

# Woman of Canaan (Quality: Good)

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 19 December 1990

Preacher: Matrunola, Kenneth (1937-1994)

[ 0 : 0 0 ] Matthew and the 15th chapter will you turn to the gospel according to Matthew the 15th chapter verses 21 to 28 Matthew chapter 15 verses 21 to 28 then Jesus went thence and departed into the coasts of Tyre and Sidon and behold a woman of Canaan came out of the same coasts and cried unto him saying have mercy on me O Lord thou son of David my daughter is grievously vexed with a devil but he answered her not a word and his disciples came and besought him saying send her away for she crieth after us but he answered and said I am not sent but unto the lost sheep of the house of Israel then came she and worshipped him saying Lord help me but he answered and said it is not me to take the children's bread and to cast it to dogs and she said truth Lord yet the dogs eat of the crumbs which fall from their master's table then Jesus answered and said unto her O woman great is thy faith be it unto thee even as thou wilt and her daughter was made whole from that very hour

I prepared this passage of the word of God for the service tonight believing that it was laid upon my heart and I had so to do having been called out to Chichester this afternoon it meant that I did not have the afternoon period I like two hours or so on the Lord's day in the afternoon in order to go over the matter in order that I might consider it with a view to preaching it this one has had to go without and therefore I feel somewhat inadequate in taking it up but God knows these things all things work together for good to them that love him this is the portion I'm sure of it that is for our consideration tonight it is a miracle a notable miracle the casting out of a demon from the daughter of this woman of Canaan but we are not so much brought into the detail of the daughter or the casting out of the demon the chief tension of the portion is to the woman her coming her words this woman's faith which is commended what a faith it was that continued that held on despite three great trials put before her by the Lord himself the first there in the twenty third verse when she came with words with urgent request he answered and not a word there's the first the second in the twenty fourth verse when he does speak to her he answered and said I am not sent but unto the lost sheep of the house of Israel and then in the twenty sixth verse the third trial of her faith when he calls her a dog it is not meet to take the children's bread and to cast it to dogs what instruction there is for us in a passage like this it shows us faith is ever put to the test faith is tried we're shown something here of the true nature I believe of saving faith in this woman and how she she comes and how she continues and how she will not go until she is blessed now before we then seek to take up these three trials of this woman's faith there are several general matters to be noticed and the first is in verse 21 where we read then Jesus went thence

Jesus went thence he went away from where he was into the coasts of Tyre and Sidon where was he? he was amongst the Jews the chapter Jesus of scribes and Pharisees which were of Jerusalem and his debating with them his disputation with them about the traditions which they had made all important in which they had come to place before even the word of God it's a terrible thing when mere traditions even religious traditions have no foundation upon the word of God and any such should be removed they should be done away with there's no business for anything in the Christian faith that is not built upon the solid rock of Holy Scripture and here were those Pharisees those scribes and Pharisees of Jerusalem and the Lord says to them when they come with their carping criticism why do thy disciples transgress the tradition of the elders for they wash not their hands when they eat bread he answered and said unto them why do ye also transgress the commandment of God by your tradition and he illustrates this and he says quoting Isaiah in the 8th verse this people draweth nigh unto me with their mouth and honoureth me with their lips but their heart is far from me but in vain they do worship me there's the judgment of the Son of God of all that worship that is not based upon the word of God the truth of God it's vain, it's empty, meaningless in vain they do worship me teaching for doctrines the commandments of men and we read that they were offended they were offended when they heard this the disciples in verse 12 they said to him knowest thou that the Pharisees were offended after they heard this saying these Pharisees were the wise and the prudent you remember a few weeks ago

Luke 10, 21 when Christ rejoiced in spirit and thanked the Father that these things were hidden from the wise and the prudent but revealed to babes here are the wise and the prudent here are these wise men of this world in the religious world they were at the very top they were the scribes they were the Pharisees and yet they have no knowledge of heavenly wisdom there is nothing of the true wisdom within them had the true wisdom been in them and then they would never have crucified the Lord of glory and they are prudent in the sense that they work by their own schemes they work by their own wit and they devise their own religious formula and this is the very thing that the Savior indites that they have put instead of the commandments of God they have put their own inventions that's prudence that's what the men of this world do they say this is the way this is how God is to be conceived this is how God is to be worshipped this is what our wisdom this is what our prudence declares this is what we should all be doing and they are not the children of God they are not the babes the babes are not there in order to put their wisdom above God's wisdom they gladly submit to a father's loving wisdom and are rejoicing that Christ is in them the wisdom of God

