

JESUS CHRIST EXALTED

Mark 7:37.

He hath done all things well.

Each one, who has the mercy to be taught of God, sooner or later, makes this confession of faith as to the dealings of God: "He hath done all things well". Whatever one's thoughts may have been at times, whatever wrong conclusions one has made, however Jacob-like one has been, and ready to say: "All these things are against me"—in the ultimate issue of the dealings of God every poor sinner taught of God says "Amen" to this great declaration: "He hath done all things well"; and deep down in one's heart is a solemn awareness that He cannot do otherwise. If you and I could be helped to believe that truth it would help us to behave aright in the dealings of God, even though they are hard to be understood.

God is:

". . . Too wise to err,
Too good to be unkind."

"He hath done all things well", and, as you read elsewhere in the word of God: "Let all the people say 'Amen'".

I want, as the Lord shall help me, to look at the subject from four viewpoints. The setting of it is very interesting and instructive, and it is not just a piece of history as it is recorded in the word of God where this noble confession of faith is found: "He hath done all things well". I want you to keep in your mind as you read the Gospels what the Word of God says elsewhere: "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort in the Scriptures, might have hope"; and, as I thought on this subject, hoping it was the one to bring before you, I thought of a word that is recorded in Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah?; this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save". When Jesus Christ was on earth as "Emmanuel, God with us," it was so evident in His Holy Majesty going about doing poor sinners good: "The God shone gracious through the Man", and this wording is wonderfully applicable: "Travelling in the greatness of His strength," "Delighting in mercy," "I that speak in righteousness, mighty to save". Although the dear Saviour no longer journeys about upon earth among men, still he "travels in the greatness of

His strength"; still He does "Speak in righteousness" in all His exceeding great and precious promises; "Yea and Amen in Christ Jesus" are they; and still, dear friends, He is "mighty to save". One beautiful aspect of the Gospels—and I want to emphasize it—and, as I have hinted, I want you to keep it in your minds whenever you read the Gospels, what Jesus Christ did when He was on earth in healing poor sinners' bodies and doing them good, He can still do it for poor sinners' souls. What He did for poor sinners' bodies, as you read in the Gospel of His Grace, was only to lead our thoughts to Him as being a "Saviour and a great one", "mighty to save" and that He can still do miracles, miracles of grace. Remember that! This word "He hath done all things well", as it is in the setting of the subject, is linked up to one of those wondrous kindnesses that the Saviour shewed to a poor sinner in dire need, who was altogether helpless as to what man could do, such was his case; and, if God gives you a case, such will be *your* case. "Vain is the help of man." "A man can receive nothing, except it be given him from heaven." "The preparation of the heart in man and the answer of the tongue is from the Lord"; and to emphasize that aspect of the truth regarding the Gospel, I have thought many times of this wording: "Jesus answered, and said unto them: 'Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them. And blessed is he, whosoever shall not be offended in Me'". In that wonderful description of what Jesus Christ was pleased to do: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up", and then comes what seems to be an interpolation: "And the poor have the Gospel preached to them", and yet these two things are beautifully joined together by God, and they must never be put asunder by man. Remember that! In the Gospel, by the grace of God, "The blind receive their *sight*, and the lame *walk*, the lepers are *cleansed*, and the deaf *hear*, and the dead are *raised up*"; and these things just illustrate the Gospel, what it really is by the grace of God that is the motive power in it. In the setting of the subject we have an instance of what the Saviour was pleased to do, and it might be helpful just to remind you what that setting is: "And 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 spit, and touched his tongue; And looking up to heaven, He sighed, and saith unto him, 'Ephphatha', that is, 'Be opened'. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He

charged them that they should tell no man: but the more He charged them, so much the more they published it; And were beyond measure astonished, saying, 'He hath done all things well'". . . . That is the setting of the subject, and I want, as the Lord shall help me, to look at it, as I said, from four viewpoints: first of all the Worker, and then the Work, then the Witness—"He hath done all things well"—*and that is the Witness of the dealings of God that will inevitably be given by all who are taught of God*—and then the Wonder—"And they were beyond measure astonished", and it is astonishing. You can say of grace—people talk of it as "amazing grace" and so it is—but you will also find it to be astonishing grace that ever it should have singled you out. Oh that is a matter for you to be "beyond measure astonished" about, that you should be wrought upon by grace, and made to differ from the world at large, and that is the Wonder that is in this subject, but let us begin by thinking about the Worker.

