

# Week of Meetings 07 Done All Things Well

by David Clifford

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*The sermon emphasizes the importance of spiritual cleansing, genuine faith, and obedience to God's word, highlighting the dangers of tradition, hypocrisy, and the pollution of the heart.*

**Duration:** 49:53

**Scripture:** Matthew 6:33, Mark 7, Acts 10:38

**Topics:** "Jesus Ministry", "Gods Love"

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## Description

In this sermon, the preacher emphasizes that Jesus did everything well and brought blessings wherever he went. He highlights how Jesus helped the prisoner, brought rest to the weary family, and blessed those in need. The preacher also discusses how Jesus exposed the traditionalist and hypocrite, while uplifting the humble and healing the deaf and mute. The sermon concludes by emphasizing that God is almighty and loving, and that Jesus has done all things well.

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## Transcript

Now we are reading from Mark chapter 7 this morning, nice to see you all. Although the numbers are on the wane, maybe the blessing is increasing, I trust so. You know in our homiletics courses that we give in our various colleges, we always get the students to take their turn in preaching in the lecture room.

And they have to give a sermon before the principal and the students. And the students criticise them afterwards. It's always constructive criticism, at least it's supposed to be.

If one student gets up and gives a bit of destructive criticism, woe betide him when it's his turn to preach. It really gets it in the neck. And one student was very nervous, well they all are of course, but I tell them, I said, if you can learn to preach in front of this critical crowd, you can preach anywhere.

And one student very nervously got up and he said, he said, I do feel a bit out of place here this morning, giving this sermon in the lecture room with the principal here and you here. He says, I feel as though I'm in between the devil and the deep blue sea. You know what I said after that? First time in my life I've ever been likened to the deep blue sea.

Yes, well it isn't difficult to preach in this chapel, in this assembly. I find it very easy, as a matter of fact sometimes it comes too easy. And I get too much liberty and I get going too much.

And some people, as a result of my ministry I understand, need the touch of the Lord on their ears. Been deafened a little bit, I'm apologised for that. But we have this, it all comes up in our chapter 7 this morning, you know, about the man who was deaf and the Lord touched his ear and he was dumb.

One of our students, who is the grandson of Fred Stanley Arnott, ever heard of Fred Stanley Arnott? Well his grandson Sam came to England to do the course at Moorlands. And I said, Sam it's your turn to preach next week in class. And this was going to be very difficult for Sam, he realised.

Lest the Lord undertook for him, because Sam stammered like the man in our portion today. He got a stammering tongue and couldn't hold a conversation, couldn't preach or pray without stammering. Anyway, he made a very special matter of prayer for it a week.

I gave him a very simple text to preach from. And he didn't spend the time in analysing the text and getting out a sermon. He spent the time in prayer for a week, asking God to help him to preach.

And you know, I said, Sam it's your turn. And he got up, he hung on to this, and he went like a shot from a gun. And he never stopped till the end, and he never stammered once, and he hasn't stammered since.

Wasn't that good? Real touch from the Lord that day. So he wasn't in between the devil and the deep blue sea, was he? He was in the Lord's control, that makes all the difference. All right, now let us read a few verses from Mark 7. Hope you'll find this interesting and helpful this morning.

Verse 1. Then came together unto Jesus the Pharisees and certain of the scribes which came from Jerusalem. When they saw some of his disciples eat bread with defile, that is to say, with unwashed hands, they found fault. Verse 6. He answered and said unto them, Well hath Isaiah prophesied of you hypocrites? As it is written, This people only lift me with their lips, but their heart is far from me.

Verse 9. And he said unto them, Full well ye reject the commandment of God, that ye may keep to your own tradition. Verse 26. Now we ought to read a little bit about this defilement.

Verse 18. He said unto them, Are you so without understanding? Also do you not perceive that whatsoever thing from without entereth into a man, it cannot defile him, because it entereth not into his heart? And so on. And verse 20.

That which cometh out of the man, he said, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulterous fornications, murderous thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, and foolishness. All these evil things, thirteen of them, come from within and defile the man.

Verse 26. The woman who came to him was a greekess out of a nation by nation. She besought him that he would cast forth the demon out of her daughter.

But Jesus said unto her, Let the children first be filled. For it's not meet to give the children's bread and cast it unto the dogs, or the little doggies, poodles if you like. And she answered and said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs.

And he said unto her, For this saying, Go thy way, the devil, the demon, is gone out of thy daughter. You know I changed that word, because it isn't really correct translation from the Greek, because there's only one devil, but there are many demons. Verse 32.