Christ made over to us all the hope of those who are the little children of the heavenly father they are not seeking in human prudence to invent new ways and new fashions of thinking about God or addressing God or worshipping God they are only too ready to take what God himself has revealed this is the way walk ye in it Jesus went thence then there is something that is very starkly written to us there is all this confrontation and disputation and these men are offended grossly offended by Christ and then we read and Jesus went thence Jesus went thence he did come back but it made little difference to the majority of those that were in the way of Judaism they were in their worldly wisdom and their earthly expediency it is expedient that one man die they said and let the nation perish away with him he went thence and then notice where he went he went into the coasts of Tyre and Sidon the very place where his disciples had been forbidden to go we read in Matthew 10 at the 5th verse the 12 having been called these 12

[ 10 : 35 ] Jesus sent forth and commanded them saying go not into the way of the Gentiles and into any city of the Samaritans enter ye not but go rather to the lost sheep of the house of Israel and as ye go preach saying the kingdom of heaven is at hand there are those that say that how can it be that if the Lord forbade his disciples to go into the way of the Gentiles that he should go into the way of the Gentiles into the coasts of Tyre and Sidon outside of Israel into these heathen territories how can he who gives the law himself do something differently there is there is nothing in this this is not a moral issue that's here the Lord has every reason to say to the 12 to do this and yet himself when the time is right and when it is the will of God the Father so to do that he should go thence from the land of the Jews and himself go into the coasts of Tyre and Sidon there is no setting aside of the law there is no contravention of the law of God there is nothing of sin here in this practice and this behavior of the sinless son of God he did not go up ostensibly to preach either they were sent out to preach but he went not so much for a public ministry but as we are told in in Matthew and in the 7th chapter and the 24th verse in Mark rather which is complementary to this that we are looking at in Matthew in Mark 7 and 24 from thence he arose and went in to the borders of Tyre and Sidon and entered into a house and would have no man know it but he could not be hid he did not go for a public ministry it would seem and yet it became increasingly a public ministry as the subsequent record will show to us he could not be hid but it was not a contravention of the law of God that took him there he went because there was reason for him to go we shall leave the reason why he had to go the supreme reason to the end it also may even be that he did not enter into the Gentile land although there would be nothing to preclude him from doing it certainly he went into the land of the Samaritans when he dealt with the woman of

Samaria but it doesn't follow from the words here that he even entered into the land of Tyre and Sidon he just came into the border land he came into the area on the very edge of Israel and that bordered on Tyre and Sidon and you see the proof of that that the woman of Canaan came out of the same course she came out of these lands to him she came to him so Jesus went then he went away from the scribes and the Pharisees for a season he went into the coasts of Tyre and Sidon and then there's this special thing to notice and behold behold a woman of Canaan came out of the same coasts and cried unto him here's the thing to notice here's a remarkable thing here is a woman of Canaan a heathen woman at least in her origin she wasn't a heathen woman I believe at all she was like

Ruth the Moabitess who had been wrought upon by sovereign grace or Rahab of Jericho who had been wrought upon in a sovereign manner but this woman is by origin and by birthplace of Canaan and Canaan is the Canaan devoted to destruction the Canaanites were those that were wicked in the sight of God and this is a woman of Canaan here's something to notice a woman comes to the Lord she's a woman of the Canaanites she's not a woman of Israel that comes and she cries unto the Lord and not railing upon him as some even in Israel were to do but she comes to cry unto out of faith God given and wrought in her heart these are the origins of the woman and yet the fact of the matter that concerns is that this woman of Canaan came out of the same coast and cried unto him and here you see the Jews rejecting and here you see a Canaanite woman and she is blessed here are the Jews rejecting and the Jews rejected here is the

