

# Sermons of Ralph Erskine



**5. Christ's Treasures Opened  
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*“All things that the Father hath are mine” John 16:15.*

The glorious excellency, fullness, and all-sufficiency of our Lord Jesus Christ is inexpressibly great; none can speak of it so well as himself; and indeed he himself is the preacher here; and as here we have his word, so, if his Spirit accompany it, we may, in this glass, see his matchless glory; for here it is so wonderfully described, that neither the tongues of men nor angels can tell so much of his glorious fullness and furniture, in so few words, “All things that the Father hath are mine.” Our Lord fairly warns his disciples of what crosses they were to meet with in this world, verse 2, “They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doth God service.” But, at the same time, he assures them of what comforts he would afford them; and, as it was usual for the Old Testament prophets, to comfort the church in her adversity with the promise of the Messiah, Isaiah 9:6, Micah 5:2, so, the Messiah being come, he comforts his people with the promise of the Spirit, the Comforter; and this is the great New Testament promise.

Christ promises the Spirit here, from verse 5, as a fruit of his ascension, saying, “If I go, I will send him;” and that because the sending of the Spirit was to be not only the fruit of his purchase on earth, but the answer of his prayers in heaven, and of his intercession within the veil, (John 14:16). The gift of the Spirit must be paid for, and prayed for, that we might highly value this privilege. We are told, from verse 8 and downward, what a great benefit the coming of the Spirit should be to a blind world; “When he is come, he will reprove the world of sin, righteousness, and judgment,” &c.

Next, what a great benefit his coming would be to the disciples themselves, from verse 13. “When the Spirit of truth is come, he will guide you into all truth,” &c. Again, the great work of the Spirit is summed up, verse 14. “He shall glorify me: for he shall take of mine, and show it unto you.” This I have spoken to formerly. And now this text comes in as a reason of the former; that is to say,

Would you have a reason why the Spirit, when he comes, shall glorify me, by taking of mine and showing it to you? Even because, “All things that the Father hath are mine: Therefore said I unto you, that he shall receive of mine, and show it unto you:” he being the Spirit of the Father as well as the Spirit of the Son, when he comes to glorify me, he comes to glorify the Father in me; and by showing things of mine, which are not different from, but the same with the things of the Father; his showing of mine will show what a glorious One I am, because “All things that the Father hath are mine.” Our Lord Jesus never speaks of his being glorified alone, without the Father’s being glorified in him: nor of his own glory abstract from the Father’s glory: see this in his entry upon his suffering work; “Now is the Son of man glorified, and God is glorified in him,” (John 13:31). See it in his entry upon his intercessory work on earth; “Father, glorify thy Son, that thy Son also may glorify thee,” (John 17:1). And see it here in his declaring what should be the work of the Spirit in his name after his exaltation: “He shall glorify me by taking of mine and showing it to you.”

But will the glorifying of the Father be here neglected? No, no: by showing my glory, he will show the Father’s glory; and by showing my things, he will show the Father’s; for “All things that the Father hath are mine;” and these things the Spirit shall show or make them known to you; that is, he shall so declare and evidence them to you and in you, that you shall understand and have experience of them in yourselves; and that both by revelation, instructing you in them; and by communication, imparting them to you. It is the reason here given by our Lord Jesus, that I especially speak of at present; “All things that the Father hath are mine.” Here is the vast extent of the things of Christ which are to be shewed to believers by the Spirit; they are all the things that the Father hath: they are mine, says Christ.

Now, these things may be taken, either absolutely, respecting the person of the Father and the person of the Son: or restrictively, respecting the office of Christ, as Mediator betwixt God and man.

1. Viewing it absolutely; all things that the Father hath are his, even the whole entire divine nature, by having his personality from the Father, and that by an eternal, necessary, and ineffable generation: all the things of the Father must needs be his; for “He

and his Father are one.” In this sense Christ could say, All things that the Father hath are mine; even all the essential properties of the Godhead; there is no difference between his things and mine; his nature and essence are mine, only our personal properties are distinct: he is the first, and I am the second person of the glorious Trinity, according to the order of the subsistence of the three-one God: he is my eternal Father, and I am his eternal Son by ineffable generation. But the all things here spoken of seem not to be in this absolute sense, they are not the all things of the divine nature which he had by eternal generation. Therefore,

2. We are to view it in a more restricted sense respecting the office of Christ as Mediator. All things that the Father had in his heart and purpose from eternity, to reveal and dispense in time by voluntary donation are mine, according to these scriptures, (Matt. 11:27). “All things are delivered to me of my Father,” (Luke 10:22, John 3:35). The Father loveth the Son, and hath given all things into his hand. John 13:3. “Jesus knowing that the Father had given all things into his hand, took a towel and girded himself to wash his disciples’ feet.” ALL THINGS; that is, all the effects of the Father’s love, grace, and will, whatever he had purposed in himself from eternity, and whatever his infinite power and goodness would produce in the pursuit thereof, were all given and committed to Christ: thus “All things that the Father hath are mine.”

The order of operation in the Holy Trinity, with reference to our salvation, is according to the order of the subsistence of the distinct persons of the Deity: and hence you have here,

1. The things to be declared to us, and bestowed upon us, they are originally the Father’s things; he is the peculiar fountain of them all; his love, wisdom, grace, goodness, counsel, and will, is their supreme cause and spring; therefore here called the things that the Father hath.

2. They are the things of the Son: They are mine, says Christ, as Mediator; they are given to me and unto my disposal, on account of my mediation; by which they are prepared for us, and given out unto us to the glory of God.

3. They are actually communicated to us by the Holy Spirit;

“Therefore, said I, he shall take of mine, and shall show it unto you.” He does not communicate them immediately to us from the Father. We cannot deal, nor have to do with the person of the Father immediately; it is by the Son alone we have access to him, and by the Son alone he gives out of his grace and bounty to us: it is with Christ, as the great Treasurer of heavenly things, that all grace and mercy are entrusted. The Holy Spirit therefore shows them unto us, not first as the Father’s things, but as they are the fruits of Christ’s mediation; and thereby as the effect of the Father’s love and bounty.

Here, then, is the honey we are to eat this day, as you read, Song 5:1. “I am come to my garden, my sister, my spouse; I have eaten my honey comb with my honey; I have drunk my wine with my milk. Eat, O friends, drink, yea, drink abundantly, O beloved.”

This honey is presented here according to the order of the subsistence of the three distinct persons of the Deity.

1. As honey in the flower, which is at such distance from us we could never extract it, namely, “All things that the Father hath.”

