

stupendous a work is redemption in God's eyes, so deeply are his glory and interests wrapt up in it, that all creation was designed and has been contrived and constructed to be the *theatre* for its exhibition, and our world to be *the stage*. Then, Christ being, in the all-wise arrangements of the Godhead, the person appointed to be the Redeemer, it is revealed to us, that, in the performance of this godlike work, the whole universe, in all the full plenitude of its resources, is, by divine arrangement and delegation, put into Christ's hands, under Christ's management and rule.

Now, before attempting to search further into the reasons why all things were made *for* Christ—why this universal dominion, this kingly empire of such divine grandeur and extent has been delegated to Christ, let us, in the mean time, dismiss the reasons, and satisfy ourselves from the Bible of the fact.

That all things in creation have been put into Christ's hands to subserve the purposes of redemption, we can learn even from the Old Testament Scriptures. When, for instance, they refer to what, in the counsels of the Godhead, was secured to him under the eternal covenant, the language is strong enough to signify universality of dominion. Thus, in the 110th Psalm, the Father is represented as saying to his Son, "Rule thou in the midst of thine enemies." Isaiah, in setting forth the glory of the Redeemer's person and work, uses this remarkable language, "*and the government shall be upon his shoulders.*"

The Psalmist, in the 8th Psalm, describes a dominion coextensive with "*all the works of God's hands,*" that is large as creation itself. And the Apostle Paul, in Hebrews ii. 8, applies the Psalmist's description to the mediatorial dominion of Jesus, in these emphatic words, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, *he left nothing that is not put under Him.*"

Sometimes it is described with a sublime, all-expressive brevity, at other times with a most anxious and minute particularity. Thus, at an early stage of his public ministry, Jesus says, "All things are delivered to me of my father." At the close of it He claims the same delegated supremacy over all things; "All power is given me in heaven and in earth,"—a truth the Apostle Peter echoes back in one of his memorable sermons, which he sums up with this ascription to Christ, "*For he is Lord of all.*" Then, in Hebrews i. 2, we are told that Jesus has been "*appointed Heir of all things.*" In Ephesians i. 20–22, again the Apostle Paul joyfully expatiates on Christ's mediatorial sovereignty over the universe, in these lofty descriptions of