

Needing the Lord's help and mercy (Quality: Good)

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[0 : 00] For divine help, I ask your attention to Matthew's Gospel, chapter 15, verse 25. The 15th chapter of the Gospel is recorded by Matthew, verse 25.

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

It is, of course, one of the most familiar incidents in the life of the Lord Jesus Christ here on earth. It is as familiar as any, and more familiar than some, of the encounters of the Lord Jesus with sinners.

It is often referred to as the shortest prayer in the Bible, often spoken of with respect, that indeed it is so needful to be found in our own spiritual experience.

But you and I must walk this path of this woman, before you know what it is to be where she was here.

[1 : 35] It isn't something which you can, it is something which you can so easily learn, and learn in your head. It is something perhaps you might so easily say.

But, oh, you've got to be in her shoes, to be able to understand the place and the spot, and the circumstance and the situation that she came to before these words, these three blessed words, fell from her lips.

First of all, the woman was a Gentile. She was not of Israel. She was one of the Canaanites.

She had no claim upon the mercies or the blessings of which God had towards his national people. No claim at all.

Then, on the other hand, we can, I'm sure, be able to see the divine sovereignty of God. Because there came a time in her life that, on two counts, was the most blessed time.

[2 : 55] The first important matter was, then Jesus went thence and departed into the coasts of Tyre and Sidon.

And he knew where that dear woman was. And he knew her case. And he entered into that pathway which brought her into his pathway.

A sinner and a saviour came together. Divine sovereignty. And not only is it divine sovereignty, but on that other count, there was two counts, I said, on the other count, she had a need.

And that need could only be supplied by the Son of God. And on the grounds of divine sovereignty, go back a moment to what we read when he spoke to those Pharisees, those scribes, which were at Jerusalem, and he called them hypocrites.

And I've often wondered at this most solemn declaration my friends, what an awful thing to read. Then came his disciples and said unto him, knowest thou that the Pharisees were offended after they heard this saying?

[4 : 24] But he answered and said, every plant which my heavenly Father hath not planted shall be rooted up. Leave them alone.

They be blind. leaders of the blind. When the Lord says, leave them alone, he means it eternally.

How sovereign is the act of God who can raise a finger in defiance against that great and glorious and holy and just God that has a people whom he will save despite their sins and whom he will have mercy on whom he will have mercy on no other grounds than mercy will his dealings be with his people.

But on the other hand, there is a people that shall be eternally separated. when Christ says of these scribes and Pharisees, let them alone.

My friends, it is so for eternity. On the other hand, this is where sovereignty, when people talk of sovereignty, you know there's two sides to sovereignty.

[5 : 48] There's two sides. One shall be taken and the other shall be left. That's the two sides. The sovereignty of God in your soul unto salvation is one thing and you will bless God for all eternity.

But those whom he has left to perish in their sins is the other side of sovereignty. My friends, bear that in mind.

But then, this will be also very a sweet indication too of what brought this dear woman to Christ.

And you know there's not a matter, there's not a situation, there's not a circumstance in your lives and mine that it might please the Lord in his mercy and kindness to use it on this one glorious truth.

It brings a sinner to a saviour. You may feel to be the worst of sinners this morning but the worst of sinners are welcome to Christ Jesus.

[7 : 05] And I don't, this is not an offer of the gospel, God forbid, we don't do this at Zohar and preach such words at Zohar. my friends, if the Lord should make you feel to be the worst of sinners, he'll make you feel the need of Christ.

And it will bring you ultimately in his mercy by the Spirit's teaching and by gracious faith to the foot of Jesus, to the feet of Jesus Christ as this dear woman was.

and if he lays upon you a need, a circumstance in your life, if he brings something into your pathway which will be sanctified as this was that brought her into the company and the need of Christ Jesus or his appearance on her behalf, my friends, you will bless God though the pathway will be painful.

few but any come to Jesus till reduced to self-despair. Now that's where this woman was.

Now the Pharisees and the scribes were always able to point to the merits of their religion and what they did.