2. Honey in the comb, prepared for us, in our EMMANUEL, God-man, Redeemer, the Word that was made flesh, saying, “All things that the Father hath are mine;” and mine for your use and behalf: for,

3. Here is honey in the mouth; the Spirit taking all and making application thereof, by showing them to us, and making us to eat and drink with Christ, and share of these all things; yea, not only eat the honey but the honeycomb with the honey; not only his benefits, but himself; his person with his benefits; himself and all things that the Father hath entrusted him with; here is bread enough and to spare in our Father’s house: here is the steward saying, “All is mine to give out to you by the hand of my Spirit.”

The subject here spoken of is no less than all things that relate to our eternal salvation, and these are spoken of,

1. In respect of their origination; they are the Father’s things.

2. Their donation to Christ, as Mediator, they are mine.

3. Their communication, they are actually communicated to us by the Holy Ghost. From the first part of this verse, we lay down the

following doctrinal proposition.

**Observe: Such is the matchless glory of Christ, in his mediatorial fullness and furniture, that he can say, “All things that the Father hath are mine.”**

He, as Mediator, is possessed of all things that the Father hath for the benefit of sinners; and this is the reason why the Spirit, taking the things of Christ and showing them to us doth glorify Christ; because all the glorious things of the Father are things of Christ, they are mine, &c. How could the Spirit’s revelation and communication of the things of Christ make his matchless glory to appear, if they were not the things of God? Or thus, Christ our Redeemer is entrusted with all things the Father hath for the benefit of sinners. If these things were only the Father’s and not the things of Christ, we could have no access to them, no share of them; we could never see them in the Father’s bosom; for, “No man hath seen God at any time,” though all things that relate to our eternal life are originally there; but the only begotten Son, that lay in the Father’s bosom, he came out thence, laden with all the good, and great, and glorious things that were hidden there from eternity, and he hath declared him, and declared that all things that the Father hath there are his.

In the prosecution of this subject, I would inquire, through divine assistance, into the following things:

- I. What right and title Christ hath to all things that the Father hath.
- II. Point out some of these all things that the Father hath which are his.
- III. Inquire how, and in what sense they are his.
- IV. Show for what reason it is so ordered; or, the beauty of this dispensation, that all things the Father hath are his.
- V. Make application of the whole subject.

**I. The first thing proposed is, To show what right and title Christ hath to all things that the Father hath.**

And, in short, first, He hath a natural right to all things that the Father hath and that as he is God, one God with the Father and Holy Ghost in which sense he said, “I and my Father are one.” And thus he hath the same essential right and title to all things with the

Father, in regard of the unity of the essence among the glorious Three, and their equality in power and glory; “The Lord our God is one Lord.”

Secondly, He hath a mediatorial right and title to all things; and this may be considered under these following properties.

1. As Mediator he hath a federal right to all things; “I have made a covenant with my Chosen, my faithfulness and my mercy shall be with him,” (Psalm 89:3, 24). It is said in verses 4 and 11, “Thy seed will I establish for ever, and build up thy throne to all generations. The heavens are thine, the earth also is thine;” intimating, that he hath a federal right to all things by covenant with his Father.

2. As Mediator he hath a donative right and title to all the things the Father hath: hence, “The Father loveth the Son, and hath given all things into his hand,” (John 3:35). And hence, says Christ, “All power in heaven and in earth is given unto me,” (Matt. 28:18).

3. As Mediator he hath an acquise right, by his own purchase of the things the Father hath to give out to the children of men; by his death upon the cross, he hath merited and obtained a name above every name, and being head over all things to the church.

4. As Mediator, he hath a bellipotent [mighty in war] right, by conquest, having destroyed principalities and powers, and overcoming them that make war with him, (Rev. 17:14). “He is able to subdue all things to himself,” (Phil. 3:21). And accordingly, all things are put in subjection under his feet, (Heb. 2:8). And he subdues his people to himself, and makes them willing in the day of his power, (Psalm 110:3).

5. To these may be added, that he hath an hereditary right, being the heir of all things. It is said, Psalm 89:27. “I will make him my first born, higher than the kings of the earth.” And Col. 1:18, he is called the first born from the dead, that in all things he might have the pre-eminence.

6. He hath a right by the Father’s consent. “It pleased the Father that in him all fullness should dwell.” We find Christ, as Mediator, hath his title to all things that the Father hath secured and confirmed with a special solemnity. It is confirmed by a solemn election:

“Behold, my servant whom I uphold; mine Elect, in whom my soul delighteth,” (Isa. 42:1). By a solemn vocation and formal call I have called thee, and given thee to be a covenant of the people, a light to the Gentiles, &c., ver. 6. By a solemn commission under the Father’s broad seal; “Him hath God the Father sealed,” (John 6:24). Sealed to be all the things that the Father hath to bestow upon poor sinners. It is confirmed with the solemnity of a promise, (Psalm 77:8, 9, 10). That his dominion shall be from sea to sea, and from the river unto the ends of the earth, &c. Also, with the solemnity of an oath, (Psalm 89:35, 36, 37). “Once have I sworn by my holiness, that I will not lie unto David,” &c. But not to enlarge.

**II. The second thing proposed was, To point out some of these all things that the Father hath which are his.** To speak of all things which the Father hath, that are entrusted to Christ is impossible but I mention a few.

1. All the perfections of the Father are his. There is nothing that the Father hath except his personality, or priority of order in subsistence, but the Son as Mediator hath; yea, he not only hath, but he is the wisdom of God, and the power of God, (1 Cor. 1:24). Here is wisdom for poor witless creatures who know nothing. Here is power for the impotent that can do nothing. He that saith. “All things that the Father hath are mine,” he says, upon the matter, His wisdom is mine for your behalf; his power is mine, and all his other perfections. He that is the essential image is the representative image of God; the image of the invisible God, in whom are made visible or evident to our faith, all the invisible attributes of God. See the holiness of God, in this holy one of God, who is made of God to us sanctification; and who magnifies the holiness of God in the precept of the law, by fulfilling all righteousness. See the justice of God in Jesus Christ the righteous, who is made of God to us righteousness; and who was made sin for us, that we might be made the righteousness of God in him: and so the guilty sinner may become more righteous in God’s sight than ever he was guilty in his sight; and not only justified by his blood and righteousness, but may find and see God to be just in justifying through him, whom God hath set forth to be a propitiation through faith in his blood, whereby justice is satisfied fully, and glorified highly. But, of some



other perfections, more afterwards may be mentioned.

2. All the glory that the Father hath is his: yea, the glory of all his Father's perfections is to be seen in him. For, "He is the brightness of the Father's glory, and the express image of his person," (Heb. 1:3). And hence, the God who commanded light to shine out of darkness, is said to shine into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. It is not only the light of the knowledge of God, but the light of the knowledge of the glory of God: where is it? Even in the face, or person of Jesus Christ.