Canaanite woman who is believing and is blessed what sovereignty it was common to call the Gentiles dogs that's the significance of what the Lord says in the 26th verse they were regarded as unclean they were regarded as those that were contemptible and yet those that were the dogs are called the children according to the sovereignty of grace when God's will is to bless when God's will is to call by grace even the dog becomes the child and yet those that were by their birth and by the pedigree of the old Israel the stock of Israel priding themselves that they were the children of Abraham those who were the children they are the dogs they are the dogs Philippians 3 verse 2 beware of dogs says Paul and he's speaking of those Jews that were opposed to

Christ and the things of Christ beware of the dogs beware of evil workers beware of the concision and here then is the Gentile dog who is blessed as a child and here we have seen as Jesus goes thence from the Jews here are the children as they thought themselves to be and yet they are repudiated they are not children here are of your father the devil he said to them here are not my children you are not of the faith of godly Abraham because if you were children of Abraham you would not treat me as you do Abraham saw my day and rejoiced in it but now my day has come and you hate me in this day and are opposed to me you are not children of Abraham and Paul can go further and say as we've seen dogs evil workers those of the concision it's a great mystery isn't it we cannot rest on outward privileges my friends there were those resting on their outward privileges that were no children of god at all

[ 17 : 45 ] I dare say there are those that are resting on outward privileges this very night that are not children of god at all but are as dogs enemies evil workers and there are those that seem to have nothing to commend them and as far from god as we said this morning a sheep can roll and yet god's mind is towards them from all eternity and the blessing will be theirs and they are the children of god by the adoption of sons because they are drawn to christ they come to him they cry to him as did this woman of canaan who came to the saviour remember ruth she couldn't understand the favour that she received why have i found grace in thine eyes she says to boas that thou shouldest take knowledge of me seeing i'm a stranger and many of us can utter similar words why me oh lord why me when many another better than i am is passed over why me that's grace that's sovereign and free grace and then notice the woman's words we've been called to behold a woman of canaan came out of the same cross now notice her words she cried unto him saying have mercy on me oh lord thou son of david my daughter is grievously vexed with a devil now these words are the words that prove this woman's faith the evidence saving faith i don't hold for a moment that this is just the faith of miracles so called that some may have there are those that have faith in miracles there are many that go out on pilgrimages as those go to lourdes that have faith in miracles who have not saving faith and they won't get it at lourdes they'll get it from the son of god and they'll get it when they cry not just for the healing of the body but for the healing of the soul when they cry with all their heart not to a mere man not to some priest with so called powers of dispensing absolution and securing an eternal state for those that are his flock but when they look to christ and when they come to god through him who is the only mediator for the people of god and the only high priest who brings us in by the offering up of his blood and makes intercession continually for us that is the way that is the way that is the way to come there are those then that have this faith in miracles but this isn't just faith in miracles

I believe this woman is possessed of saving faith for these reasons notice her words see how she acknowledges the deity of the one to whom she comes she acknowledges the deity of christ see her words oh lord she commences which is the new testament equivalent of jehovah she comes addressing addressing the one to whom she comes jesus of nazareth she addresses him as lord now there is something that shows that this is not just someone coming to a wonder worker this is someone coming out of faith you have it also in the 25th verse she came and she worshipped him saying lord help me she comes and she regards christ as god which few jews did but a woman of canaan did and why this woman of canaan did it was it was revealed to her it was sovereignly revealed to her we don't know how and when precisely it was revealed to her but she came possessed of faith saving faith and she addresses christ as god most jews would have denied anything of god in christ that was the charge that the that the priest brought as the ground of the condemnation of the son of god brought before him in a mockery of a trial that he presumed that he committed blasphemy in that he declared himself to be god but this woman comes and she declares christ to be god and there's no one with saving faith in the lord jesus christ who does not see him as god and if there are those in certain places that they say well we don't believe that he was god we believe he was but a mere man we believe that he was a great man and the best of men but he was not the god man then there is no saving there there is nothing there there's no salvation in any of the cults when they deny the deity of christ when they go out of the way to say that he is not the christ of god when they deny his deity there is no truth in them and we say that to them we may admire their zeal although it's not admiration surely it's a sadness that by these great efforts that they seek to make and by the endeavors to attract others to their way of thinking they seem to believe this will work their salvation salvation is not by our works it's by it's by christ's work for us and no one that does not see that the work of christ that brought him from heaven to earth and took him to the cross anyone who cannot see that this is the work of the one in whom dwelleth all the fullness of the godhead bodily is not possessed of saving faith whoever he be whatever his profession be or see that you acknowledge as this woman of canaan did that the one to whom you come and look for your salvation see that you acknowledge him as the lord that you worship him my lord and my god and then she acknowledges his humanity lord she says thou son of david lord son of david you see she comes to a man she acknowledges his humanity but it is not just a mere man she sees the sacred humanity of the one to whom she comes she addresses them by the title of messiah son of david she has perception of this that is not given to the majority in israel they see him not as the son of david