Jesus Christ, the Eternal Son of God in His Divine Nature, "He hath done all things well" this word declares; and the subject is so great that one hardly knows how to begin to open it up; and yet, keep in your mind what I have hinted at. The Word of God tells us: "I will work, and who shall let it"? and Jesus Christ, as He went about this world as Emmanuel, God with us, although He was opposed by earth and hell—"He came unto His own and His own received Him not"—but He went straight on, and He did His work, and neither earth or hell hindered Him one jot or tittle in doing that which was in His mind to do, and which His Father had commissioned Him to do. "I will work, and who shall let it"? Margin, "hinder it". The thing is impossible:—

"Thy eternal thought moves on
Thy undisturbed affairs."

The Worker; and now, speaking with great reverence, try, if you can, as you read the Gospel to stand alongside this Worker as He went about on earth doing good. Stand near to His Holy Majesty when He stands before the grave of Lazarus, when the word is spoken: "Lazarus, come forth"! and he came forth, bound hand and foot in his grave clothes. Now that is not just a piece of history; it is beautiful history, it is true, but it is to *encourage you to hope in God*. As you think of the salient characteristics to do with the death of Lazarus you remember the word was said to Jesus: "Lord, if You had been here, my brother had not died, but he is dead—he has been dead four days". "Nevertheless, let us go unto him". "Lord, I told You he had been dead four

days". "Nevertheless let us go unto him". The Worker; Almighty God is He. Yes, Almighty God Incarnate, remember that. "Lazarus, come forth". "The dead are raised up", and He can still do it if need arise. This record is to encourage you to hope in God, though your case seems hopeless. You may have a case, and it may be as hopeless in your eyes as it was when Lazarus was in the grave four days long, and yet the Lord appeared, and it was so evident: "He hath done all things well". Again you might, in going about in the Gospels, keeping as near as you can to this blessed Worker, stand alongside the bier of the widow of Nain's son:—"Young man, I say unto thee, arise!" and he sat up, and began to speak. "These things are miracles", you will say. Yes, but what Jesus Christ still does in doing "things well" are often miracles of grace. You might also think of Jairus's daughter: "I say unto thee, arise!"—a maid of twelve years, yes, and she arose and walked. I quote again what I started with: "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort in the Scriptures, might have hope." These things recorded in the Gospels that tell us how Jesus Christ went about doing good are to shew us what a Worker He is, and *He will work on behalf of His people*, and whatever He does, He can only do it well! Whatever He does is to bring glory to Father, Son and Holy Spirit, blessed Trinity. "He hath done all things well". Looking at the subject from that viewpoint, the Worker, think how well Jesus Christ did His work before this world was built, or time was born. The Word of God tells us that in the eternal counsels Jesus Christ guaranteed to be the Church's Living Head; He was ordained to be the Mediator in the new covenant, "ordered in all things, and sure," so that in the fullness of time He would come down into this poor sinful world as verily Man, "made under the law, made of a woman," and keep that law in every jot and tittle of its exacting demands. In eternal purposes it must be said—"He hath done all things well". He comes down into this world at length as verily Man, and though He was hounded about all His life here by earth and hell alike, yet He went on doing that work He came into the world to do, and He did it; He kept in every jot and tittle—the work He had to do concerning the law, and He lived out His life under it—His thoughts, words, deeds were perfect. "His work is perfect" and at the end of His wondrous life the Saviour declared, "I have finished the work Thou gavest Me to do". As you look at the life He lived as verily Man, verily God, of a truth "He hath done all things well". When He set out to go up Calvary's hill with such a wondrous determination to go there, knowing the things that awaited Him when He arrived—"He set His face steadfastly to go to Jerusalem"—and then He died in

the stead of poor sinners like you and me. When He died He became the:

"Death of death, and hell's destruction."

While those who were His disciples stood on the outskirts of the crowd about Calvary's cross, wondering what all of it could mean, dismayed, cast down, confused, the truth of the matter was that in dying that death He was fulfilling this declaration: "He hath done all things well". "Christ died for our sins". What was the evidence that made manifest that in His life, His death, He had indeed "Done all things well". When that early Easter morn dawned, God the Father sent down an angel to roll away the stone from the door of the sepulchre. That was to signify:

"Love's redeeming work is done,"

and done well.

"Vengeance, when the Saviour died,

Quitted the believer,

Justice cried "I'm satisfied,

Now, henceforth, and ever".