3. All the fullness that the Father hath is his. "It pleased the Father that in him should all fullness dwell; and in him dwelleth all the fullness of the Godhead bodily," (Col. 1:19, 2:9). O! upon what solid footing does he say, "All things that the Father hath are mine," when all the Father's fullness is in him, and dwells in him? And, O! should not all poor souls look to and rely upon him, and out of his fullness receive grace for grace? O may we come and dwell where fullness dwelleth!

4. All the promises that the Father hath in his covenant are his; they are made to him first, and to us in him, in whom the covenant stands fast; "All the promises of God are in him, Yea, and Amen, to the glory of God," (2 Cor. 1:20). As the promises of God are all affirmed by his word, and confirmed by his blood, so he is trusted with the donation and application of the promises: hence he is the Author and Finisher of that faith whereby we see Christ in the promise, and the promise in Christ.

5. All the grace and mercy that the Father hath in store for sinners are his; "Grace is poured into his lips," (Psalm 45:2). And this is a notable part of the glory of God that is to be seen in him; "The word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace," (John 1:14). There is such fullness and sufficiency of grace in him for us, that we need no more but this saying, "My grace is sufficient for you." The spirit of all grace is in him above measure; he is anointed with this oil, that he may pour it upon us. And as he hath grace for the graceless; so, he hath mercy for the miserable; as

all the grace, so all the mercy of God is his. My mercy shall be with him, (Psalm 89:24). Mercy goes forth through his blood, even as grace is said to reign through his righteousness. God sent his law to Christ for obedience, and justice to Christ for satisfaction, that mercy might go forth, and grace might reign through his righteousness to eternal life.

6. All the truth and faithfulness of God the Father is his. "My faithfulness (as well as mercy) shall be with him," (Psalm 89:24). "This of truth is added with grace," (John 1:14). "Full of grace and truth." O what is Christ but just the love and faithfulness of God! The mercy and truth of God met together, and wrapt up in a garment of flesh and blood! I have observed in a former discourse, between thirty and forty places of scripture, where the mercy and truth of God, or his loving kindness are joined together. It was the work of mercy to make the promise; and it is the work of truth to make out the promise; therefore, O believer, when you have nothing to plead or prevail with a promising God for your succour or supply, remember there are two orators in his bosom that will effectually intercede for your relief; and these are his mercy and truth in Jesus Christ: "God is not man, that he should lie; nor the son of man, that he should repent: heaven and earth shall pass away, but his words shall not pass away." Nothing did ever God say in his word but what he hath and will accomplish. He said, "The seed of the woman shall bruise the head of the serpent," (Gen. 3:15); and he hath made it good, by Christ's coming in the flesh, and suffering in the flesh. God said to Abraham, he should have a son by Sarah; though the womb be dead, yet the promise lives: Isaac, the child of the promise, must come from this dead womb, to show that God is a faithful God. God said to Moses, that he should lead Israel out of Egypt; and therefore, notwithstanding of the hardness of Pharaoh's heart, and power of his opposition, yet God, by many miracles, made good his word. O sirs, he hath faithfulness for the girdle of his loins: and the girdle being round about him, we may hold by this girdle, even when he turns his back, and hides himself in the darkest providences: "His mercy endureth for ever, and his truth faileth never." Man's mercy soon turns to cruelty, and his truth to falsehood; but the mercy and truth of God have met together in Christ: and when you can find no mercy nor truth in man, you may

look and see all the mercy and truth of God in Christ, and rest there; for he says, “All things that the Father hath are mine.”

7. All the works that the Father hath done are his; the work of creation, providence, and redemption. God’s creation work was his; “All things were made by him; and without him was nothing made that was made,” (John 1:3). God’s works of providence are all his; for, “He upholdeth all things by the word of his power,” (Heb. 1:3). He is the Governor among the nations; and all the reins of providence are in his hand. God’s work of redemption is his: the work of redemption by price was his; and he hath finished this work which the Father gave him to do: the work of redemption by power is his; and he will never rest till he hath finished that also; and for this end he promises the Spirit here to glorify him, by showing all the things that are his; and for this end all the influences of the Spirit of God are his. And we may say, all the winds of heaven are his: these are what his people seek to blow upon them; “Awake, O North wind, come thou south;” these are what he promises in the coming of the Comforter: “I will send him to you,” (Ezekiel 37:9). “Thus saith the Lord, Come from the four winds, O breath, and breath upon these slain that they may live;” O say, “Amen, Even so, come Lord Jesus;” come quickly in the power of thy Spirit. In a word, all his Father’s works are his; therefore he says, “My Father worketh hitherto, and I work,” (John 5:17).

8. All the authority that the Father hath is his, and he is entrusted with it as Mediator; therefore says God the Father, “My name is in him.” and, he hath given him authority to execute judgment, because he is the Son of man, John 5:27, yea, “The Father judgeth no man, but hath committed all judgment to the Son; him hath God the Father sealed,” and authorised to be both the Saviour and the Judge.

9. All the elect that the Father hath are his “I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them me,” (John 17:6). They were thine by election; and thou gavest them to be redeemed by me. They were chosen in him before the foundation of the world, (Eph. 1:4). These are called his seed, Isa. 53:10, “When thou shalt make his soul an offering for sin, he shall see his seed; he shall see the travail of his

soul and be satisfied.”

10. Hence all the blessings that the Father hath to give out are his; he is constitute the Dispenser thereof; for, God hath set him to be blessings, as the word may be read, Psalm 21:6, “Thou hast made him to be most blessed for ever.” Thou hast set him to be blessings for ever, to be the Dispenser of eternal blessings. It was promised, “Men shall be blessed in him,” (Psalm 72:17), and accordingly he is sent to bless us, Acts 3:26, “God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquity.” It is in him that God blesses us with all spiritual blessings; with the blessings of pardon, peace, and reconciliation with God; with the blessings of justification, sanctification, and consolation; with the blessings of grace and glory, and every good thing. Would you have God’s blessing? You must have it out of Christ’s hand; for the Father’s blessing, and all the things that the Father hath are mine, says Christ; they are mine to dispense, and they would never have been yours, if they had not been mine. In a word, all things that the Father hath in his mind and council from eternity, and that lay hid in his everlasting bosom, they are mine to reveal to you; for, “No man hath seen God at any time, the only begotten Son, that is in the bosom of the Father, he hath declared him.” All things that the Father hath in his heart, and bowels of compassion to the children of men, they are mine to manifest; and I am come to speak out of his heart, saying, “I have loved thee with an everlasting love, and with loving-kindness have I drawn thee.” All things that the Father hath in his thoughts that are an infinite depth, they are mine to put in words; though as the heavens are higher than the earth, so his thoughts are higher than our thoughts, yet behold they are thoughts of peace and not of evil, to give you an expected end. All things that the Father hath in his sovereign will to be done for sinners, they are mine to do; and therefore, in the volume of his book it is written of me, “Lo, I come; I delight to do thy will, O my God.” O infinitely glorious Christ, that could say, “All things that the Father hath are mine,” therefore shall the Spirit glorify me!