[8 : 30] They could keep the law in their thoughts and in their dealings they could point out what advantages it was because they've done this, that and the other.

But that is no merit for salvation. My friends, standing here preaching, you sitting there listening is no grounds of merit to salvation.

The mercy of God is where salvation be found and that mercy was in this dear woman's case. Behold, a woman of Canyon came out of the same coast and cried unto him saying, Have mercy on me, thou son of David, my daughter is grievously vexed with the devil.

And the ground of mercy was on what she came on. And then again you might say, what a strange way of putting it, her daughter was one that needed mercy.

She carried her daughter as a burden. And if the Lord should so bless her daughter with restoration, it would be mercy to her.

[9 : 49] Oh, you may carry someone to the throne of grace, and it won't be on the grounds of merit if Christ is so pleased to relieve you of that burden.

And so bless whoever that person is with spiritual blessings. But it will be mercy to your soul. Oh, it will be.

If you can claim any answers of prayer, I say it in the most humble way, if you can claim any appearances of the Lord in your pathway to support and deliver, my friends, the glory is to Christ, and it is mercy to your soul.

And so the cry of this dear woman was for her own soul, have mercy on me. And then again, my friends, she was drawn to this blessed man where mercy might be found.

Have mercy. That is where it is. it is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.

[11 : 03] And in that gracious work, in all that he did, was on grounds of mercy. And if you can lay claim to mercy, my friends, you're one foot in the way towards glory.

You surely are. have mercy on me. The Lord shall look upon you in your need. The Lord shall hear your groans and sighs.

And that in itself is mercy. Oh, I used to say this, and I can say it again in honesty. My friends, if you cried for mercy, it's because he's had mercy.

If he's put the cry of mercy in your spirit, in your prayer, in your supplications unto him, it's because he's already had mercy. Though you may say, well, it don't feel like it now.

Oh, the groans and the sighs and the poverty of my prayers, but breathing's out, my friends, but who taught you? If you've got a need, and God has given you that need, he's had mercy on your soul, and you'll bring that need to him, and you'll cry on grounds of mercy, that he will answer those cries and prayers and sighs and groans.

[12 : 23] What she wanted from Christ, my friends, was not a potion, was not a prescription, what she wanted from Christ was mercy, and that's what a sinner will want, and that's what he'll cry for, the public and the gospel of Luke cried for it, he wanted forgiveness, he wanted pardon, him, he needed to be justified, he needed to be delivered, he needed to know that his sins were all put away, but the one word that covered it all was this, God be merciful to me a sinner, because every act of Christ on behalf of his people is an act of mercy, and mercy as I hope you all know by now is an undeserved favour of God, oh you consider that word, that God in glory through his only begotten son should ever have mercy on the most vilest and worst of sinners, he hears their cry, he appears on their behalf, he brings about deliverance for them, provides for them in the way of escape, and so on, my friends, but it doesn't matter how he answers prayer, the ground and the blessing is mercy, mercy my

God, I make my plea, oh God be merciful to me, have mercy on me, the case was a great burden, was a great weight, my daughter, it doesn't matter whether she had a husband, whether she had sons, it's got nothing to do with it, we don't have to trace out her family circle, or anything of it, this dear daughter laid with weight upon her, the trouble was she was grievously vexed with a devil, now there's no potion or prescription that can overcome the vexation of the evil one, none but Christ, who took upon himself, the sins of his people, and suffered in their place and room and stand on a tree of calvary, none but

Jesus could remove this vexation, this working of evil in that daughter's heart and life, none but Jesus, no power, you know, that's a wonderful word of Christ, all power is given unto me in heaven and in earth, the ability to still the waves and the billows, the ability to heal the sick, the ability to give sight to the blind, hearing to the deaf, life to the dead, also that same power, my friends, is this, in found in those who were vexed with a devil, have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with the devil, but then, my friends, what is it which will cure those who are vexed with the devil, because you know the workings of evil in your heart and mine, it is a solemn indication of sin, the workings of evil within produce sin, we just read it, out of the mouth of man cometh iniquity, nothing but his blood, nothing but his sacrifice, nothing but his engagement for his people, and the fulfilling of that engagement, the completion of that engagement, his very life was laid down, his blood was shed for his people, and that's the only remedy for the vexation of the devil, evil.