They bring unto him one that was deaf and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude and put his fingers into his ears, and he spat and touched his tongue, and he, and looking up to heaven, he sighed and saith unto him, Ephaphtha, that is, be open. Straightway his ears were open, and the string of his tongue was loosed, and he spake plain.

He charged them that they should tell no man, but the more he charged them so, the much the more a great deal they published it, were beyond measure astonished, saying, He hath done all things well. He maketh both the deaf to hear and the dumb to speak. And that, as you noticed from the outline, is our subject as well as our text this morning.

He hath done all things well. He maketh both the deaf to hear and the dumb to speak. So may the Lord bless to us his precious word and the reading thereof.

I spurned his love, I broke his laws, and yet he undertook my cause, he saved me, though I did rebel, my Jesus hath done all things well. When to that bright world I rise and claim my mansion in the skies, above the rest this note shall swell, my Jesus hath done all things well. And this is what they said when they saw the mighty works of God manifested in Christ.

He was anointed with the Holy Ghost and with power, and went about doing good. And all that he did, he did it very, very well. Blessings abounded wherever he went.

The prisoner leaped to loose his chains, the weary found eternal rest, and all the sons of want were blessed at the touch of the powerful hand of the Son of. Now notice therefore, in our portion this morning, taking it in order as we read it through, the traditionalist is shown up, and the hypocrite is blown up, and the humble person is raised up, and the deaf ear is opened up, and the dumb tongue is loosened up, and in the middle of the chapter he speaks about pollution, the worst pollution in the world, in the hearts of men, which must be cleaned up. And so at the conclusion of the chapter it says he hath done all things well, speaking particularly of the dumb person being made to speak, and the deaf man, the same man being made to hear.

But all that he did was very good. Now God is almighty, and God is love. When you were coming in this morning, the chapel piano was playing.

I should say the pianist this morning was playing for us on the piano, to put it the right way round, this is not a pianola, you don't just turn the handle, we have a pianist here, and the message was, if you've noticed it, God hath done great things for us. No, it was, praise the Lord, great things he hath done. Now here it says, the Lord hath done all things well.

Well God, when God does anything, he does great things because he's almighty, and he does good things because he is love. And so that was the message which we started with, and this is the one we continue with, he hath done all things well. When God made the world, and all that in them is, you remember, God saw that it was good.

Except of course when he came and made man, and then it says it was not good. Well not at that stage, because man was incomplete. It was not good that man should be alone.

So he brought the woman to the man, and then that was good. I'd like to give a little sermon on that, because you're interested in that, aren't you? You see if a man had been left alone, that would have been an oddity. If the woman had been left alone, that would have been a pity.

But God brought the woman to the man, and that was a trinity of blessedness. And if it's you and her, or you and him plus the Lord, well that's the secret of the marriage union blessing. Well now, don't ask me to marry you, because I haven't got any time.

Although we love these happy occasions. Well now, I was going to say, as the text says, he hath done all things well. In Revelation 4, in relation to creation.

It says, for thy pleasure we were and are created. At the end of chapter 4, you see there's a great contrast with chapter 5, you know that. Everybody in the morning meeting reads chapter 5, nobody reads chapter 4 of Revelation.

We worship God for what he is, in chapter 4, and we worship Christ for what he's done, in chapter 5. God is the creator, and they worship him for his creation. And they said, for thy pleasure we were and are created. Worship God is the word, in chapter 4. And then in chapter 5 it is, worship Christ for he is the redeemer, worthy as the lamb that was slain to receive power, and so on.

So we worship God for all his creation, and especially when we come to the path of a path. And stay here if we can, because all around speaks of his glory, and his majesty, and his beauty, and his wisdom, and his power. All thy works shall praise thee, O Lord, inaudibly, but thy saints shall bless thee audibly.

And with a loud voice, I like that bit, sorry, I must be quiet. Now, but with a loud voice they gave praise unto the Lord. And you know, this is all through the scriptures, cry aloud and shout to spare none.

And this is why one reason I think the Lord's called me to the Baha'u'llah, because you're not a good preacher there if you can't shout. And they say, Amen! And everybody says Amen over there. You mind, you do it very well here I must say.

And this audible Amen is a very scriptural thing in both the Old Testament and the New Testament. So I'm glad to hear a bit of it here too. But I'm just learning to do it as they do it in the Bahamas now.