**III. The third thing proposed was, To shew how and in what manner all things that the Father hath are his;** I have already, upon the first head, relating to his right and title to all things that the

Father hath shewed you, that all things are his naturally, as he is God; and donatively, or economically, as he is Mediator. I add, in a few words, these following particulars.

1. All things that the Father hath are his substantially, not symbolically, as Christ is said to be in the elements of bread and wine in the sacramental supper; or as God was said to be in the temple by the symbols of his presence; no, it is not symbolically, but substantially; it is not the shadow but the substance of all things the Father hath that are his; therefore it is said, Col. 2:9, that “In him dwelleth all the fullness of the Godhead bodily;” that is, substantially; and so in a glorious, eminent, superlative, and transcendent way. Christ is the substance of all the types, sacrifices, and ceremonies under the law. They were but the shadow of good things to come, (Heb. 10:1). All the good things themselves are in Christ substantially.

2. All things that the Father hath are his communicatively. The Mediator’s fullness is communicable to us. As they are the Father’s things we have no immediate access to them; but as they are lodged in the hand of Christ, whom the Father hath made the Dispenser, we have access to him immediately. Christ hath opened the door of his Father’s storehouse, and comes out with all things in his hand that the Father hath; and, indeed, all other shops are closed, if we may be allowed the expression, but Christ’s shop stands open; and upon the door head is written this inscription, “Whosoever will, let him come, and share of all things that the Father hath, for they are mine.” Christ’s fullness, which is the fullness of God, is communicative; therefore, “Out of his fullness we may all receive,” (John 1:16). We needed not preach of this great store, if it were locked up in him; nay, “In him dwelleth all the fullness of the Godhead, that we may be complete in him,” (Col. 2:10). Christ is a cabinet of rich and rare jewels, that can enrich you, sirs, to eternity. There are two keys that use to open this cabinet; faith is a key, for, out of his fullness we receive by faith; prayer is another key; “If any man lack wisdom, let him ask it of God.” If these keys be not in your hand just now, yet surely they are in his hand, who says, “All things are mine.” O sirs, beseech him to throw you the keys, and give you the Spirit of faith and prayer.

3. All things that the Father hath are his sufficiently; even bread enough and to spare, (Luke 15:17). Fullness enough for the destitute; light enough for the dark; life enough for the dead; pardon in abundance for guilty sinners; and plenty of all things for poor and needy souls; bread enough to spare. If you think there is none to spare for you, it is because you do not believe there is enough in him; nor believe that all things that the Father hath are his. But, O let us not thus, by unbelief, disgrace our infinitely noble and glorious Lord, by supposing there is not enough in him! Philip said once to Christ, John 14:8, “Shew us the Father, and it sufficeth us;” q.d., surely there is such a sufficiency in God the Father, that, if he be shewn to us, we will have what is enough to give full satisfaction to all the insatiable desires of the immortal soul; therefore, “Shew us the Father, and it sufficeth us.” Well, what is Christ doing here this day among us, but shewing us the Father and all his treasures in himself; in whom alone are hid all the treasures of wisdom and knowledge; and in whom alone they can be seen; and by whom alone they can be opened up to us, which he is doing, by saying, “All things that the Father hath are mine?” O then, sirs, there is enough in him; and how easily can he satisfy the longing soul, and fill the hungry with good things? Nothing else in this world can give satisfaction to the soul; he was a fool that said, when he had a full barn, “Soul, take thy rest;” we may as well dream of a coffer full of grace and glory, as a soul full of corn and wine. It is only Christ that hath suitable and satisfying fullness for the soul, enough to give complete, solid, permanent, and everlasting satisfaction.

4. All things that the Father hath are his efficiently, or effectively, so as to make us take and share of that store; he can make us comely, through his comeliness; righteous, through his righteousness; and glorious, through his glory; “I have made thee perfect through my comeliness which I have put upon thee,” (Ezek. 16:14). He imputeth righteousness without works, (Rom. 4:67). “All we, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord,” (2 Cor. 3:18). There is a power and efficacy in every saving uncovering of this glorious treasure; it enriches all that behold it; and completely satisfies all that have a title unto it, and an interest in it.

5. All things that the Father hath are his unchangeably; for, he is the same yesterday, to-day, and for ever, (Heb. 13:8). Whatever supply you get out of his hand, his stock and store is still the same. Let faith draw never so many bills upon him for this and that supply, at this and the other time, and get never so much rent, annual rent, may I call it, or daily rent out of the stock; yet still the stock and interest both are in his hand; and the believer hath all his store secured for him, in Christ's hand, even when all that you get in your hand is spent; this well of salvation springs up for ever, and that to everlasting life. You may be full and empty by turns; but he is invariably the same; "I am the Lord, I change not."

6. All things that the Father hath are his eternally; they are the everlasting things of the everlasting Father. The fullness of the Father that is his is a dwelling fullness; It pleased the Father that in him should all fullness dwell. "All the fullness of the Godhead dwells in him;" and in him it dwells for ever; hence the blessings he communicates are everlasting blessings, everlasting peace, everlasting pardon, everlasting consolation; so called, because though perishing things may give people perishing comforts; yet the consolations of the Spirit are from everlasting things; such as everlasting love, everlasting righteousness, and everlasting inheritance. Here is a depth to dive for ever into, O poor mortal that would be happy for ever! All things that Christ hath to give are everlasting and eternal things; because, All things that the Father hath are his.

#### **IV. The fourth thing proposed was, To shew why all things that the Father hath are the things of Christ. Or, wherein appears the beauty of this disposal of all things.**

1. Herein appears beauty and wisdom, that the right and property of no party is lost or alienated. When Christ says, "All that the Father hath are mine," the Father's right is not alienated. When, among men, an inheritance is conveyed from one to another, then the conveyer denudes himself of his right; and the other only can say, All is mine; but it is not so here; when Christ says, "All things that the Father hath are mine," he grants that God the Father hath all things; and yet he asserts his own title and possession also, they are all mine; yea, when God gives Christ, and all things to us, he still

keeps his right to all that he gives, “All things are yours, and ye are Christ’s, and Christ is God’s,” (1 Cor. 3:22, 23). Thus what the Father gives into Christ’s hand remains still in the Father’s hand; “And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father’s hand. I and my Father are one,” (John 10:28, 29, 30).