but this woman is given to see it she does not call him son of adam she does not call him son of abram she calls him son of david specifically messianic she believes that he has come to do the father's pleasure and to obtain a righteousness for his people she comes she confesses his deity and she acknowledges his true humanity his sacred humanity she does it you know even before in matthew we have the record that that peter made confession at caesarea philippi it's in the next chapter that he answers whom do you say that i am thou art the christ the son of the living god but a chapter before that a woman of canaan makes this confession by her very coming and by her words lord son of david she says what faith was wrought in this woman's heart true saving faith do you believe in the humanity do you believe in the true deity and the true humanity do you believe in the two natures and the one person of the son of god god blessed forever without such faith there is no salvation saving faith acknowledges the deity of christ and it also acknowledges the humanity of christ and then she confesses her need as a sinner and there might be those even tempted to say in their resistance to the word oh well don't even the devils believe and tremble yes the devils believe they know who jesus is but you don't find any of the devils nor will you ever find any of the devils coming and seeking mercy but this woman comes and seeks mercy she is being led of god she is taught of god she is taught by the very covenant provisions all thy people shall be taught of god she has been taught to feel as of a sinner and she comes with confession of her sin she comes not trusting in her religion even not trusting in her works not trusting in her own righteousness she comes seeking mercy that's how those possessed of saving faith ever comes those that have no sense of their own merit they are seeking a salvation that they can never work and do anything to gain they can never do what needs to be done even their righteousness is they seeking mercy the mercy that god has the prerogative to bestow for he will be merciful to whom he will show mercy and all

I say to whom saving faith is given come with the words of this woman so like the words of the publican god be merciful unto me a sinner have you prayed thus have you come as a sinner have you taken your place as a sinner have you confessed your sin have you owned it the right of god to damn you forever have you taken that place as a guilty sinner and then cast yourself at his feet as it were and cried for mercy this woman comes and she seeks mercy mercy is her plea lord son of david have mercy on me and then there is the intimation of the awful need of a daughter my daughter is grievously vexed vexed with a devil grievously vexed with a devil vexed with a devil is all one word in the greek literally demonized she is demonized this daughter of the woman of canaan demonized and always in the new testament that word is used of the possession of a demon never used of the ordinary and general works of the devil there is a distinction made between the works of the devil he comes tempting us comes as a roaring lion against us comes as a black devil to terrify us comes as a white devil to deceive us in all of these places in every part of the scripture the ordinary operations of the devil as he comes against the lord's people are described in terms of the devil the devil came the devil left him the devil vexes us the devil is that wicked one that seeks to militate against us at all times but when this expression is used it is always in reference to this condition of demon possession which is not just to be equated with some particular malady or function it is not to be linked to any particular disease or illness whether of the body or of the mind it is a condition which belongs to the demonic and it's certainly the case that there are those periods of time and there are those locations on the earth and there are those individuals that are demonized and there were those that were demonized in the day of the

Lord it was almost it would seem to heighten the work of Christ manifested to destroy the works of the devil so often does he cast the demons out of those that were demonized and this is the condition of the daughter what a condition it is it's not just that she is vexed with the devil she is grievously vexed with the devil grievously vexed with the devil there is this to an uncommon degree there is there is a great extremity in our condition whatever it was grievously vexed of a devil she comes with this she comes as one who is believing in the Lord son of David who seeks mercy upon herself she comes to represent the case of another this love daughter not present but in the house where she has left her she comes with this urgent need she comes in faith she believes in a God of power she believes in a God that hears the petitions of his people of you one dear to you not demonized but blinded by the

