19—23. EPHESIANS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED. |   
   
 venly places, ” far above 21 \*tabove all "rule, and authority, trai   
 all principality, and power, and power, and lordship, and every uk’   
 and might, and dominion, name that is named, not only in this it   
 and every name that és world, but also in that which is to   
 named, not only in this come: ?% and \*put all things in \*?s.stii.0.   
 world, but also in that subjection under his feet, and gave 4   
 which is to come: \*\* and him ¥ to be head over all things to vehi xxviii.   
 hath put all things under the church, \*3\* which is his body, , 3°   
 his feet, and gave him to \*the fulness of him that °filleth all 37%.   
 be the head over all things things in all. ai   
 to the church, 23 which is   
 his body, the fulness of him   
 that filleth all all. Col,   
 aCol.   
 b1Cor   
 ch. Ci   
 let go the verity of Christ’s bodily cxist- but the present [earthly] condition of   
 ence, or to explain away the glories of His things, and the future [heavenly] one.   
 resurrection into mere spiritualities. As And forasmuch as that heavenly state   
 Stephen saw Him, so He veritably is: in which is for us future, is now, to those in   
 human form, locally existent), up above it, present, it by the easiest transition   
 (the word seems to imply, not far above denoted by “the age to come :” compare   
 but simply local elevation) all rule (com- Luke xx. 35, and especially ii. 5,   
 pare Matt. xxviii. 18), and authority, world to come.” So that the meanings   
 and power, and lordship (the most reason- seem combined,—‘every name nownamed in   
 able account of the four words seems earth and heaven ? and, ‘every name which   
 to be this: above all rule gives the high- we name,—not only now, but hereafter.”   
 est and fullest expression of exaltation : Wesley says, beautifully expanding Bengel :   
 and anthority is added as filling out “We know that the king is above all,   
 tule in detail: authority being not only though we cannot name all the officers of   
 government, but every kind of official his court. So we know that Christ is above   
 power, primary and delegated: compare all, though we are not able to name all His   
 Matt. viii. 9; x. 1; xxi. 23 ff; Luke xx. subjects”): 22.] and subjected all   
 20; xxiii. 7. Then in the second pair things under His feet (from the Messianic   
 power is mere might, the raw material, Ps, viii.; not without an allusion also   
 so to speak, of authority : lordship is above to Ps. ex. 1), gave (‘presented ;?   
 pre-eminence which power establishes for keep the literal sense: not ‘ appointed ;’   
 itself. So that in the first pair we de- see below) Hr (emphatic, from its posi-   
 scend from the higher and concentrated tion: Hr, thus exalted, thus glorified,   
 to the lower and diffused : in the second the Father not only raiscd to this super-   
 we ascend from the lower and diffused to eminence, but gave Him to His redeemed   
 the higher and concentrated. The follow- as their Head, &c.) as head over all things   
 ing shews that in this enumeration not to the Church (the meaning is thus to   
 only earthly, nor only heavenly authorities be gained, from what follows: Curist is   
 are meant to be included, but both to- Head over all things: the Church is tho   
 gether,—so as to make it perfectly Bopy of Christ, and as such is the fulness   
 That the evil spirits are is there- of Him who fills all all: the Head of   
 fore manifest: see also ch. vi. 12; 1 Cor. such a Body, is Head over all things; there-   
 xv. 2426), and every name that is fore when God gives Christ as Head to the   
 named (further generalization: indicating church, He gives Him as Head over all   
 not merely titles of honour, nor persons, things to the church, from the necessity of   
 but a transition from the authorities, fc. the case. Thus what follows is explanatory   
 to all things below: answering to “nor of this), which same (Ce) is His BODY   
 any other creature,’ in Rom. viii. 39. b2Q in a figure merely: it is veritably His   
 And this transition passes into still Body: not that which in our glorified   
 meaning in the following words), not only humanity He personally bears, but that in   
 in this present state, but also in that which He, as the Christ of God, is mani-   
 which is to come (compare again Rom. fested and glorified by spiritual organiza-   
 viii. only ¢ime present and to come, tion. He is its Head, from Him comes   
 B