2. Herein appears beauty and wisdom, namely, in the fitness of the great Trustee to whom all things that the Father hath are committed, that he who is the centre of the glorious Trinity (so to speak) the middle person should be the centre of all things. O sirs, how fit is it that all things should move toward their centre, and meet there! That he should be the Mediator betwixt God and man, the central place of meeting, where God and man, might have all things common betwixt them; and that “he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him,” (Eph. 1:10). All things good and bad, may be said to be given to Christ’s management; all good things are put in his hand to be secured; and all bad things put under his feet to be over-ruled for the glory of God, and the good of his people. None but Christ was capable of such a trust: no mere creature among men or angels were able to bear this glory. It is he that shall build the temple of the Lord, and bear the glory, (Zech. 6:13). None but he was capable to be the general receiver of all things that the Father hath and the disposer and dispenser of all things.

3. Herein appears beauty and wisdom, that in this dispensation the pleasure of all parties is consulted; even the pleasure of all the persons of the glorious Trinity; it pleased the Father that in him all fullness should dwell, (Col. 1:19). The word Father there is a supplement, and not in the original; therefore, this work of reposing all things, all fullness in Christ may be looked upon as not only the work of the Father, but the work of the whole glorious Trinity; it pleased the Father, Son, and Holy Ghost, that in Christ as Mediator, all fullness should dwell: the Father proposed, the Son accepted, the Holy Ghost consented, that in him all fullness should dwell: this was done with rapturous pleasure. It pleased the Father to propose



it; for he says, "I have laid help upon one that is mighty;" and, "This is my beloved Son, in whom I am well-pleased." It pleased the Son to accept: for he says, "Lo! I come: in the volume of thy book it is written of me I delight to do thy will, O my God!" It pleased the Holy Ghost to consent; for he rested upon Christ and furnished him for all his work; "The Spirit of the Lord is upon me, for he hath anointed me," (Isa. 61:1). This unspeakable pleasure is expressed, Isa. 42:1, "Behold my Servant, whom I uphold; mine Elect in whom my soul delighteth," &c. Also, Prov. 8:30, 31, "I was daily his delight, rejoicing always before him," &c. As God consulted his own pleasure herein so the pleasure of all the redeemed, whose eyes are opened to see the glory of this method of salvation: how does it fill them with joy unspeakable and full of glory, that in Christ they have all things!

4. Herein appears beauty and wisdom, that in this dispensation. The credit and honour of all concerned is consulted: for,

(1). Here God hath consulted the credit and honour of his own majesty and greatness, in putting all things in the hand of the second Adam, and not transacting any more with man immediately in his own person, now when turned a rebel to his crown and dignity, by transacting immediately with Christ, a person of equal dignity with himself, and giving out all things through him to us. Thus we are taught to keep at a due distance from this infinitely glorious Sovereign, and to come and receive blessings, not immediately from God, but by the hand of Christ the Mediator, who saith, "I am the way; no man cometh to the Father, but by me."

(2). He consulted the credit of his name, and of all his other glorious excellencies: the credit of his broken law: how it might not only be fulfilled, but magnified to the utmost; the credit of his offended justice; how it might be not only satisfied, but glorified to the highest. Why, infinite Wisdom knew that there was nothing that the violated law or injured attributes of God could demand, for the reparation of their honour, but what the sinner's Surety, having all things, could answer with ease and to infinite satisfaction. The Creditor well knew that the Surety was not only creditable, but responsible and able to pay all the debt, but mighty to save, mighty to satisfy, mighty to give all the infinite satisfaction demanded; insomuch, that mercy to sinners goes forth without prejudice to

justice; and the attributes of God seemingly inconsistent, harmoniously meet in Christ. "Mercy and truth met together, righteousness and peace kissed each other;" whereupon God pardons and justifies, so as not only to be merciful but even just in justifying the ungodly.

(3). He hath herein consulted the credit of his Son, Christ Jesus, who thus is honoured with a name above every name; all things being his, not only to furnish him for his mediatorial service, but also to reward him for it; because "He became obedient to death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name," (Phil. 2:9). He is honoured with a goodly train and a crowded court of supplicants; all things that the Father hath being his, that the gathering of the people might be to him for supply, and that revenues of praise might be given him to eternity. Yea,

5. Herein is consulted the credit as well as the profit of all the redeemed. God never honoured the church and people of God, nor advanced them to a higher dignity, than by making over to Christ an universal plenitude, as Head of the body the church; and every believer may say, my Head, my Husband, my Lord, hath all things that the Father hath; and this is the honour of all the saints, they have all things in Christ; and he is made of God unto them, wisdom, righteousness, sanctification, redemption, and all things, that he that glorieth may glory in the Lord.

**V. The fifth and last thing promised was, To make application.** If it be so, That our Lord Jesus Christ, as Mediator, is possessed of all things that the Father hath; then hence,

1. It is most proper to infer, what our Lord Jesus himself demonstrates by it, namely, that there is good reason why the Holy Spirit, by taking and shewing the things of Christ doth glorify him: even because all things that the Father hath are his. The things of Christ are glorious things: why? They are the things of the Father, the things of God. Yea,

2. They are all things; nothing is lacking in our Lord Jesus Christ.

3. They are all things that the Father actually hath; they are actually his. They are all mine, saith Christ; and therefore, when the

Spirit takes of mine and shews it to you, it cannot but glorify me, and shew my glory; because, if the things of the Father be glorious things, then mine are so; for, "All things that the Father hath are mine." It is remarkable in the context, that every thing here that the Spirit is said to do, when he comes to enlighten the world, is done by a demonstrative light and by an evident, clear demonstration; when he shall convince the world of sin how does he it? Even by this demonstration, "Because they believe not in me;" this will above all things reveal and demonstrate the world's sin and enmity against God, when he convinceth them of unbelief, or of their not believing in me, but rejecting this greatest instance of divine love, "He will convince of righteousness;" how? Even by this demonstration, that "I have gone to the Father;" for, this shews, that God is well-pleased with this righteousness of mine, otherwise I would not have been received thus into the Father's embraces, and to sit in the midst of the throne. He will convince of judgment; how? Even by this demonstration, that the prince of this world is judged; I have by death destroyed him that had the power over death, and execute judgment in person upon enemies; therefore, judgment shall be brought forth into victory in behalf of all his people. And now again, He shall glorify me, says Christ. How? And by what demonstration? Why, He shall take of mine and shew it to you. Well, how will this demonstrate my glory? Why, the argument shineth with demonstrative light, "All things that the Father hath are mine; therefore said I unto you, he shall receive of mine and shew it unto you;" where our Lord, by doubling the expression, declares what way the Spirit demonstrates his glory; for, whenever the Spirit takes and shews any thing of Christ to us, then he lets in a ray and beam of the Father's glory; because all things that the Father hath are mine, and mine are his, therefore it is impossible when he shews my glory and glorifies me, but the glory of God the Father must shine in with it.