Some of these colored brethren, they have a unique technique of preaching, you know. And if I say anything any good, and they think it's good themselves, you know, they say just like that, Amen! And everybody says Amen! It's marvellous how it works. They say Amen! Amen! Fantastic really.

However, it's a joy. Well now here you see the Lord Jesus Christ always did his work well. He hath done all things well, not only making the deaf to hear and the blind to see and the stammering tongue to speak, but everything he did.

And a matter of fact he said to his father in his high priestly prayer, I have finished the work that thou gavest me to do. I have glorified thy name. I have done all things well.

Lo, I come to do thy will, O my God. And on the cross, he cried, it is finished triumphantly. And the work was done.

Well that's just like the Saviour. Now let's look at our chapter this morning. I'm not going to finish early like I did just in the morning, and I was intending so to do.

So these first two or three ideas I'm going through ever so quickly, if you will forgive me for that as well. The traditionalist in the first part of the chapter by the Saviour is shown up. And so you see in verse two, the disciples were eating without washing their hands.

And the Lord said to them in verse nine, you keep your traditions and you reject the commandments of men. Now these ablutions were only obligatory on priests themselves, and they were not for hygienic cleansing, but for the removal of ceremonial defilement. And the Pharisees made such a lot of this, and made it obligatory for all the people.

And Christ was just showing up how vain and false was their tradition. How they strained at a gnat and swallowed a camel, they kept their traditions and refused the commandments of men. It's an easy thing to do.

Actually in brethren circles, I understand some of you are brethren. I think this is a good fine expression of the oneness of the body of Christ here. I like it.

Glorifying to the Lord. Some of you are brethren. Well that's nice.

I'm one myself. I was one when I was three weeks old. Been going ever since.

Mind you they didn't have me in fellowship then. The elders wouldn't allow that. I was too young.

Mind you God never asked for years. He only asked for faith. But I was too young to believe, wasn't I at that age.

However, you know, especially we are inclined sometimes to keep to our brethren tradition. And in one place in your country, only one so far, they refused me. And they said that is not in accord with our brethren principles.

Now you could show them from fifteen hundred scriptures it was in accord with the word of God, but they said we're not interested in what the scriptures is. It's not in accord with our brethren principles. Now that's traditionalism, isn't it? As long as you get back to the word every time you're safe.

But if you keep to the traditions of your church, you're very on unsafe ground, on an unsure foundation. There is no authority in the traditions of men. But there's all the authority of heaven in the word of the living God.

You keep your tradition, he said, and you reject the commandments of God. And so traditionalism is shown up by the Saviour. David accepted the tradition of the Philistines once and he got into a lot of trouble.

And do you know why he did it? Because he was watching the Philistines and what they did instead of reading the scriptures and what was in the word. And he went home and read the scriptures. And he confessed his mistake afterwards and he put everything right and did it according to the word and not to the traditions of the Philistines.

So I'll tell you the story, briefly it must be. This was the time when they were going to bring the Ark of the Covenant back to David's city Zion. He put a tent up there ready for it.

And it was in the Philistine, no it wasn't, it was Beth Shemesh, been in the Philistine country. And you remember the Philistines had a lot of trouble with it. But they made a very nice new cart for it.

And Samoxon pulled the cart and took the place around the Philistine country, you know. Took the Ark of the Covenant around the various places in Philistine country. And it was a nice new cart.

Now all tradition has to start somewhere and that's where this one started. And David said, well we'd better go and bring back this Ark of the Covenant which the Philistines have kindly sent to Beth Shemesh. Mind you they didn't bring it, they were afraid of getting killed.

They just put it on the new cart and put Samoxon in it and said, whoosh, go on, move on. And they started walking and they came up to Beth Shemesh. And the men were glad at first and then they were sorry because they did the wrong thing not according to the word of the Lord.

They were very, very careless about this holy thing. God says in Leviticus thou shalt not come nigh to it nor touch it lest thou die. However, that's beside the point.

What was I saying? The Ark of the Covenant was brought back from Beth Shemesh in the tradition of the Philistines. And there was a lot of upset. And one young fellow lost his life and David couldn't understand it.

He said, how? How shall I bring the Ark of God home to me? He was really grumbling at God. It was his own fault. It accepted the tradition of the Philistines instead of the commandment of God.

He said, you know what he did? He said, we won't do any more with the Ark of the Covenant until I've gone home and read the scriptures. So we went home and read the word and especially Leviticus he read. Then he came back in chapter 13 and he said, brethren, he said, it's my fault.