"It is finished," cried the Lord,

In His dying minute;

Holy Ghost, repeat the word,

Full salvation's in it."

Jesus Christ, as the Eternal Son of God in His divine Nature, could have come forth from the sepulchre, and moved the stone, but God the Father sent down the angel to evidence that "He had done all things well". Remember that! Jesus Christ comes forth as the Glorious, Risen Lord. He ascends up on high, and John Kent says that when He did it—it is not poetic licence, either—

"One in the tomb, one when He rose;

One when He triumphed o'er His foes;

One when in Heaven He took His seat,

And seraphs sung all hell's defeat."

What did they sing?

What was their keynote? "He hath done all things well".
A door of mercy was opened in heaven:

"Love's redeeming work WAS done,"

and done well. Much might be said along that line of thought. And so this glorious Worker in the subject before us, "He hath done all things well," and do remember what I said—He cannot do otherwise. Ask God to help you to believe it, and that you might have a deeper faith, a more enlarged understanding of Who Jesus Christ is:

"Almighty God sighed human breath,
The Lord of life experienced death."

"He hath done all things well." Let us look at the subject from another viewpoint or two. I said there was the Worker, and I might ask this, ere I leave this viewpoint of it—"What think ye of Christ?" Have you any evidence that this Worker is at work in you? Say you, "I should be glad to be assured that Jesus Christ was working in me". It is to be known. There are sure characteristics whereby sinners born again can be comforted that this glorious Worker has begun His good work in their hearts. Remember, it is not enough just to read about what Jesus Christ did as the Worker. You may have what is termed an historical faith—and that is just a notional faith in the same sense that I know there is a country called America. I could tell you quite a bit about it from a geographical viewpoint, and it would be correct knowledge, but I have no experimental knowledge of America, I have never set foot on its soil, I have never seen its great cities or its vast prairies. Something must be known and felt in the things of God; it is not enough to read it in the sacred pages and say, "I accept the historical truth of it", but you must "go to Bethlehem" on your own initiative; "Let us now go to Bethlehem, and see this thing which has come to pass there". You and I *must* stand before Calvary's cross, and behold Him Who died thereon—The Lamb of God taking away the sin of the world, and have this blessed experience:—

"For me, O miracle of grace,
For me the Saviour bled."

The Worker!

Let us look at the second viewpoint, the Work. It does not matter what work you look at that is to do with God, but

you can look into it more and more, and see it is worthy of Him Who is the Worker. I have quoted already and I will repeat it, "His work is perfect". "He hath done all things well." Think about this world in which you and I live and move, it is a very sin-cursed world nowadays. The devil has wrought great havoc—did I say the devil?—yes; I say also man has wrought great havoc too, being the sinner that he is, doing according to that which he is by nature, he has marred God's fair creation, but at the first God looked on creation and the six days' work that He had wrought in creating "and He saw that it was very good". Who did He do it for? He did it for you, me; He did it for man; He did it as the Creator for His creatures to enjoy; and while it is now such a sad world in many aspects, such a war-cursed world; while there is, here and there, much misery that ought not to be, much suffering that could be ameliorated, it must be acknowledged that "In the beginning God created the heavens and the earth", and you still get the evidence of it—"He hath done all things well" in creation, whichever viewpoint you regard it from.

"Nature with open volume stands,
To spread her Maker's praise abroad;
And every labour of His hands,
Shews something worthy of a God."

Look how the Word of God has been fulfilled "seedtime and harvest shall not cease", and God has fulfilled it year in, year out, through the world's long, sinful history that Word of God has been fulfilled. The ever-faithful God is He, and in creation it must be declared: "He hath done all things well". You can examine whatever you will in creation, and you will discern "He hath done all things well" in it. Examine what man manufactures from what God has created to enable him to do it, and the closer you examine what man has manufactured the more likely you are to find faults, deficiencies, imperfections, and that which evidences the limitations of the worker. When you scan the heavens, night or day; when you go North, South, East or West in the world that God has made you can only say—as you listen to the birds singing, and see the flowers blooming, and feel the warm sunshine around you, see the blue sky above you—"He hath done all things well". Remember, creation's work was done for you as His creatures. There is a very great responsibility to be rendered by creatures to their Creator for what they have done in the world, and how they have abused what God has created; but that is a very far-reaching subject and it would keep you till midnight to amplify

