460 COLOSSIANS. II.   
 AUTHORIZED VERSION REVISED.   
 the things to come; but the body AUTHORIZED VERSION,   
 hvers. is of Christ. 18\*Let no one of @ shadow of things to come;   
 purpose defraud you of your prize, but the body is of Christ.   
 in lowliness of mind and worship- 18 Let no man beguile you   
 tSotiema- ping. of the angels, tinsisting on of your reward in a volun-   
 sides Ss” tary humility and worship-   
 ping of angels, intruding   
 into those things which he   
 things which he hath seen, vainly hath not seen, vainly   
 puffed up by the mind of his flesh, up by his fleshly mind,   
   
   
 the observances mentioned, or to the Zast help us, or for access to God, but on the   
 mentioned, i.e. the Sabbath. Or it may angels, for that the calling on Christ for   
 refer to all) is (or, are; not, ‘was: he these benefits was a privilege beyond our   
 speaks of them in their abstractedly) deserts. This they said in a kind of   
 a shadow of things to come (the blessings humility.” Chrysostom) in (as the cle-   
 of the Christian covenant: these are the ment and sphere of his defrauding) lowli-   
 substance, and the Jewish ordinances the ness of mind (Augustine, Confessions, x.   
 mere type or resemblance, as the shadow 42, says: “ Whom could I find to recon-   
 is of the living man); but the body (the cile me to Thee? Should I go to the   
 substance, of which the other is the angels? Many, striving to return to Thee,   
 shadow) belongs to Christ (i.e. the sub- and not sufficient of themselves to do so,   
 stantial blessings, which those legal ob- have, as I hear, attempted this, and have   
 servances typified, are attached to, brought fallen into a longing for curious visions,   
 in by, found in union with, Christ: see on and have been delivered up to illusions.”   
 the whole figure, Heb. viii. 5; x.1). We So that no ironical sense need be sup-   
 may observe, that if the ordinance of the posed) and (explicative, or appending a   
 Sabbath had been, im any form, of lasting specific forn. of the general lowliness of   
 obligation on the Christian chureh, it mind) worship of the angels (genitive   
 would have been quite impossible for the objective, ‘worship paid to the holy angels.’   
 Apostle to have spoken thus. The fact Wita reference to the fact of the existence   
 of an obligatory rest of one day, whether of such teaching at Colossee, Theodoret   
 the seventh or the first, have been gives an interesting notice: “They who   
 directly in the teeth of his assertion here : were the supporters of the law taught them   
 the holding of such would have been still also to worship the angels, saying that by   
 to retain the shadow, while we possess the them the law was given. And this weak-   
 substance. And no answer ean be given ness remained in Phrygia and Pisidia for   
 to this by the transparent special-plead- a long time: insomuch that a council   
 ing, that he is speaking only of that which assembled in Laodicea of Phrygia   
 which was Jewish in such observances: forbade the praying to the angels: and   
 the whole argument being general, and the even to this day one is shewn oratories of   
 axiom of ver. 17 universally applicable. St. Michael among the Phrygians and   
 18—23.] See above — warning, 2ndly, their neighbours.” The canon of the   
 with reference to angel-worship and asce- council of Laodicea [a.p. 860] runs thus:   
 ticism. 18.] Let no one of purpose “It is not fitting that Christians should   
 (such is by far the best rendering of the leave the church of God and go astray,   
 difficult expression in the original,—to and call on angels, and make celebrations   
 understand it precisely as in 2 Pet. iii. to them in unlawful ways. If there-   
 “this they willingly are ignorant of.” fore any be found employed in this covert   
 This imputes to the false teachers not idolatry, let be accursed, inasmuch as   
 only error, but insidious designs also) he is a denier of our Lord Jesus Christ,   
 defraud you of your prize (this depriva- the Son of God, anda pervert to idolatry.”   
 tion of their prize, and this wrong, they See, for an account of subsequent legends   
 would suffer at the hands of those who and visions of the neighbourhood, Cony-   
 would draw them away from Christ the beare and Howson, Life of St. Paul, ti.   
 giver of the prize [2 Tim. iv. 8; James i. p. 480, note, edn. 2), insisting on things   
 12; 1 Pet. v. 4] and lower them to the which he hath seen (an inhabitant of   
 worship of intermediate spiritual beings. the realm of sight, not of faith: as   
 «There were some old heretics who said, tine above, ‘falling into a longing for   
 that it was uot fitting to call on Christ to curious visions.” insisting on his