4. If all the things the Father hath are his, then the Father's Spirit is his. He is God equal with the Father; and the Spirit of God is the Spirit of Christ, and the Spirit of Christ is the Spirit of God. The Father's Spirit is his, not only naturally, as God; but donatively, as Mediator; and he hath the giving of the Spirit unto men in his power; for, "When he ascended up on high, he led captivity captive,

and received gifts for men; and he gave gifts to men,” (Eph. 4:8); and he still hath the giving of the Spirit in his hand. The Father says, “I have put my Spirit upon him, and he shall bring forth judgment to the Gentiles; he shall bring forth judgment unto truth, and set judgment in the earth; and the isles shall wait for his law,” (Isa. 42:1, 3, 4). Hence he says, “The Spirit of the Lord God is upon me, for he hath anointed me.” And he having “received gifts for men, even for the rebellious;” see by what authority we go about such solemn work, and execute our ministerial service; why, all the gifts and graces of the Father’s Spirit are his to be communicated to us; and therefore as he had power and authority to promise the Spirit, saying, “If I go, I will send him, and he shall glorify me; for he shall receive of mine, and shew it unto you:” so he hath the power and authority to accomplish his promise. His power is equally the same this day, as it was when he first gave some apostles, some prophets, some evangelists, some pastors and teachers, for the work of the ministry, for the edifying of the body of Christ; and, I hope, he is to this day giving and sealing our commission; for he that said, “All things that the Father hath are mine, and, All power in heaven and earth is given unto me,” said with the same breath, “Go ye therefore, and teach all nations; and lo I am with you always.”

It is therefore in his name, that says, “All things that the Father hath are mine,” and in his authority, we execute this commission: and who are the men upon earth, or angels in heaven, that dare take upon them to say it is unlawful; or dare upon any new pretences, and new inventions of their own head, assume the power of counteracting his orders? No power or authority did our Lord ever give to the eminent apostles themselves, but what was for edification, and not for destruction: and what a humbling and astonishing providence is it, that any who bear the name of saints and servants of Christ, should be left of God to such amazing madness and distraction, as to assume to themselves a power for destruction, a power to commit sacrilege and robbery upon the sacred offices of ministers and elders; a power of shutting the door that he hath opened! Who alone hath authority to open and shut, and who alone can say, “I have the key of the house of David, that openeth and none shutteth;” of these keys, the keys of the kingdom

of heaven, no man can say, they are mine to give and take; yea, no angel dare say, they are mine; but glory, glory to him whose prerogative alone it is to say, "All things that the Father hath are mine." As to the dear Brethren, who are left to arrogate such unlawful power to themselves? The worst thing I shall say of them, is, in the Spirit of meekness, what Christ said once to his disciples, "They know not what Spirit they are of."

But to return to what I was saying. The Spirit of Christ is the Father's Spirit, and indeed a fatherly and friendly, not a furious nor violent spirit; "Thus saith the Lord, Fury is not in me;" and it is by this Spirit he seals the commission that he gives to the gospel minister; we read, John 20:22, that, "The Lord Jesus breathed on his disciples, and said to them, Receive ye the holy Ghost." We pretend to no new revelation of the Spirit, or such extraordinary effusions thereof, as the apostles had; but, yet, what we have heard and seen, we may declare unto you, that you may have fellowship with us in the same Spirit. I hope I can say, even since the time, I began to think upon this text, that now and then, the Lord hath breathed upon my soul; and may I not hope, since I began to speak upon it, he hath been breathing upon you? Yea, what do I know, but he is breathing upon some here, and saying, "Receive ye the Holy Ghost!" For, as all things that the Father hath are mine, so all the gifts, and graces, and influences of the Father's Spirit are mine to give out to you: therefore, "Receive ye the Holy Ghost;" and so far as this takes place in any measure, so far is he sealing our ministry; let men tear it, and trample on it at their peril.

5. See wherein it is, that the real personal glory of Christ, as Mediator, lies; and what is requisite for his declarative glory. His personal glory lies in this that all things that the Father hath are his; and that this glory may be declared, he manifests these things, and communicates them by his Spirit. It is not possible he can keep all these things to himself, and give out nothing; no: it stands upon his honour and credit as Mediator, and the church's Treasurer to give out of that treasure of grace and fullness that is laid up in him for our behalf. Here is a door of hope for sinners, that Christ, as a faithful Trustee, must give out of his grace to make his people willing and to bring them to himself; John 10:16, "Other sheep I have that are not of this fold, these (Gentiles, as well as Jews), I

must bring, and they shall hear my voice:" them I must bring. "He must needs go through Samaria," we are told, John 4:4. Why, for what end? It was even to give out of his grace to a poor harlot, a vile sinful woman there; even so, I hope, he must needs go through this congregation to-day, to give out of that store of all things, and of all fullness, which he hath for the sake of some poor vile sinner here. As there was a blessed necessity for his suffering at Jerusalem; yea, Luke 24:26, "Ought not Christ to have suffered these things, and to enter into his glory?" Even so, there is a blessed necessity for his applying the virtue of his death and sufferings, by pouring out of his Spirit, and communicating of his fullness. The context here shews, that his glory and honour stands upon this, and his Father's glory too, that the Spirit be sent to show his treasures; which are both the Father's and his. Christ is not proud of his treasures; see how high, and yet how humble our Lord Jesus is, so as not to think it below him to stoop and distribute thereof among poor beggars. Unbelief says, O will he ever stoop down and wash such a leper as I, when he is so eminently and so infinitely glorious as to have all things that the Father hath? Yea, but his grandeur and glory does not make him disdainful and lordly; "Jesus knowing that all things were given him, he stooped down and washed his disciples feet," (John 13:3). O sirs, it is strange! That a man, that hath nothing, is most proud; but he that hath all things is most humble: and because he is so highly exalted, therefore he stoops to wash polluted sinners, saying, "If I wash thee not, thou hast no part in me." He is exalted for this very end, to pardon and purge guilty polluted sinners; "Him hath God exalted to be a prince and a Saviour, to give repentance and remission of sins to Israel," (Acts 5:31). It is no disparagement to his exalted state for him to stoop down and wash your feet, and wash your heart: and this is the way he washeth, by giving pardon and repentance. He knows, the lower he stoops, the higher will he be honoured in the hearts of his people.

Do you think the less of him, O believer, that he stoops and condescends to wash you? No; you think the higher of him. O sinner, do not through unbelief think him too high to look towards you; nay, the higher he is the lower doth he stoop; and, therefore, the higher you conceive he is, the more hope you may conceive of

his pity and favour towards you; and the more divine store you see he hath, the more let your expectation arise, for faith hath the more footing.