Well, my friends, look at the case of sinners who come to Jesus Christ, they couldn't take that to the doctors or to the high priest, they couldn't take that complaint to those who were physicians of the body, the sins of the heart, the evilness of the workings of Satan within, can only be removed, not remedied, only be removed by the precious blood of Christ, have mercy on me, thou son of David, my daughter is grievously vexed with the devil, dear friends, if you are able, and I mean this in a gracious way, if the Lord brings you as a confessing sinner to his footstool, you will have an eye to the sacrifice, because there was the blood that was shed for many, and there through that precious blood shall forgiveness and pardon be known, oh, you devil taught, tempted, and indeed discouraged sinner that you may be, my friends, the answer to his accusations, the removal of his temptations, the putting away of iniquity, because of the sins that are found within, my friends, could only be through the sacrifice, through his precious blood that was shed for many, my daughter is grievously vexed with the devil, it isn't a minor complaint, you know, it isn't something that gets better later on, if you do this or that, it rather grows worse, then we must also, we shall come to the text one, in a moment or so, then I want to speak to of experience here, and he answered her, not a word, there is a time, dear friends, experience, in experience where you and I must know one or two gracious things, and we shall be taught it, and we shall be taught it in such a way that you will never forget it, first of all, my friends, is this, divine times is with our

God, he never is before his time, and he never is after his time either, that the Lord has appointed in his wonderful mercy and goodness to his praying people that time of blessing, a season, my friends, which is in his hands, the hymn writer tells us a little about that, doesn't he, when he penned those words of sweet experience, tarry his leisure then, wait the appointed hour, wait till the bridegroom of your soul reveals his love with power, blessed is the man, O God, whose mind is stayed on thee, who waits for thy salvation, Lord, shall thy salvation see, how will you wait, how will you wait, you'll press your case, that's how you'll wait, you will give him, and I say it again, in as much reverence as one can command, my friends, you'll give him no rest, you'll remind him because he will remind you that you can come, sinner, poor and wretched as you are, tall to the spirit, led into the depths of iniquity, groan and sigh over the weight and burden of sin, you'll come on the grounds of what?

[21 : 22] You'll come on the grounds of the word of God, you'll tell him what the Lord has told you, he'll put words in your mouth, my friends, he'll give you promises to plead, and best of all, and that's not differentiating between the word of God, my friends, not at all, but he'll give you a name to plead, and you'll plead for Jesus' sake, and you'll know this, that all the honour and the glory doesn't belong to you but unto him, or as you gather round the mercy seat, there's a name to plead, all that the Father giveth me shall come to me, and no one else will, it's an indication of his mercy, if you're enabled by faith, to come and lisp out your trial and trouble, to spread out before him your sins, lo, glad I come and thou blessed lamb will take me to thee as I am, nothing but sin I thee can give, nothing but grace, nothing but love, rather, shall I receive, and he answered her not a word, well I'm sure of this, and the disciples got it all wrong, didn't they, send her away, for she crieth out, for she crieth after us, and that's just what

Satan says, that's just what the accuser of the brethren says, that's just what the enemy of your soul says, you might as well cease praying, he is deaf to your desires, because he didn't answer, he didn't say, he didn't hear, my friends, that is the mercy, oh press your gaze, he answered her, not a word, and it goes contrary to everything you've been brought up, I know it my friends, I can tell you it, I know it, because I've walked it out, and he answered her, not a word, there's nothing more solemn than a silent God, not an experience, when you pray over a matter which is a part of your pathway, which is your experience, which is the teaching of the spirit, which is the leading of the spirit, when you pray over it, when you need an answer, my friends, and he answers you, not a word, well all sorts of perplexities rise in the spirit, and all sorts of doubts and fears, crash your case, crash your case, ask in

