

# Lord help me (Quality: Poor)

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[ 0 : 00 ] With the Lord's help, we will speak from the 25th verse, the 5th of Matthew. Gospel by Matthew, chapter 15, verse 25.

Then came she and worshipped him, saying, Lord, help me. Then came she and worshipped him, saying, Lord, help me.

Not only does the word of God administer sweet comfort and health, not only is it a word that reaches as a cordial the sorrows and sins of our hearts, it's also a word to give us a wound and anxiety and to bring us to a sober consideration of the things that are about us when we are on our journey here.

No doubt many of your hearts, you that is, who have been given grace to read the word of God under heart's great admonition, joining prayer with each inspector.

No doubt you have often trembled at this word concerning the flower that shall be rooted up. And have known what you have seen, and wish secretly that you might bypass the sake text as this.

[ 1 : 58 ] And have held within your heart so many things that have brought a resemblance to these who are styled hypocritical.

What an exercise it is with regard to whether we are true men. We don't grow to a place of self-confidence, either in the pew or in the pulpit, where we can stoutly affirm that we are true men, unless it be utter some particular blessing.

There are many parts of things as to, whether we are right, though men may force call upon the godly writer.

It is the language of maturity as well as youth. It is a point I don't know. Often it causes anxious thoughts, and it's right that it should be.

You people here today are divided into two classes. Those of you who know the anxious thoughts, and those of you who do not, and who know what it is to turn your religion over and over in your heart, and have it turned over under the ministry, and what is more to pray that it may be turned over, and to know what it is to love faithfulness, and to appreciate those painful words of your pastor, of those who minister to you.

[ 3 : 54 ] Jesus was outspoken, plain, and faithful, and he speaks here of those who were worrying, and placing an undue emphasis upon eating without what had tradition.

He speaks to them very clearly, and tells them that not that which comes out goes into a man's mouth, defiles him, but that which comes out.

But more than this, he charges them with the sin of hypocrisy, and leaves them to list like this, the solemnest.

Just leave them alone. Leave them alone. Comparable with his prayer in the 17th of God, I pray not for the world the world that is in the wicked one, the professor that is in the wicked one, leave them alone.

They may be blind, leaders of the blind, and so fall into the district. The dead set over against this character, as often happens, and you may notice this, and you young people here, take a word of counsel in reading your Bible, and compare in these gospel chapters, these things that are comparable, the one that is set over against the other.

[ 5 : 42 ] Contrast is a favorite leaf that God has used to bring out a very important point. you will remember many such texts, for example, as far as the east is, from the west.

You can understand that part of it when you're young, and children. But if the day comes when God deals with you in mercy, you'll get the emphasis for the other part, so far.

has he removed our transgressions from us. And in this chapter, by contrast, the Holy Ghost gives us two sides of this man.

Here are those troubled about tradition, and upon examination, detail is written over. But then comes this woman, with this ground, Lord, help me.

One of the rugs in the heavenly ladder, one of the much-used rugs in the heavenly ladder, foot ground.

[ 7 : 07 ] The top rung of a ladder seldom sees the foot, does it? but look at the second rung of a ladder, and the third, and the fourth, and you will find them well-worn, and I doubt not, but what in your heart's experience is, this rung of the heavenly ladder that's being well-worn, Lord, and help.

And if it is, has the Lord enabled you to take courage from a scriptural and authoritative evidence that your prayers are in the pattern of God.

How did this woman know about me? Let us answer the question by asking another, how did you, what brought you to the Lord?

Whatever her, whoever her, made you the difference? You know them. You know how it was.

You say, I don't. Do you not? You say, I wish I knew more clearly and convincingly and conclusively the spot and place.

[ 8 : 46 ] Yes. One might say of that it is a very natural wish, but it isn't a spiritual wish. The great evidence is that which succeeds life and the evidence of life or birth is of course in the life.

But what brought this woman out of the coast of town and side of crying after Jesus, thou son of David, O Lord, thou son of David, have mercy on me.

your lot is famous. Whether you hear God or whether you do not at the present, your lot is famous.

You have had instruction, instruction in the word and things of God. And that instruction when the Holy Ghost and if the Holy Ghost begins his work will prove of great value.

this woman had no such instruction. She was a Greek, we read, a Syrophoenician coming out of the Gentile coast.

[ 10 : 11 ] But she was led to the door a mysterious act. And as we look at it in the language of Rylance, fixed by first and second son, parents, native slaves and times all appointed were by the bounds of your habitation, the years of your unregenerate, the days in which you lived a stranger, the God of the great, the time when he put forth his hand and drew you according to covenant promise from the things that you lived and loved and made you to seek him.

