescribed to** (literally,  
are ye being dogmatized, brought under