that. When all is said and done, what man is often doing nowadays is just misusing what God has created, with all that he is seeking to do with regard to nuclear power, and preparing for atomic warfare. It is the abuse of what God has created, and the Word of the Lord is: "Every one of us shall give an account unto God," and man will have to give an account of what he has done as a creature with that which his Creator created for him to live in the world and be happy in it, with time things in abundance to use and not abuse. Remember that. Dear young people, ponder that word as God shall help you, and remember the Word of God says: "Will a man rob God." In your college life, your school life, whichever it may be, you will hear much about evolution, and such-like fallacies, robbing God of the glory that is due to Him as the Creator. "The world is His, and He made it." "He spake, and it was done, He commanded, and it stood fast." "By the Word of the Lord were the heavens made, and the host of them by the breath of His mouth." You have only to look at the heavens, and to go round the earth with that thought uppermost, and to view creation you must say of the Creator: "He hath done all things well." Yes, "He hath done all things well." "He hath done all things well" in providence. Providence is a word often used, much quoted, and sometimes I wonder if people really understand what providence is; providence is this, "the Lord will provide"—"Jehovah Jireh"; providence is this: "Bread shall be given, water shall be sure"; providence is this: "I will make all My goodness pass before thee in the way". If you look back along life's way, and consider the dealings of God with you in His providence, you must say "Amen" to this truth: "He hath done all things well". Some of you before God never expected to be where you are, or what you are. I would have you think on it as God shall help you, and if you get help to do it you will find what the Psalmist declares: "In the multitude of my thoughts within me, Thy comforts delight my soul." If you get help to remember the way God has led you, and when you look back over His dealings, it is very different to looking forward to what you think His dealings might be with you in accordance with any promise wherein He has caused you to hope in God that He would do this or that. To look back and see what He has done, you are bound to come to this conclusion: "He hath done all things well". What has He done for you? He has made His goodness and mercy pass before you all the days of your life; He has not allowed your own wickedness to undo you; and what you are by nature to bring you down into the dust of ignominy; He has not allowed Satan to gain such an advantage over you that you have said as those disciples did: "I will walk no more with Him"—Who does all things well. By the grace of God

you are what you are, and where you are; and as regards providence: "Lacked ye anything by the way? And they answered: 'Nothing'". You have scraped the bottom of the barrel, but you have never lacked a handful; you have looked into the cruse, there has always been a drop of oil; every mealtime something has been on the meal table; every night there has been a bed awaiting you; you live in houses of your own, some of you, and all of you live in homes well-furnished; and this is providence, the goodness of God:—

"'Tis sov'reign mercy finds us food

And we are clothed with love."

Dear friends, you and I must say: "He hath done all things well" in providence, and if you would like some things in your life re-arranged, and you think some things in regard to providence could be softened or eased, it will be best of all for you to wait on God and leave Him to arrange for you. "Commit thy way unto the Lord, trust also in Him, and He shall bring to pass" what shall be well, and, when all is said and done, in the ultimate issue, you will be so glad that you left the choice to God to do this or that in your life and to arrange all for you.

"He knows, He loves, He cares;

And nothing this truth can dim;

He gives the very best to those

Who leave the choice to Him."

He hath done well in providence. Remember godly Joshua at the end of his useful, wonderful life, said: "Ye know in all your hearts, and all your souls, not one thing hath failed of all that the Lord hath promised you." Israel's God was indeed a wonderful God and He is our God, too. Read when you get home—you have read it once or twice maybe—but read it once more, Psalm 106, and there you get a most astonishing—I was going to say, and I will—a most disgraceful record of Israel's behaviour, but at the end of the Psalm, God is still Israel's God. "Nevertheless He saved them for His great Name's sake"; God is just like that. "Jesus Christ the same, yesterday, today, and for ever." If you see, in heaven's own light, His dealings with you, you must solemnly confess: "He hath done all things well". Much might be said along that line of thought, but let us look at it from another viewpoint. "He hath done all things well".

Think when a poor sinner is born again, how evident it is that He, Who calls poor sinners by His grace, does things well, in preparing for it, arranging it. Think where you were when you were born again, if you can search it out, and think how you came to be where you were, and you will see behind it:—

“There is an over-ruling Providence
That wisely marshals every circumstance.”