She comes to the Lord this mysteriously to us but not mysteriously to him. And this is her word, don't help me.

Paul says, God who commanded the night to shine out of darkness hath shined into our hearts to give the light and the knowledge of the glory of God is a face of Jesus time.

It is this insight that brings one to the Lord. What a powerful approach to him.

And indeed it is the language of most of his disciples. Lord, what does it mean? Master.

[ 12 : 07 ] Oh, you say, is that all you can't let her need to tell us? Yes. Master, the life of the Holy Ghost in the heart that brings one to the tentable and gracious realization of this humble and yet so intentful approach to the Lord.

Lord, help me. You hear many servants. Much of what you hear is a reiteration as it should be.

The gospel is to be declared the preciousness of the Redeemer emphasized and his name extolled again and again.

And good hearers like Ruth gather a little at a time. Not every sermon is a good hearing by any means.

Not every Sabbath yields a lack full by any means. but to the ear of faith opened by the Holy Ghost there is a gradual reception.

[ 13 : 37 ] That is why the Lord's servants must seek grace that they may declare the person and work and merit and as the hybrider says the exodus of Christ more.

It is his name that attracts sins. It is his person that they desire to know more of. It is not endless questions or analogies and so on.

But it is the person himself the living and exalted in redeemer. And therefore the ministry must of necessity consist not in a vague repetition but in a reiteration to say truth.

And it is the purpose of the Holy Ghost in lifting Jesus on time that his people should gather I say information that there should be a collecting and gathering of some treasured truth a ray of light of some particular excellence.

Do they declare his humanity his humility? Do they speak of his constancy of his thirties silent years of intense labour?

[ 15 : 22 ] Do they speak of him as he lived unknown at the carpenter's neck? Do they speak of him in his public ministry in his mysterious suffering in the garden of Gethseman?

Do they speak of him bearing his cross? Do they speak of him nailed thereto? Do they speak of the empty tomb and the beautiful scene about it where Mary supposing him to be the gardener spoke to them?

He said to her there do they declare these things? It is for your property. It is for your instruction.

A living work going on in the churches. The Lord raising up his servants, establishing them, maintaining them, giving to them fresh supplies of grace for your saints, putting the treasure in an earthen vessel for your saints.

You are precious to the saints. You are his sheep. His affections are upon you. You are not a mere congregation, a casual hero.

[ 16 : 52 ] You are not just those who think themselves and perhaps nothing in their own size. To him, the weakest is as dear as the scroll.

And in Zion's course, work goes off, hearings are granted, faith is given. the servant and labourer knows nothing about it.

Perhaps, he may often find a ring and echo within his heart of his master, who has been the there before.

But you know, and you who sit under this ministry here, you know what you take home with, and you know what it does for you, and what growth there is in grace, and you know how you love to hear the Redeemer highly spoken of, and for whatever cause you may come, you know the ministry that supplies your conscience, that gets into your heart, you don't need anyone to decide for you, the Lord, and I do not, the Lord forbids the egotism, the Lord knows how to fill his own, and what is for to give them a place in the hearts of God's people.

Let not the adversary underestimate our great inheritance and privilege. No man can get into your heart except the Lord put it.

[ 18 : 47 ] He may be very friendly, he may seem to ingratiate himself in your home and elsewhere, he may display all the outward things that one looks for from a gentleman, but he cannot.

He cannot give himself a place in your hearts, can he? But if the Lord put him there, by feeding your soul and blessing his ministry, he's there forever.

And that is a precious inheritance still left to us. and if the Lord bless this little corner and his servant and you the people of him, by putting your pastor into your heart, there's life, favour and visitation to bless you.

And so the name of Jesus, which is the point we rather wonder from, the Lord's name is made of him. Master, Lord, what does it bring with him?

Jesus in the ninth, the thirteenth of John, says this, he called me Master of Lord, and he say, well, for so I am.

[ 20 : 19 ] Master of Lord, here is the woman, approaching in the teeth of opposition, which is not like you.

In a gospel day, you've got every encouragement. One of the greatest failures of your pastor is, oh, how I'm sure it's this, that he feels he can't encourage you enough.

all the vast invitations in the gospel to the right characters, and all the greatest puppet sounds, oh, everyone that thirsteth and the like, and in the fifty-second of Isaiah, awake, awake, put on, strength, oh, Zion, put on thy beautiful garment, oh, Jerusalem, I say, this is where we retire or deal in.

You've got every encouragement to come to Christ. And Bunyan chose it his come and welcome to Jesus Christ, beginning at Jerusalem.

