let go the verity of Christ’s bodily existence, or to explain away the glories of His  
resurrection into mere spiritualities. As  
Stephen saw Him, so He veritably is: in  
human form, locally existent), **up above**  
(the word seems to imply, not *far above*but simply local elevation) **all rule** (compare Matt. xxviii. 18), **and authority,  
and power, and lordship** (the most reasonable account of the four words seems  
to be this: **above all rule** gives the high-  
est and fullest expression of exaltation :  
**and authority** is added as filling out  
**rule** in detail: *authority* being not only  
government, but every kind of official  
power, primary and delegated: compare  
Matt. viii. 9; x. 1; xxi. 23 ff; Luke xx.  
20; xxiii. 7. Then in the second pair  
**power** is mere *might*, the raw material,  
so to speak, of *authority: lordship* is that  
pre-eminence which *power* establishes for  
itself. So that in the first pair we descend from the higher and concentrated  
to the lower and diffused: in the second  
we ascend from the lower and diffused to  
the higher and concentrated. The following shews that in this enumeration not  
only earthly, nor only heavenly authorities  
are meant to be included, but both together,—so as to make it perfectly general.  
That the *evil spirits* are included, is therefore manifest: see also ch. vi. 12; 1 Cor.  
xv. 24–26), **and every name that is  
named** (further generalization: indicating  
not merely titles of honour, nor persons,  
but a transition from the *authorities, &c.*to *all things* below: answering to “*nor  
any other creature,*” in Rom. viii. 39.  
And this transition passes into still wider  
meaning in the following words), **not only  
in this present state, but also in that  
which is to come** (compare again Rom.  
viii. 38—not only *time* present and to come,  
but the present [earthly] condition of  
things, and the future [heavenly] one.  
And forasmuch as that heavenly state  
which is for us *future*, is now, to those in  
it, present, *it* is by the easiest transition  
denoted by “*the age to come :*” compare  
Luke xx. 35, and especially Heb. ii. 5, “*the  
world to come.*” So that the meanings  
seem combined,—‘every name now named in  
earth and heaven:’ and, ‘every name which  
we name,—not only now, but hereafter.’  
Wesley says, beautifully expanding Bengel :  
“We know that the king is above all,  
though we cannot name all the officers of  
his court. So we know that Christ is above  
all, though we are not able to name all His  
subjects”):

**22.**] **and subjected all  
things under His feet** (from the Messianic  
Ps, viii.; not without an allusion also  
above to Ps. cx. 1), **and gave** (*‘presented*;’ keep the literal sense: not ‘ *appointed* ;’  
see below) HIM (emphatic, from its position: HIM, thus exalted, thus glorified,  
the Father not only raised to this supereminence, but gave Him to His redeemed  
as their Head, &c.) **as head over all things  
to the Church** (the meaning is thus to  
be gained, from what follows: CHRIST is  
Head over all things: the Church is the  
BODY of Christ, and as such is the fulness  
of Him who fills all with all: the Head of  
such a Body, is Head over all things; therefore when God gives Christ as *Head* to the  
church, He gives Him as *Head over* *all*  
*things* to the church, from the necessity of  
the case. Thus what follows is explanatory  
of this), **which same** (Church) **is His BODY**  
(not in a figure merely: it is veritably His  
Body: not that which in our glorified  
humanity He personally bears, but that in  
which He, as the Christ of God, is manifested and glorified by spiritual organization. He is its Head, from Him comes