It so happened—you remember what you read about Ruth of old: “and her hap was to light upon a part of the field belonging unto Boaz.” “He hath done all things well”, and you have lighted upon a part of the field belonging unto Boaz. Some of you never designed to live out your lives under Union Chapel roof; in your youth, your early life, you had other thoughts altogether, you were here, were there, were yonder, but God has ordained that you shall be where you are; yes and when you think of it aright, you have to conclude “He hath done all things well”, it was not by chance or haphazard that you should be found under the Gospel here, no. Think, too, how well poor sinners are led into the truth; there is something so sure, so definite, so real about the work of this glorious Worker I am telling you just a little about. The Holy Spirit guides poor sinners into the truth; how well does He work when a poor sinner is convinced of sin, because, every poor sinner convinced by sin by the blessed Spirit’s teaching, is brought to the same place in his soul’s experience that he has to humble himself before God, with Whom he has to do, and put his mouth in the dust of self-abasement if so be there may be hope, and he is brought to this: “Neither is there salvation in any other. “There is given under heaven among men, none other Name whereby we can be saved.” The Holy Spirit does things well as He leads a poor sinner into the truth, and much might be said about that good work as it is worked in and worked out. And as poor sinners are led by God in the right way, though sometimes they look ahead and wonder and know not what to do, which way to take, then, He, Who does all things well, directs their going. “I will lead the blind by a way that they know not, and in paths that they have not known; I will make crooked things straight, and darkness light; these things will I do unto them, and not forsake them.” The cloud goes on before to shew wherein is the good and the right way. “He hath done all things well” in leading poor sinners into the truth—He is still doing it. He, Who went about the land of Promise, of Whom you read in the Gospels—this glorious Worker, I told you at the outset, still travels in the greatness of His strength, mighty to save, and He is saving tens of thousands, yea, millions, of

poor sinners beneath the sun now-a-days. Seek Divine aid to believe it, and never limit the Holy Spirit as to what He will be doing; “And the Lord added unto the church daily such as should be saved.” Much might be said along that line of thought. Remember, “He hath done all things well”, not only in how He carries on this good work in a poor sinner’s breast and completes it, which He inevitably does, think of the Gospel, and the nature of it, and how, throughout the ages, from the days of Pentecost, God has raised up men to go forth to preach it, here and there; and while you and I may think—and to us there does seem to be a scarcity of preachers—but God does all things well regarding His Gospel, and it will every day, all day, not fail to do the good which He purposes. Remember that. It does not mean that you are to sit in a fatalistic attitude and think that if God is going to work you will just wait and watch Him doing it. What did I read to you? “The harvest is plenteous, the labourers are few, Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.” Remember, whenever the Gospel is preached by a man who is ordained to preach it, and sent out with “Thus saith the Lord”, He, Whose Gospel it is, will be doing all things well in that man’s labours. That man will have a specific work to do, and God will enable him to do it; it may be to pull down or to build up, but whatever his work is, this blessed Worker in the text will do things well through that man in his ministry, whatever its nature may be, yes, either to make the living more lively or else for the dead to be raised up, or both. It is a beautiful Gospel, and it is so ordained in the nature of it that it can only do things well. Why? It is the Gospel of the grace of God. “He hath done all things well”. And now think for the moment of the great and precious promises, and remember:

“His promise is Yea and Amen,
And never was forfeited yet.”

Whatever promise you may light upon, and which may be made helpful to you, encouraging you to hope in God, you have got this privilege to remember the Promiser can only do things well. “Remember the work unto Thy servant, upon which Thou hast caused me to hope”. I must come along to another viewpoint of this subject: I said there was the Worker, the Work, and the Witness, and, remember, there must come a time when those in whom God is working must witness as to Who He is, and what He has done.

There is only one witness: “He hath done all things well” and I thought as I read this little record how significant it is, it never impressed my mind like it before, I will read it

again. "And they bring unto Him one who was deaf, and had an impediment in his speech, and they beseech Him to put His hand upon him"—now listen—"and He took him aside from the multitude." You see how God in doing things well separates the sinner from the multitude *if He is going to do that sinner good and bless him for time and eternity*; He takes him aside from the multitude. The sinner is singled out, separated, and this seems to me a line of things which needs to be pondered deeply by preacher and people alike; and when the dear Saviour did well: "And looking up to heaven, He sighed, and saith unto him 'Ephphatha,' that is 'Be opened'", what do you read? "And straightaway his ears were opened, and the string of his tongue was loosed, and he spake plain". I like how this is worded (speaking with great reverence). Now these things are joined together by God. If under the Gospel you get your ears opened so that the Gospel is to you a joyful sound, the next thing will be the string of your tongue will have to be loosed, and you will speak plain. You might not have spoken before because you wondered if you knew anything about it, but you will no longer stammer, you will speak plain. "Out of the abundance of the heart the mouth will speak". These two things are linked: "His ears were opened, and the string of his tongue was loosed", and the two go together; and if you get your ears opened to hear the Gospel, and it is "Good tidings of great joy" then you will find the string of your tongue is loosed, and you must say something about it, and in doing that you will speak plain. What will you say? You will say, "Salvation is of the Lord", and you will say "He hath done all things well"; and you will say this:

"Oh magnify the Lord with me,
With me exalt His name;
I called upon Him in distress,
He to my succour came."

