

indeed, Christ being in his essential nature God, and there being equality and the most perfect unity of purpose and operation in all the three persons of the Godhead, Father, Son, and Holy Ghost. In this view it would be quite a scriptural and unexceptionable statement to say, "that all things were made for Christ." But it is manifest from the context, which speaks of Christ in his special relations to redemption, as well as from the whole scope of the Scriptures, that it is not in his essential inherent character of God that Christ is here set forth. No, but in his character of Saviour—of Mediator between God and man in the plan of salvation, as the *God Man*. We have here a discovery made to us under the infallible authority of the Holy Ghost, who indited the Scriptures—a discovery no less sublime in itself, and of no less solemn and soul-stirring interest to us than *this*. It appears from the indisputable testimony of the Holy Ghost, that so 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 meantime, 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 co-extensive 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 it:—"He set Him at his own right hand in the heavenly places