We did this Ark bringing home ceremony in the wrong way. We did it according to the tradition of the Philistines and not after the divine order. This is, I've been reading the word, this is the divine order.

There are some poles to go through this Ark of the Covenant. Each corner, some poles and we have to bear the weight of this holy thing upon our shoulders. The Levites, the Kohathites, the priests, they have to bear the weight of it.

Throw the cart away. Use the oxen no more. Bear the weight of this holy thing.

Bear the weight. Take some responsibility. Get a bit of spiritual burden in yourself.

And so it was, they forsook the Philistine tradition. They did it God's way. The commandment of God.

But now, not only is the tradition has shown up, but the hypocrite is really blown up in this same portion. He says, you're honoring God with your lips, but your hearts are far from God. A hypocrite, you see, is a man who is professing to be what he's not.

They profess to be close to God and they were far from God. Now to call Jesus Lord is orthodoxy. To call Jesus Lord, Lord is piety.

But to call Jesus Lord and do not the things that he says is hypocrisy. And Peter had to learn that lesson. Rise Peter, kill and eat, came the word of the Lord.

And he said, not so Lord. You can't say that Peter. Now that is absolute hypocrisy Peter.

Not so Lord. If you say not so, you can't say Lord. And if you say Lord, you must say yes, Lord.

If he's not Lord of all, he's not Lord at all. To say, to call Jesus Lord is orthodoxy. To call him Lord, Lord is piety.

Lord and do not the things that he says is hypocrisy. Not so Lord. To never be in the vocabulary of any believer.

So in vain, he says in verse 7, in vain you worship God. Every hypocrite attempts to worship God, professes to be what he's not, but it's all in vain. And of course, this is a great hindrance to the testimony of true believers.

Now some people say, I'm not going to be a Christian because there's too many hypocrites. Well now that's mad, isn't it? The man says that to me, I say to him, brother you ought to go and see your physician. Get him to test your brain.

It's ridiculous. You see a hypocrite is a man who professes to be what he's not. So if I say, I'm not going to be a Christian because there's a man down the road who says he's a Christian and he's not one, so I'm not going to be one, that's dull.

And a man says I've got God's blessing and God's salvation and he hasn't, so I'm not going to have it. There's a man that I know or a woman I know who's not, she's a hypocrite. So I'm not going to be a Christian.

She is professing to be going to heaven and I know very well she's going to hell. I don't know what the word you use in your country, what is it crackers? No. Eh, it doesn't matter.

You know what I mean. Plain crazy. Well I said I'm not going to be a Christian because of a hypocrite down the road.

A man professing to be what he's not and to have what he doesn't possess. You see a hypocrite is a counterfeit. You only counterfeit the real thing.

And real Christianity, Christ in the heart is the real experience. And you don't counterfeit dimes and nickels do you? Not worth it. But you counterfeit fifty dollar bills, hundred dollar bills, thousand dollar bills don't you? Well I don't mean you do but you know they do.

Worth it? This is the real, the genuine article. There's some value in this. True Christianity.

Knowing Christ and his spirit in the life. And lots of people pretend that they're in the blessing whereas they're far from it in their hearts. Not only is the tradition has shown up and the hypocrite blown up.

But here in verses 14 to 16 approximately, there is the idea of pollution in the hearts of men which must be cleaned up. There are 13 forms of pollution, of real poison that emanates from the hearts of men. And it's a dreadful list.

The pollution program these days is developing. We were driving through New York City, through New Jersey, New York City to Long Island a few months ago and we could hardly breathe. We had to tread on the gas somewhat to get away from it.

It was just shocking. The pollution in the air. On this particular night I think there were clouds overhead and keeping all the pollution down.

And the gas coming from the cars, our car included of course, was making things worse. And it was just dreadful. We didn't know what we were going to do.

And we were at the lakeside in, was it Michigan or Wisconsin some time ago. And there we saw the fish on the side of the lake all dead. It seemed so sad.

So much pollution but the saddest, the worst thing in this connection is of course the pollution in the hearts of men. And we're all tainted with it unfortunately. All have sinned and come short of the glory of God.

But thank God for the cure in the precious blood of Christ. Lindsay Glegg, the great young people's evangelist in Britain. Of course he's a businessman, he's an engineer.

But for about 75 years he's been a young people's evangelist. He's about 90 now and he's still a young people's specialist. We went to hear him preach and thousands of young people came to hear him preach some time ago in the south of England.

And this little brother, he stood up there in his little red jacket, you know. And this is how he started. He said, hello boys and girls.