But this woman had much harder coming than you have got. The disciples resisted her. Apollyon straddled the path, as Bunyan would say.

[ 21 : 51 ] Jesus added to this, he says, I have not sent but unto the sheep of the house of Israel. The teeth of opposite, and yet they break through.

If the Lord has revealed himself to you and he must do to all his people in this blessed name and kind of master and all, all has got to be some breaking down in service, following, coming out from the world.

not easy, is it? For the world that lies in wickedness, and from our one-time companion, we've had a very, very hard impression that was not likely expressed from the prophet, as if it were an easy matter for a young person or an older one for that matter, to separate themselves.

that he must be away, he must be followed, his name must be God, his human name, this is, upon earth, in the small letters that distinct from the capital letters of the Lord's fellow army.

Oh, the blessedness of this sermon, and an inkling of what it is, and a desire to serve, and a desire to be pound upon his feet, but, too.

[ 23 : 40 ] there is something else with this, because in these gospels, we have to go beyond them, and for the edification of the church of God, to put together the whole of this blessed man.

There was a man upon the road once to Damascus, who heard these words, Saul, Saul, why, persecute you, show me.

What did he say? Who art those men? The Lord said, I am Jesus. For the first time in this man's life, two words came together, two blessed say, Lord, I am Jesus.

What would thou have me do? Groting grace, consists in a further discovery of the blessed person under his name, the title of the Lord Jesus.

If we look in the early parts of this chapter and of Luke, we will find there that his name could be called as Jesus printed in and his blessed for he could save his people from their sins.

[ 25 : 16 ] Do you remember, would it be true to say you can't remember that the name of Jesus has been written God planted in your hands?

Some of you pilgrims can say this, come to our streets, the name of Jesus that, you mean it, don't you?

You tell it, the Lord Jesus. gracious revelation to Saul and Tarsus but not to him alone. He was soon to be found seeking this man, this blessed one whom he persecuted.

Ananias diverged. The Lord soon put it right, go thy way, for he is a chosen vessel unto him.

When he found him, upon his knees before this Jesus, the Savior, this was the first coming together between a man who said this, of sinners of whom I am to.

[ 26 : 34 ] They've got to be coming together between a convicted sinner and Jesus, the Lord Jesus. And they've got to meet together.

And the only place where they will and can possibly meet is at the throne of grace. And at that throne of grace is a gracious indication written in letters of gold.

Let us therefore come bold. Saul of Tarsus, a new cover, a veritable beginner, was driven to the throne of grace within as short a space of time as that.

Behold his name. What could he have done? What could have been the burden of his prayer? What could have been the subject matter?

What was yours? Can we look to another hymn writer to describe it? comes to my mind if I might venture a page from my own experience?

[ 27 : 45 ] The first hymn I ever gave out in public, I believe, was this. With my birth, I begin. Jesus, the saint.

Jesus, spoken of also in the eighth and the end, the one before we quoted from, in that memorable day when Philip opened his mouth and began at the same scripture and reached unto him Jesus.

A tenth, more than a tenth, a fullness abides in Jesus. Do you know what his name as the Saviour is?

this blessing, putting together then of the name of the Lord, is all bound up in the economy and the teaching of the Holy Church.

Look at that cluster of titles in the ninth of Isaiah. The government shall be a finished soul. is this a matter that affects you and I, the government, the government of the church, the government of time, the responsibility.

[ 29 : 17 ] Sometimes we get the wrong view of these things, weighed down with the cares of our own people, and different little causes.

We simply think the whole place is going to fall through the banana people's shoulders, do we not? The government shall be a potential of the Saviour, Jesus, is responsible to say, not his servant, go down and prophesy, die, yes.

The responsibility of calling in every vessel of mercy is a potential of the government of the house, the ordering of the vessels of the sanctuary.

He is master indeed. His name shall be called wonderful. It is a wonderful thing when a sinner his gift is first filled with hope.

When he begins to feel that good hope spring up in his heart, when his prayer is all together directed downward, and he sees hope, feels hope, when his spirit is lifted up with the who can tell that David felt in his dark hour.

[ 30 : 50 ] But there is another word, and that called in every one of his epistles, and I expect you young people have noticed this, good many times, in all his epistles, grace, and that is true to say without exception, the hugest words like this, grace and peace from God our Father and the Lord Jesus Christ.

That's the promise. If you turn over to every one of the opening words of his epistles, it's grace and from God our Father, slightly very, but always this, and the Lord Jesus Christ.