6. Hence see, how the infinite wisdom of God hath outwitted the policy of the devil, the old serpent, in robbing the first Adam of all his stock, and thereby thinking to destroy all mankind; but, behold, the second Adam appears with a stock incomparably greater than that which the first Adam lost! It was a dismal thing to hear such sad news upon the breach and violation of the old covenant. Behold, all things that man had are lost! But Christ, the new covenant Head, comes in with glad news: Behold, all things that God hath are mine! O happy change of Adams! Happy change of covenants, and covenant Heads! O what a well furnished Saviour is here! All things are mine. And, O how well is it secured in the hands both of the Father and of the Son: for, “All things that the Father hath are mine!” And, O how fully and divinely glorious is the treasure! What can be more full and extensive than all things? And what more divine than all the things of God? These glorious things, that could never have been seen otherwise, even all the glory of God, to be seen in the face and person of Christ, who is the Father’s representative, not in some things, but in all things here is all the glory of God represented, (2 Cor. 3:18. 5).

7. Hence see, what a great lack it is to lack Christ; for then they lack all things. Oh! the miserable case of the wicked, ungodly, Christless world; they are cursed in the lack of all things: they need all things that God hath, while they are without Christ; without him ordinances are nothing but an empty shell; the sacramental supper, without Christ, is but an empty table; sermons without Christ are but an empty sound; heaven without Christ would be but darkness, and if the Lamb were not the light of the place. But, on the other hand, what a great thing must it be to have Christ? For, they that have him, have all things, (Rom. 8:31). When God gives Christ, he cannot but with him freely give us all things; all things that Christ hath, and all things that the Father hath. O how happy are believers! “All things are yours; for, ye are Christ’s and Christ is God’s:” you have wisdom, righteousness, sanctification, and redemption, and all things in Christ: it is easy with Christ to supply all your needs, and

to give you all-sufficiency in all things, (2 Cor. 9:8). O what a well-furnished table is the Lord's table, when the Lord himself is presented upon it! There is an overflowing ocean of all good in Christ for sinners, infinitely exceeding all our sins and all our needs; it is unbelief that doth diminish and limit the fullness of Christ; it reveals a multitude of sins and deficiencies, but it conceals and overlooks the treasure of grace and fullness of all things, that are in Christ. But passing other inferences, at present,

8. Hence see the duty of all poor and needy sinners, and where they ought to go for supply, and for a share of all things they need and what a broad foundation for faith is here. God in Christ is the fountain of living waters. God the Father hath all things but how shall we come at them? Why, says Christ, come to me: for they are all mine; mine to give out, mine to distribute among poor needy sinners. Here is enough both to excite and direct your faith.

1. To move and excite faith. O may the Spirit come for this end. See that whatever you can object here is answered.

(1). Do you think with yourself, Ah! I am universally destitute; I have nothing? Well, but here is all things; and they are all mine, says Christ; therefore come to me.

But, (2). Do you think that God is displeased with you, because of your sin; and that the Father of Christ hath no favour for you? Nay, but the fullness here exhibited, is the fullness of God the Father; even ALL the things that the Father hath.

But, (3). Do you think, O the Father is far away from me! How can I have all things that the Father hath? It is answered, They are all laid up in the hands of a near friend and kinsman; they are all mine, says Christ, for your use.

But, (4). Do you think, Alas! I hear of these glorious things, but I do not see them; I am blind and in the dark, so as I cannot see any of these all things that Christ and his Father hath? Well, but says Christ; My Spirit is at hand to receive of mine, and shew it unto you: and thus to glorify me: he would not glorify me, if he did not shew it unto you. But now, in so far as he is shewing it to you, he is glorifying me, by making me appear glorious to you, more glorious than all the mountains of prey. The Spirit shews this glory of Christ just in this glass of the word, (2 Cor. 3:18). And if he be shewing it



to you, surely you must be moved to believe with application, that when Christ hath so much, you shall not lack; and that he hath enough to spare unto you. Is it possible to believe his immense fullness, and that he hath all things, and yet hath nothing to spare for you? Nay, let faith say it is for me, for me: “He received gifts for men, even for the rebellious.”

O sirs, as the fullness of the Godhead is in him; so, if there were ten thousand millions of worlds, Christ could not be pinched to supply all their needs. Here is the well of life; but who knows how deep it is to the bottom? The due consideration of this might provoke all the world to come and draw water out of this well of salvation with joy, this fountain opened for you.

2. Here is enough to direct your faith, in and by the same topics that are here before you in the text,

(1). Remember where all things are to be had; and that therefore, if you would believe, you must remember, that faith to believe in the Son of God is to be had where all other things are. Faith is the gift of God; and Christ is the Author of faith; therefore, seek not to bring faith out of your own bowels; for, as faith comes by hearing, so nothing but the power of God can produce it effectually; that is, by the gospel’s coming, not in word only, but in power, and in the Holy Ghost. This power works secretly and silently upon the heart in hearing, when, perhaps, the person little knows that it is the power of God that is dealing with his heart; when yet, while the Spirit is in the word, shewing the things of Christ, there may be a heart-beating towards him: a heart-bleeding, a heart-bursting, a heart-burning towards him: and possibly, the heart that was hard like a rock, now melting like water before the Lord; yea, under this drawing power of the Spirit, there may be heart-panting after the Lord, and yet the poor soul, perhaps, doth not know that the power of God is present.

This faith cometh not by working or doing, or forcing yourselves up to some strong actings: but it comes by hearing: the actings of faith come by hearing of the object of faith presented in the word, and by hearing what the Spirit says of his glory. Why then do you stand poring over your lack of power to act faith, as if you were to pull it out of your own breast? You will be nearer to your purpose, if you pore over the object of faith, wherein all things are. The soul,

in believing, considers not, What can I do, but What can Christ do? Not, What have I in me, but, what hath Christ in him? It is taken up with nothing but Christ; and it is the best act of faith that loses itself, and is swallowed up in his fullness.

(2). The next direction to your faith, is, Let the claim of right that Christ hath to all things that the Father hath, be your claim. Christ is the first receiver of all things from the Father; and we can receive nothing but through his hand. We have no claim to any thing that the Father hath, but in him whom the Father loveth, and to whom he hath given all things; they must be his before they can be ours. All is mine first, says Christ, before ever you can share; and they are mine, that they may be yours: my mediatorial right to them is on your account: his love falls upon me, that it may descend upon you; his blessing lights upon me, that it may light on you; his Spirit is given to me, and put upon me, that it may be put upon you; his fullness dwelleth in me, that out of my fullness ye may receive, and grace for grace; his promise lights upon me, that it may be accomplished to you: (Psalm 2:9, Rev. 2:27).