[ 31 : 17 ] God of this world to the truth of the gospel then go to Christ go earnestly in prayer may the secret place know many and many a time when you cry to God for that one's forgiveness and that one's deliverance and go and go and go again until please God that he gives you as he gave to this woman all woman great is thy faith be it unto thee even as thou wilt well we come to the trial of her faith the three trials the three obstacles put in the path of the saving faith of this woman and here they are the first is that he answered and not a word is his name not the word is he not the word of God yes but he of this verse we are given the testimony that he answered and not a word now there's a remarkable thing think of this woman coming out of the coasts of

Tyre and Sidon a woman of Canaan with this cry of faith have mercy on me Lord son of David my daughter is grievously vexed with the devil he answered and not a word the fountain of his very word seems to be enclosed to be shut up there's nothing coming to give her encouragement or hope not a word does he say he answered others he answered Jairus he answered the woman with the issue of blood he even spoke words to the woman taken an adultery go and sin no more not a word does he answer this woman what a trial of faith that is and yet in prayer does it not been the same for you you've prayed on a matter you've come with that urgent need you've come and you've come to Christ and you've come out of the faith that he himself has given you that brings you there and yet he answers you not a word some in prayer that have not been answered a word in the matter for which you are praying he's answered you not a word and do you then stop praying man ought always to pray and not to faint to go on praying though he appear to answer is not a word she was not answered then but she would yet be answered she is to go on she's been drawn out to continue one of the old writers says the door is closed not to keep her out but that she might knock the more constantly upon it and if

God hasn't answered your prayer and he's not answered a word to you in a matter it may well be of the same order that he would have you ask and ask and ask and knock and knock until it is opened unto you she keeps on she doesn't go away the prudent would the worldly wise would they would say this is a waste of time he never believed in prayer anyway a lot would say that not this woman the exercise of saving faith brings her and she comes with her cry for mercy and this urgent need for a daughter and the fact that he answers her not a word doesn't make her go away she continues she continues knocking continues seeking she continues asking now here is the second trial and this is seemingly so so drastic when he does speak the words that she hears are not words of encouragement at all he answered her not a word and his disciples came and besought him saying send her away for she crieth after us how do you interpret that disciples coming they come and they besought him saying send her away she crieth after us do you take that as meaning that they were embarrassed by her they were annoyed by her they're like the unjust judge in that other parable that the Lord told to illustrate prayer and he said that he wanted to be rid of her he granted the widow's petition because she was wearying him lest she weary me lest she wear me out by her incessant coming and her incessant crying he granted her the petition hear what the unjust judge says says the Lord is it that sense you interpreted of the disciples they were embarrassed they didn't want her there they were there for seclusion they wanted to be hid and this woman is crying she's drawing attention to the savior and to them or do you take it more charitably do you interpret it as it can be interpreted that they besought him on her behalf the word that is translated besought is one of the strongest new testament words for prayer they are praying for her

I believe that that is the sense of it that they are because of the words that's implied they're not just saying oh get rid of her she's an embarrassment to us she is going to bring down the whole countryside upon us rather I think that they are beseeching him also concerning this woman and he addresses them as much as her and he answered and said I am not sent but unto the lost sheep of the house of Israel they they are they are wanting him to speak the word and to heal the daughter they have no doubt of his power to do it and that will be the matter over that will be the end of the case she will go they besought him and yet he seems to put them off we don't hear any more about them beseeching him he speaks thus to them and that's the last mention here of the disciples Christ's answer giving them no encouragement to carry on beseeching him to do something for this poor woman's need the woman knows that they've been praying for her

I wonder if that's the meaning of it she hears these words that are to her address but also to them and perhaps to them first and foremost she hears these words they give up but she doesn't give up she continues she keeps on then came she and worshipped him then came she and worshipped him with some others it would have been she would have come to speak some harsh and angry word that the rebuff that he had given wouldn't even hear the prayers of the disciples but she comes and she worships him perhaps others have been praying for you in a matter and now they're giving up because they don't seem to have any encouragement to keep on but don't you give up don't you give up if the matter weighs upon you if it's a burden that the Lord has put there keep on praying even if the others give up even if he answers you not a word even if it seems that he's putting you off but what about the answer itself I am not sent but unto the lost sheep of the house of