Jesus' name, lay it there, plead the name of Jesus, the answer to her, not a word, and of course, my friends, it will be a time of temptation, to, we often refer to the word of God in Hebrews, chapter 10, because it is instruction in these matters, divine instruction, cast not away there for your confidence, which is great recompense of reward, for you have needed patience, that after you've done the will of God, you might receive the promise, forget a little while, and he that shall come, will come, and will not tarry, and then there's something else, my friends, that a child of God shall enter into, and it's simply called this a trial of faith, a trial of faith, well, you say, we've been taught, led to believe, we've come into these places, and we understand the throne of grace, we understand a mediator stands between, in garments dyed in blood, we believe this, we believe the spirit will indeed divinely teach his people to pray, we're in this deep pathway, and there seems no way out, there is a way out, and God will show you that way out,

I thought of those words this morning, I don't know if I quoted it in prayer, but it came to me in contemplation of these services today, and it so dropped in, you know that hymn that begins Elijah's example declares, what does it declare?

Whenever the Lord's people have need, his goodness will find out a way, and it does, he answered her not a word, and his disciples came besought him, saying, send her away, for she crieth after us, I'm sorry I haven't got to the text, but there seems to be this needfulness of just bringing it up to the text, but he answered and said, I'm not sent, but unto the lost sheep of the house of Israel, and that's truth, what does it teach you and I?

[26 : 30] Well, it taught Ruth in the book of Ruth, didn't it? I am not worthy, and what was the grounds of her unworthiness? She was not like unto Boaz handmaidens, she was a stranger, she came from Moab, she had not the privileges of the Israelites, but she had Israel's God, so there my friends in those few words are not sent unto the lost sheep, but unto the lost sheep of the house of Israel, that, and I would not misquote the Lord Jesus Christ for a second, for a second would I try to infer what is not written in those words, but my feelings are, my friends, that that Israel is the spiritual Israel, is the spiritual Israel, because the Israel of God, you know, turned away from the

Messiah, the Savior of the lost, he came unto his own and his own received him not, but there is an Israel, it's a spiritual Israel, and every one of them in themselves are lost sheep, and he was sent for them, and those that feel themselves to be spiritually lost, can look at this word with comfort, but then we must come to this text, and it's very obvious, my friends, said, we shall have little time on it, then came she and worshipped him, saying, Lord, help me, now, what are we going to say about that dear woman's prayer, oh, it was a short prayer, and we might say later it was an effectual prayer, but what do we say, what do we see about a disposition, well, when my friends, when you come to worship, in the way that it is referred to you, it's at his feet, but then there's something else, equally, very important, the Lord bring you and me into the trouble over our sin, or whether it is a trial, or a difficulty, which is in our pathway, you may be, and she was evidently and graciously constrained to lay it before the Lord

Jesus, and I tell you this, if God puts it there, you won't lay it down, you cannot lay it down, it must be, you know what Jacob said about the going down into Egypt of Benjamin, he said, my life is tied up with the lad, and my friends, so will your spiritual life be tied up, and so in that way, it cannot be laid down, I've heard people say, and I may have said it myself, in the matters of the pathway, when we need the Lord to appear, I've often heard people say, well if I'm wrong in this, I'm wrong in everything, now that isn't true, be very careful my friend, when you judge your experience, because you might be led by the flesh, and you might be overtaken by natural desires, the matter of your soul can never be overthrown, she sought for mercy, and I would venture to say this, there's never been a person that has prayed for mercy, and has come to nothing, then came she and worshipped him, saying,

Lord help me, and if God's put a burden on your spirit, you cannot lay it down, and those precious words in the book of Psalms, in Psalm 55, is so graciously true, cast thy burden upon the Lord, and he shall sustain thee, now I believe this, that dear woman was supported in her burden, she was sustained in her burden, she could continue the trial of faith being indeed upon her and within her, and what do we read, though now for a season if needs be, ye are in heaviness through manifold temptation, on the one hand was her burden, great and heavy it was, the soul of her daughter was so important, and it was a devil vexed daughter that she had, the prayer and cry of her heart unto Christ was also of utmost importance, because she could see that in the person of Christ was mercy, if he only would come and answer her prayer, it would be mercy to her and blessing to her daughter, so now for a season, that the trial of your faith, being much more precious and of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory the appearance of

Jesus Christ. Lord, help me. Now, my friends, what is the help that she needed? well, I believe this, first of all, she needed help to continue.