He said, and he said to her, lend me your palm or give me your palm, olive. And she said to him, not on your life boy. Of course you don't understand because you're not English.

Life boy as well as palm olive is a particular kind of soap in England. And he's got a way of really getting through to the hearts of the young people. He was having a crusade on one occasion and he'd invited the people to come into the counselling room and get saved and about 30 of them came along.

And then after he'd pronounced the benediction in the meeting he went in to have a word with them. So he's got his Bible and started to read one or two verses of scripture to them. And then he finally came to one John, the blood of Jesus Christ God's Son cleanses up from all sin.

Then a man shut up, he said, excuse me Mr. Glegg. He said, can I pray? He said, yes my man you can. And he sank down on his knees amidst the throng in the enquiry room and he said, oh Lord I've got the cure.

I see it all. The blood of Christ is the cure. Amen.

And in that precise moment he was gloriously saved. And that's absolutely true. The blood of Christ is the cure.

Efficacious, powerful forever. Shall never lose its power till all the ransomed church of God are saved by his blood to sin no more. Thank God for the power of the blood of Jesus.

Cleansing today, wherever it flows. That is, wherever the life of Christ lay down for men is applied. The blood of Jesus shed is applied in the life of the individual who trusts him.

Well now next then there is the humble person who is raised up. And I must move along very quickly. This was the Syrophenician woman.

She fell at his feet. Now there's humility for you. She accepted the description, little dogs, little Gentile dogs.

All the Jews looked upon the Gentiles as little dogs. You see, Gentile dogs. She accepted it.

But you know, she also expressed her faith in the Lord Jesus. And true faith always begins in humility. Twice over the Lord Jesus marvelled at great faith.

And on both occasions it started with humility. I am not worthy that thou shouldst come under my roof. And he marvelled at his faith.

And this woman, if you read the other Gospels you'll find, he marvelled at her faith when she said, well even the dogs eat of the crumbs. But there's another part of her faith which I like very much. And he said to her, let the children first, that is the Jewish children, first be fed.

You know, she hit on that one word first. And this morning when I was reading it, I put a ring round it in my Bible. That's very important.

She said, there's hope for me then. If they are first, then somebody must come second. I'm coming second.

And she took him at his word. Eat the crumbs that fall from the children's table, and they come second. I'll be one of those who come second.

If they are first, let them be first. But I'll be second. And her humility and her faith got her the blessing.

So the humble person is raised up by the gracious Saviour. The Lord Jesus was here with a brief Gentile ministry, foreshadowing, I presume, His blessing for all mankind, and the Gospel of the whosoever, for He died. She became this woman, I presume, the first heathen convert.

And He healed the girl. He healed the child at a distance. And the Saviour still can do that.

The Lord Jesus is on the throne. He's a long way away. But He can still heal and bless and save at great distance.

Distance is no object with Him. Believe only in deepest humility believe, as she did. And distance won't come into it at all.

But the power of God will come into it. Because the Spirit of God is here, who is the Spirit of the Saviour, sent to bring us the we need when we're in the right attitude, as she was before Him. And then, the deaf ear is opened up, and the dumb tongue is loosened up.

And when they saw all that He had done, they confessed and said, He hath done all things well. And thank God, He always does. Now, first of all, please notice, He took him aside.

This man was deaf. And the Lord wanted him to hear, and the Lord wanted him to hear His word. So you know what happened? He took him aside.

Now that often happens. Have you been deaf lately? Have I been deaf lately? Have I not been listening to His voice to me day by day? Now, if He takes you aside for a little while, don't complain, it's for good. So that you might hear His voice, and have your ear opened up by Him.

Notice the seven steps, the method employed by the Saviour here. I'm not going into these, but just tell you about them. There was the retirement from the crowd, as I just said.

And then He bore with His fingers into the man's ear. And then there was the use of His own saliva. A lot could be said about that, and the biblical idea behind it, but we cannot do that this morning.

It was probably designed to evoke in the man the cooperation of faith, which was usually necessary to receive His blessing. Fourthly, there was the touch by the Saviour on his tongue. And then there was the upward look to heaven of the Saviour, and which of course was significant, proving again our Lord's dependence upon the Father as the servant of Jehovah.

I do nothing of myself. And then there was His sigh, or more particularly, His groan. When the Lord Jesus sees people in need, He's very much concerned.