Therefore, let your claim of right to any thing the Father hath, be grounded on my right; for, "All things that the Father hath are mine." He is your God, because he is my God; and your Father, because he is my Father; he is yours, because he is mine; and all things the Father hath are yours, because they are mine; all things are yours: for ye are Christ's and Christ is God's. God's kindness toward us is only through Christ, (Eph. 2:7). We are blessed with all spiritual blessings only in Christ, (Eph. 1:3); and accepted only in the Beloved, (verse 6).

(3). The third direction to your faith is, O let faith take the testimony of Christ out of his own mouth concerning his own glory, which is here wrapped into the very midst of the Father's glory! "All things that the Father hath are mine," Christ, the Mediator, is the speaker here: and as he declares, to his Father's praise and honour, that all things he hath for us are originally the Father's, even that God, who so loved the world, as to give his only begotten Son, &c., so he proclaims his own glory that he hath from the Father: "All things that the Father hath are mine."

We need not commend Christ to you, as if we could say more than he says himself; there is ten thousand times more in this very

word, than men or angels can tell: therefore, O hear his commendation out of his own mouth, "All things that the Father hath are mine." He says, elsewhere, "Come to me, and I will give you rest." Why? What rest? What happiness? What good things? Even all things that the Father hath, they are put in my hand to give. Christ himself is here the preacher, commending himself, and offering himself. O sirs, is there none here hearkening to him, and saying, O! "It is the voice of my Beloved; behold he cometh, skipping on the mountains, and leaping on the hills? It is the voice of my Beloved, saying, Rise, my love, my fair one, and come away; for, lo the winter is past, the rain is over and gone;" the heavy shower of the Father's wrath for your sins, hath fallen on my head, and now all the treasures of the Father's grace and love are put into my hand and will you not come to me? Rise, my love, my fair one, you shall be fair in my sight, though in yourself a vile monster, and black like hell, by lying among the pots of sin and guilt; yet, rise at my call; let your heart rise, let your soul rise: "Rise, my love, my fair one, and come away: all things are ready, come to the marriage."

If you intend to come to the marriage supper, come first to the marriage. All things are ready for you, whatever you lack; pardon, and peace, and grace, and glory, and every good thing; "All things that the Father hath are mine;" and, "I that speak unto you am he;" and, "To you, O men, do I call; my voice is to the sons of men. If any man thirst let him come to me and drink." Come and drink abundantly of all things that your souls stand in need of: only come to me, and then drink. The Father hath put the cup of salvation in my hand: come then, and take a large drink of wisdom, righteousness, sanctification, redemption, and all things that the eternal God hath; for, "All things that the Father hath are mine." A large drink of the Spirit is to be had here. See John 7:37.

(4). The last direction I offer to your faith is, O! Would you take this testimony of Christ. Then receive it in the demonstration of the Spirit, who is come to glorify Christ. Look for the anointing that teaches all things; the Spirit takes and shews them to you. All the glorious things that are spoken of Christ will be tasteless, till the spirit give you a taste of them. But, O sirs, have you not now ground to expect the Spirit, when he that hath all things that the

Father hath, hath said, “He shall come, he shall glorify me, he shall receive of mine, and shew it unto you;” and again, “He shall receive of mine, and shew it unto you?” And, O! is he not this day shewing you, that the things of God are the things of Christ, and the things of Christ the things of God? Yea, so far as he hath shewn you that all things that the Father hath are Christ’s so far hath he glorified Christ, and made all the glory of God to appear in his face. If you have heard what Christ says of himself, you have heard what the Spirit says; and, O! The voice of the dove agrees in one with the voice of Christ. That is the turtle dove that rests upon Christ; and when the voice of the turtle dove is heard, it is another argument by which Christ courts his bride: “Rise, my love, my fair one, and come away; the voice of the turtle is heard in our land,” (Song 2:10-13). The voice of the turtle is again heard in Dunfermline; the Spirit is come to glorify Christ, by making the words of Christ sound in our ears “All things that the Father hath are mine.”

Question. How shall I know, if I have believed what Christ here says, and what the Spirit shews; for, I think I am yet brutish in my knowledge; I think I know nothing of this mysterious glory, how all things that the Father hath are his; I think I have no right notion or understanding herein?

In answer hereto, read and consider Jer. 26:7, “I will give them an heart to know me, that I am the Lord; and I will be their God, and they shall be my people: for they shall return to me with their whole heart.” Whence you may see, that the promise is not here of a head-knowledge, but of heart knowledge; for many learned heads, that have had very high notions, and lofty speculations, are lying in the bottom of hell: but, though you have not a head to know, yet have you got a heart to know the Lord; a heart desire to know him, such is many learned rabbis never had. And, though you cannot boast of knowing what a Lord he is (for his glory is infinitely great above the language of men and angels;) yet have you got a heart to know that he is the Lord? Not what he is, but that he is the Lord of lords, and King of kings; that he is such a Lord as commands your heart, and is drawing your heart to him, and away from all your lusts and idols, so as you are returning to him with the whole heart? Then he is so far enlightening your minds in the knowledge of his glory, in having all things that the Father hath is to be giving you what is vastly

better than a head to know, even a heart to know him that he is the Lord, a heart-burning desire to know him. Yea, says he, I give you a heart to know me, that I am the Lord, that I am thy Lord; therefore worship thou me; for, “All things that the Father hath are mine;” all his power and glory, dominion, and authority is mine; and all his treasures and unsearchable riches are mine; and now that thou hast got a heart to know me, thou art mine too. I have given thee a heart to know me, to love, and fear, and adore me; you never had such a heart by nature; it was a heart full of enmity against me, and my Father too; but yet my Father had a heart toward thee, a heart-love to thee; and as all things that he hath are mine; so his heart-love is mine, and he gave it to me, that I might give it to you, and declare it by my Spirit; and I open his heart to thee in his own words, “I have loved thee, with an everlasting love, and with loving-kindness have I drawn thee.”

Tell me, soul, Dost thou now believe? And in a way of believing, welcome the Father’s Sent, saying, “Blessed is he that cometh in the name of the Lord;” and that cometh loaded with all spiritual blessings; yet with all things that the Father hath? And dost thou welcome the Comforter, that is sent to glorify Christ, by taking of his things and shewing them to you and making the light of the knowledge of the glory of God shine into your hearts? Then surely our glorious Lord is welcoming you to his table, saying, “Rise my love, my fair one, and come away.” Whatever be your needs, my Father hath let me lack for nothing. Do you need life or light, or strength, or pardon, or grace? Let all your necessities be upon me; for, “All things that the Father hath are mine.”