[32 : 12] My friends, if you've got a matter and a burden and a responsibility before the Lord, a place where the Lord's placed you, a spot of ground which is a time of need, my friends, you'll need a spirit of prayer that the Lord will sustain you in it and help you on within it whilst it remains with you.

And every day you'll seek that help. But then, Lord, help me. Well, there was a man that brought his son to Christ and we read these words, Lord, I believe, help thou my unbelief.

Not help me to live with unbelief, but deliver me from unbelief. Then came she and worshipped him saying, Lord, help me.

And then this, the cry and the groan and the sigh and the burden as she presents it before the Lord in these simple words and ways.

The Lord deliver me from this burden and this sigh and this groan by answering. She was in complete agreement with the Saviour.

[33 : 28] She acquiesced to his word. she fell under the word. We read, it is not me to take the children's bread and to cast it to dogs. And she said, truth, truth, there's no grounds of merit here.

If you would but have mercy, it will be mercy. It will be an undeserved favour of God. Oh, she couldn't deserve it, never will, and no one ever has done.

No one ever has done. Lord, help me. Then, of course, there is the faith view of the matter in which it was such an impossible task, in such an impossible circumstance and situation.

Discouragement was on every hand all around these disciples who went to preach the gospel. Now, let this be a word, my friends, of warning. These disciples preached the gospel of Jesus Christ and they were the ones that discouraged her.

You'd think better of them, wouldn't you? You'd think better of them before you put your hand or word to know the case and condition of some other poor soul.

[34 : 39] My friends, remember, it might be you, and it might be so, and you'd have a different view of their trial and their troubled end. Lord, help me.

Well, she was surrounded with distress and it was within her as well. Her very soul was in distress. And the cry out of her heart demonstrated that distress.

And the discouragement therefore brought her into deep distress. Rather discourage the people of God, try to encourage them. Try to speak a little word in season of comfort and consolation.

all that they might be indeed supported in their trials and troubles. Lord, help me. And then, of course, there is perseverance.

That's a wonderful grace to have, you know, when you're in a long trial. Perseverance. I can know, you know, you can sing these things very, very simply if you're not in it.

[35 : 45] But the hymn said, I can no denial take when I plead for Jesus' sake. But when the devil himself is against the trial, and when even good people are against your prayers and supplications, my friends, you've got to have a strong faith and that surely has got to be a God given faith that continues in the circumstance, in the situation, still begging, still asking, still pleading, that the Lord would help.

Then came she and worshipped him, saying, Lord, help me. And, you know, there is such a place, and there is such an experience, my friends, when there is a standing still in a matter.

I know the Bible here, and the Old Testament particularly, of course, has those words to one and another, be still, and stand still, and sit still, my friends, and it's all very well to be able to say, well, all you've got to do, you know, is sit still.

Well, the next question might be, how am I to sit still? How am I to sit still? I believe this dear woman here was seeking the divine help to remain, oppressing her case, burdened she was, laying it before the Lord.

Now, as I said just now, there is a time when the Lord will appear, and he'll appear, and he'll appear to his own honour and glory, and to his eternal praise, but wait for it.

[37 : 24] You must wait for it, and that needs, my friends, much grace to wait. It needs much grace. Oh, the Lord help you to wait, but then there's something else, I'm sure of this, I'm not getting in front of the word of God, neither am I putting words in that's not there.

If you have a trial which brings you being sanctified to the footstool of mercy, to cry unto him, my friends, you'll be doing something else too.