And when He sees some people suffering through sin, although suffering is not always the result of sin, don't get the wrong idea, it can be as in the case of Job, for the glory of God and the naturally greatest blessing of the individual concern. And so it was the Lord sighed and groaned. He always felt these things emotionally, being a perfect man.

He feels just as you feel. When you sigh, He sighs. He can be touched with the feelings of your infirmities, and you and I are infirm in one way or another.

We're very physically fit, may we were infirm spiritually in some way. Anyway, the Lord knows. And very often He sighs and groans for us, as in this case.

And then seventhly, He said, ephapha, which is the Aramaic, which means, be open. Now, dumbness usually resulted in deafness, and this was probably the case here. And if our ears are not open to the Word of God to tell you what's going to happen, you're not listening to the voice of the Saviour day by day, then your mouth is going to be closed, and your tongue will have to be loosened again by the Saviour.

Your witness will be poor or non-existent. If your ears are not opened, your tongue won't move. In your worship it will be vain worship if your ears have not been opened to hear the voice of the Lord.

And so it was that the deaf ear was opened up and the stammering tongue was loosened up. He had an impediment in his speech, like most of us have in our witness for the Lord Jesus, unfortunately. One of my students from Moreland, he was a chap called Fernand Legrand from Belgium.

He was from a large assembly in Belgium. He came over to do the course at Moreland, and he stuttered very much indeed. And he still stutters today.

Difficult to have a conversation with him. He certainly has, like this man, a stammering tongue, and God has not seen fit to take it away, as in the case of Sam Arnott. But let me tell you, listen to this, Fernand Legrand, I was told on very good authority that while one of the outstanding Christian leaders in Belgium today, Fernand Legrand is the greatest gospel preacher in the world in the French language today.

When he preaches he never stammers at all. Marvellous what the Lord can do. And the Lord seems to touch him every time he preaches.

The touch of God on his tongue every time he preaches. And is the sweetest, most beautiful and effective gospel preacher in the French language today. So his tongue was loosed by the Lord, and he spake plain.

Or plainly, I think we were saying correct grammar today. He spake plainly. And it's good to have a plain speech, and clear and spiritual speech in praise and in worship and testimony and witness.

Everybody said he hath done all things well. And the everybody included this man who'd had his stammering tongue unloosened by the Lord Jesus Christ. One old brother was dying in Cornwall, England, and Billy Bray went to visit him.

Billy Bray was really a star turner. A great man of faith, quite an ignorant brother, no education, but he really knew the Lord and proved the Lord in a thousand ways. And there's quite a book or two been written about Billy Bray and how he proved God's faithfulness.

But he was always praising the Lord. He always had loads of glory in his soul. They said shut up Billy.

He said I can't, I must always praise the Lord. They said if you don't shut up, he said we'll put you, they said we'll put you in a barrel. Well he said if you put me in a barrel, I'll shout hallelujah through the bum hole.

So it was that he went to visit this dear old brother who was dying. His tongue loosened by the Saviour. He never said a prayer.

He never goaded out of him. He never testified, you know. And he was very, very quiet.

Maybe he was deaf. He hadn't heard the voice of the Lord. Anyway, now he was very, very weak in hospital.

And after Billy had tried to console him and help him a bit, you know, give him a verse of scripture. He turned to Billy Bray and he said, oh Billy said, Billy said brother you should have praised the Lord when you've got some. And that was his response.

You should have praised the Lord when you've got some. Brethren, while we've got our breath and our being and our life and our ability, let us hear his voice and get our tongues loosened to speak forth his praise and witness to his goodness and to his grace. What a marvellous thing to get a touch from the Saviour on your ears and then to listen to.

The marvellous thing to get the touch of the Saviour on your tongue and to speak forth his praise. You see how the two are linked together. And the hymn says, he touched me, he touched me and all the joy there filled my soul.

Something happened and now I know he touched me and made me whole. And behold he hath done all things well. He makes both the deaf to hear.

And oh Lord thy word is wonderful, but the living word thy dear son is past and beyond our comprehension and we are unable to speak forth his praise as we should. But we worship thee and worship him this morning for all that he is and all that he is to us and all he's done for us. And the times he's touched our ears and touched our tongues.

And we pray that again this morning we may know his divine touch. We know that when he does it, he does it well. And when to that bright world we rise and claim our mansion in the skies, above the rest this note shall sway.

My Jesus hath done all things, all things. Amen.

Audio: <https://sermonindex1.b-cdn.net/9/SID9979.mp3>

Source: <https://sermonindex.net/speakers/david-clifford/week-of-meetings-07-done-all-things-well/>

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