18—21. COLOSSIANS. 461   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 Wand not holding the 19 and not holding fast ‘the Head, : eph.iv.15,   
 Head, from which all the from whom all the body by means ~   
 body by joints and bands of the joints and bands having nou-   
 having nourishment minis- rishment ministered, and knit toge-   
 tered, and knit together, ther, groweth with the increase of   
 tncreaseth with the increase 20 +If ye ¥died with Christ + wneretore   
 of God. 2° Wherefore if God. ‘the rudiments of the world,   
 ye be dead with Christ omitted all   
 Srom the rudiments of the our most   
 world, why, as though liv- mwhy, as though living in the , {te -   
 ing in the world, are sub- world, are . . b& 6   
 ject to ordinances, \*\(Touch ye being prescribed to, ati   
 21» Handle not, nor taste, nor touch ; 1. 5   
 n I Tim,   
 visual experience is the result of fleshly God being the first cause of life to the   
 pride as contrasted with the spiritual mind. whole, and carrying on this growth in sub-   
 On the reading and meaning, see my Greek ordination to and union with the Head,   
 Test.), vainly (groundlessly) puffed up (no Jesus Christ.—The Roman Catholic Com-   
 inconsistency with the “lowliness of mind” mentators endeavour by all kinds of   
 above: for as Theodoret says, “ that they to escape the strong bearing of this passage   
 made a profession of, but their real on their following (and outdoing) of the   
 state was that of pride”) by (as the heretical practices of Judaizing teachers   
 working principle in him) the mind (in- in this matter of the worship of the angels.”   
 tent, bent of thought and apprehension) One of them, Bisping, remarks,—« It is   
 of his own flesh (his mind is not only plain from this passage, as indeed from the   
 carnal, but is of his flesh,—the flesh, nature of things, that the Apostle is not   
 the ordinary sensuous principle, is the blaming every honouring of the angels, but   
 fons of the mind, which therefore dwells only such honouring as put them in the   
 in the region of visions of the man’s place of Christ. The true honouring of the   
 own seeing, and does not in true humi- angels and saints is after all every case   
 lity hold the Head and in faith receive an honouring of Christ their Head”? On   
 grace as one of His members), this I may remark 1) that the word   
 19.] and not (objective negative source of ‘honouring’ is simply disingenuous, there   
 his error) holding fast ( want of firm being no question of honouring, but of   
 holding of Christ has set him loose to insist worship in the strict sense. 2) That   
 on his visions as the evidence of his faith) whatever a Commentator may say in his   
 the Head (Christ: see on Eph. i. 22. Each study, and Romanists may assert when   
 must hold fast the Head for himself, not convenient to them, the honour and wor-   
 merely be attached to the other members, ship actually and practically paid by them   
 however high or eminent in the Body), toangels and saints hy very far exceed   
 from whom (better than A. V., ‘from that paid to Christ their Head. Throngh-   
 which,’ viz. the head) all the body (in its out Papal Europe, the worship of Christ   
 every part. On the whole passage (see among the body of the middle and lower   
 Eph. iv. 16, an almost exact parallel) by orders is fast becoming obliterated, and   
 means of the joints and bands (sinews and supplanted by that of His Mother).   
 nerves which bind together, and communi- 20.] Warning against asceticism. If   
 cate between, limb and limb) being sup- ye died (in your baptism, as detailed above,   
 plied and compounded (see on Eph. vv. 11 if) with Christ from (i.e. ‘died,   
 Notice, as there, the present participles, and so were set free from’) the elements   
 denoting that the process is going on. (compare ver. 8: the rudimentary lessons,   
 Wherewith the body is supplied and com- i.e. ritualistic observances) of the world   
 pounded, is here left be interred, and need (see on ver. 8; Christ Himself was set free   
 not be, as by some Commentators, minutely from these, when, being made under the   
 pursued into detail. It is, spiritual life, law, He at His Death bore the curse of the   
 and growth :—the being, and well-being, as law, and thus it was superseded in Him),   
 Chrysostom. The supply is as the sap to why, as though living as though   
 the vine: as all sensation and motion to you had xoét died, see Gal. vi. in the   
 the body), increaseth with the increase of world, are ye being prescribed to (literally,   
 God (i.e. ‘ increase wrought by God,’ — are ye being dogmatized, brought under