Where did Paul learn the Lord? Where did he learn to call him Jesus? Now what does he add to it? I it isn't monotonous, it isn't repudential, when he writes to the curfew dust, it is the heart felt desire that he bore to the grace and mercy as he writes to Timothy, bearing it again, grace and peace from God the Father and the Lord Jesus Christ.

the anointing. When the Lord blesses your soul with this growing in the knowledge of death, and when you are brought to his feet in your guiltiness and unworthiness and he shows you further that he is anointing, this anointment takes us back to the old Levitical law, that anointing of the high priest, that which fell or flowed rather down from his head down to the skirt of his God, that holy anointing, what a blessing experience.

it is to be led little by step, step by step, to the anointed, anointed of God, especially prepared of God, for what purpose?

[ 33 : 39 ] Not to, and I speak carefully, not to maintain and uphold heaven and earth, not to keep the stars in their courses, not to maintain the sun and moon and day of time, but anointing, that he might, to quote but one reference, know how to speak a word in secret to him and his ears, to see this blessing and his Lord, Jesus rise of this name, as one who is approachable, not one to be dreaded, know he be God, know he be the eternal son of God, but one who is able to speak a word to him that is weary, anointed, the Lord God hath given me the ear of the earth, the high priest of old had to be an approachable man, a sympathetic man, he had to be one who could bear with all men, he had to, he needed many qualifications, you can see the lack of them, in

Eli's two sons, on the e man, the great high priest is able to have compassion of the eagleth, quite anointed to have compassion of the eagleth.

Has this never drawn you to it? when you see, your eye is being open, to really accept, feel the sweet truth of this, that he understands how to deal with the ignorance, do you not feel sometimes how ignorant you are?

you see, if it were left as it is, would lead you to drop into eternal condemnation. But this sanctified ignorance, the spirit that I said, so ignorant was I, foolish, I was as a beast before.

Does not this gracious anointing of this man draw you to it, and them that are out of the water, out of the water.

[ 36 : 15 ] Why, it's a very painful thing to feel that you're out of the way. When you're on a journey, you know the uneasy sense that you have and you're not quite sure, you've missed the finger post, you're not quite sure whether you're on the right road or not, leaves a sense of uneasiness.

In natural things, you may say, well, there's ought to be another road up further, we can turn off there, get back again. But when it comes to spiritual things, an uneasy feeling, am I, as I've already quoted, am I?

Am I to write halfway? This man is able to pass the road out, pointing. it is said of the cities of refuge, that the roads had to be, the roads leading to them had to be kept up, the bridges repaired, fallen trees removed, where there was a fork in the road, a sign erected, refuge.

You will find this in Thompson's land of the book, that's my authority for it, refuge. so that when you come to a wide road, you see, it's only a question of one or the other, but it's vital which one you know.

And the hyride says this, unless we should mistake the road he died to know with blood, anointed with his own precious blood, anointed before the glass, above his hand, is not the entome of the precious blood of Christ, something which a trance of guilt is and draws out his heart of text all that he can tell and all that he realizes at the time, anointed by the Holy Ghost to proclaim liberty to the camp.

[ 38 : 31 ] While you see others walk at large, long for gospel liberty do, are there any of you here longing for gospel liberty?

O could I say the Lord is mine, it is all my soul desire, anxious to know the Lord Jesus of mine, anointed as one who is able to open the prison bars, to speak liberty to the captives, this is the growth of slavery that is yours, if you know what it is, you say, well, is that all, that's enough.

Of course religion knows no growth, a nominal profession, an easy going pathway, doesn't matter what name you call it, knows no growth, no fresh discovery, it knows not the successive threads and runs as they call them so, Lord Jesus of mine.

But it leads on and on to other and greater names and titles. If any man sin, we have an advocate.

One to take your court, and if you've ever had to lay a cause or a case in a solicitor's hands, he wants to know all of that. He must know, otherwise, he can't advocate what says the word if we confess our sins.

[ 40 : 17 ] Not otherwise, and that isn't legal ground. If we confess our sins, do you mourn this?

Do you complain that you get that? might I ask you a searching question? Is there a golden weight under the floor of your tent?

Have you so many times heard the gospel and the blessedness of this man, and still this hidden sin has not come out to the sight of day?

if we confess our sins, solemn words, heart searching, heart emptying words, he is faithful and just to forgive us, our sins.

Give him thy soul thy cause to fear, nor doubt the father's fear, and so with my that you can see the grit of our mind, Lord.

[ 41 : 32 ] It is to be a scythe, a mere name, not to those who are distinct from the hymn, not to those who are falsely planted, no, it means nothing, it means the understanding that he gives them, gradually of himself, and so his name and person a very blessing, his name to be extolled and be very high.

God help by the Lord and his name. for to get up to