It is good to hear people speak plain. I am not fitting caps on, but from my viewpoint as a preacher I sometimes hear people speak, not all with our denominational label, and I can tell if they speak plain. Sometimes I hear people speak about this and that, as to what they believe, and I know that if grace is given they have to go deeper down and learn a little more ere they can speak plain. If you and I speak plain it will have to be like this: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast". If you and I speak plain we shall have to say what the Word of God says: "From the sole of the foot, even to the head,

there is no soundness in it, but wounds and bruises and putrifying sores". It is good when you can hear poor sinners speak plain, there will be the Witness: "Come, and hear, all ye that fear God, I will tell you what He has done for my soul". And here the Saviour charged them that they should tell no man. The all-wise Saviour did that that He should not be censured by the Pharisees for self-advertisement. The people round about, the more He charged them, so much the more a great deal they published it. What they did in doing that was right to do, and the Saviour did not forbid them, or reprimand them for doing it, for they did it on their own initiative, and there is no profession of faith made by a sinner, young or old, to be baptized, unless he does it on his own initiative. "The love of Christ constraineth us". Remember that.

As I come to the "Amen" I will say just a word about the Wonder. It is a beautiful description: "But He charged them that they should tell no man, but the more He charged them, so much the more a great deal they published it, and were beyond measure astonished, saying "He hath done all things well". My dear friends, young and old—some of you dear young people know just a little of it, I do believe—think how there have been times in your lives when you have looked on at the dealings of God, and you had to admit you were "beyond measure astonished"—so astonished that you could only look on, and be silent. One hymnwriter, a poet rather, has got a line or two:

"Oh come, expressive silence,
And meditate God's praise."

Yes. You will find that it says "Praise waiteth for Thee, O God, in Zion" margin "Praise is silent", because you could not put into words what you felt. "Beyond measure astonished"; and I say, and you think of it when you get home, and tomorrow, too, it is just astonishing that God should have anything to do with such sinners as we are; but He has been pleased to do so, blessed be His name for the mercy of it, for it is wonderful to contemplate.

"Sovereign grace o'er sin abounding,
Ransomed souls the tidings swell,
'Tis a deep that knows no sounding,
Who its length or breadth can tell;
On its glories
Let my soul for ever dwell.

I think of a word in the Psalms, where the psalmist says:

"Thou hast shewed Thy people hard things," and then he goes on, "Thou hast made us to drink of the wine of astonishment". Now that wine of astonishment, you might think, and, if I was preaching from it, maybe I should say, first of all it might be thought on as that which caused a poor sinner to stagger at the dealings of God, but I have another thought in my mind. Wine can be exhilarating, not that I know anything about that in experience, but the Word of God makes it plain; it speaks about wine going down into the sinner's heart, causing the lips of him that is asleep to speak. Wine is used in the Word of God from that viewpoint as an illustration; wine is exhilarating, and there is nothing beneath the sun so exhilarating than when you realise "Thy love is better than wine". When you look on, and "Who so is wise, and will observe these things, even they shall understand the loving kindness of the Lord"; and you look on at the dealings of God, and you drink of the wine of astonishment—and it is exhilarating, cheering, encouraging, and you have to conclude: "He hath done all things well". It is good to sometimes feel:

"Thy ways, O Lord, with wise design,
Are framed upon Thy throne above;
And every dark and bending line,
Meets in the centre of Thy love.

Now if God has helped you to say "Amen" to this truth; "He hath done all things well" in His dealings with you, then you are learning what will be the keynote of the song of the redeemed in the realms above; for it will be just this line of things worked out in eternity, and it will need eternity to do it: "He hath done all things well".

Amen.

"And when to that bright world I rise,
And join the anthems of the skies,
Among the rest this note shall swell,
My Jesus hath done all things well."

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