You'll be watching his hand, watching. We had the text the other week, watching daily at my post, waiting at my doors.

My friends, that's where you'll be in this matter. If you've got soul trouble, and that's the greatest trouble, if your sins are burdened, and that's a very heavy weight, if you're found at the foot of Jesus Christ, pleading mercy for his namesake, asking for his appearance, seeking deliverances from those matters of your poor soul, my friends, you cannot but wait, and you cannot but watch, and you cannot either but press that case and place and situation before the Lord.

Then came she and worshipped him, saying, Lord, help me. We know the case, we know the afterwards, we know the words of Christ to the woman, O woman, great is thy faith, but O great is her God, and that great faith came by the gracious Spirit's workings in her soul, and it anchored in the person of Christ, you know, if you have faith in somebody, you rest upon what they can do, and what they can say.

[39 : 32] If you faith in a doctor, well, you believe what he tells you, and you do what he says you to do. If it's to be for any comfort and relieving of affliction, oh, more so the blessed Lord Jesus.

The grace of patience is needed. The time of waiting is the Lord's time. there's never been a soul that's cried, you know, that the Lord's not appeared for, and I don't say that without care, because the matter of answer to prayer is an act of divine mercy, but also of divine sovereignty.

Sometimes he answers prayer in completely a different way in which we would anticipate he should do, but be sure of this, my friends, if you've got a burden God has given you, you will lay it at his feet, nowhere else.

Where can you turn to, sinner? Where can you take your sins? Who understands the complaint of a sinner? These disciples didn't. Send her away.

My friends, sinners were drawn to Christ. His company was needy and poor sinners. Send her away, for she cried after us. But what she needed, Christ had.

[41 : 04] Was it a blind man? I mentioned it some time ago, was it a blind man? Or was it one that was sick of the poor? A blind man, I think it was.

But he said to, Christ said to him, believe ye that I am able. Believe ye that I am able. well, my friends, this dear woman, believe she was able.

Would he but mercy for and graciously and kindly and compassionately take her case in hand and appear for her? Oh, my friends, she believed he was able.

She wouldn't have asked him otherwise. But this is the trial of faith. This is the time of when she must carry her case before the Lord and leave it in his hands and wait for those answers and to blessedly look.

You know, if you've got matters like this, you'll come to chapel and you'll listen to see what the text is. And you'll wonder whether someone's been telling stories when the word of his grace so suits your case and condition.

[42 : 16] But there we must leave it, I feel, for this morning. Then came she and worshipped him, saying, Lord, help me.

Amen. The notices are as far as God willing there's a Thanksgiving, harvest, Thanksgiving services here on Wednesday, services at three o'clock and six o'clock and God willing, Mr.

Wood will preach and next Lord's Day, Mr. Brian Isard, will be here. Shall we now close with hymn 1072?

So we now close with hymn 1072. Jesus, Redeemer, Saviour, Lord, the weary sinner's friend, come to my help.

Pronounce the word, bid my corruptions end. Thou canst overcome this heart of mine, thou canst victorious prove.

[43 : 43] From everlasting strength is thine, and everlasting love. Hymn 1072 T beta. Let's cry.
To the holy thing in the holy... Jesus, Redeemer, Saviour, Lord, Say, O Lord, I will ever
serve your strength.

Come, say, my hand. Come, say, my hand.

With my heart, I will serve your strength.

Poke and stone call Is the Lord of mira I will serve your strength.

[45 : 14] The Guardian CHOIR SINGS CHOIR SINGS

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That they may, show they may be sound like air.

So tell them to their faces. Thank you. The punch of my hate And I shall still canon And I
shall still come home.

The blessing we ask for, O Lord, upon thy holy word, thy forgiveness for all that's been
spoken amid.

[48 : 49] Lord, gather with us later. O open up thy word, Lord, and O apply thy precious word to us.

And now may the grace of the Lord Jesus, the love of God the Father, the fellowship of
the Holy Spirit, remain with us, both now and forever.

Amen.