[ 38 : 54 ] Israel it's it's proclaiming election it's proclaiming election to the house of Israel God's sovereign choice he chose Israel above the nations of the earth but beyond and behind that there was the choosing of another Israel and there's that in it too but just in the sense of which is addressed there is that seeming exclusiveness for the the nation of Israel the Jewish people only I am not sent but unto the lost sheep of the house of Israel speaking of God's choice God's election in the matter it seems to have no place for this poor woman of Canaan how often it can be as God is dealing with you and in the matter of faith and assurance how often it can be a trial to you this very issue of election an election can become to you that which seems to be a barrier to your praying to Christ and your seeking salvation from

Christ and your discovery of mercy in Christ and the very notion of election and then it can come and settle upon the mind and the devil can distort it until it becomes a great obstacle to your believing it's not an obstacle to this woman now this woman you see is possessed of saving faith saving faith doesn't make election an obstacle even when the promise seems to be against her she still comes and she worships at his feet and my dear friend it's a test whether you've good saving faith or not that you say even if election is such that I seem not to have any place in it yet I cannot do other than come to Christ and worship him I know no other to whom I can go and though he slay me yet will I trust him and though I go down to the pit for my sin yet I will look to him and bless his dear name and of course none who come like that will ever go down into the pit the very coming is the evidence of faith

God in a world of endless ruin it shall never once be said there's a sinner perished suing for the saviour's promised aid but this is how he's dealing with her and if he's dealing with you in a similar fashion in elections a great stumbling block to you lay it aside it's a blessing and a holy and a glorious truth don't let it be an obstacle see Christ come to him cry to him and then there is the apparent contempt of the 26th verse the third trial of her faith but he answered and said it is not meat to take the children's bread and to cast it to dogs he says Lord help me Lord help me despite all that may seem to be against me in terms of election Lord help me but he answered and said it is not meat it's not proper to take the children's bread and to cast it to dogs and I said that the dogs are the

Gentiles and this is contemptuous this is contemptuous language Goliath says am I a dog that thou comest out to me with staves when David comes without armor without weapons am I a dog Mephibosheth in all his abject sense of need after the death of Saul and the slaughter of the majority of Saul's house he says to David I'm I'm a dead dog I'm a nobody I've got no consequence it's a contemptuous term why use it then of this woman why should this woman be termed thus it is not meat to take the children's bread and to cast it to dogs it's a trial of her faith the Lord's trying her faith will she be put off will she be indignant not a bit of it she concurs with every word of it true Lord she says it's absolutely true I'm not worthy like the prodigal no more worthy to be called thy son she's not feeling to be worthy to be called a daughter she does not feel worthy to belong to that family if she's a dog she consents that that's a true description of her she accepts the terms she concurs with the verdict but she still comes and she still says and she turns the very words and she says yet the dogs eat of the crumbs which forth and the master's tables there's bread for the children yes and some crumbs fall and the little dogs of the of the family they gather up the crumbs they live off the crumbs they're entitled to the crumbs give me even the the crumbs that's good enough she's accepting the term there are those you know when they say that they're sinners they don't really believe they're sinners the story is told of a woman that was always saying what a miserable sinner she was and someone said well I do believe you are and all the indignation that was in her heart she blazed up I'm no sinner she said we can be utterly hypocritical in this matter but when the saving faith there and the exercise of that faith and under the trial of that faith that the lord calls you a dog you'll accept it

I've met people that didn't like the word worm in some of the hymns that we sing it's in a few of the hymns isn't it they said that that's such a undignified term to use I don't like to be called a worm I've heard people say that get quite uptight about it Jacob is called a worm fear not thou worm Jacob but you know in the 22nd psalm the dear son of God is described in just the same terms he says I am as a as a worm and no man he was brought to that place of such reviling and men saw no beauty in him that they should desire him he was brought to that place of utter contempt by so many brought for our sakes I'm not I'm willing to be called a worm the great William Carey that went to

[ 45 : 44 ] India not only as a gospel preacher but what a work he did in the translation learning the language translating the scripture many different dialects when he came to die and he ordered it upon his tomb there should be those lines of what's him a guilty weak and helpless worm on thy kind arms I fall I wouldn't object to have these words in my tombstone if anyone thought it worth putting up it wouldn't matter to me whether it was put up or whether it wasn't put up but these wouldn't be inappropriate words you one that doesn't really like to think of yourself as a sinner if you don't see yourself as a real sinner you'll never really come and seek mercy but those that know themselves to be sinners and know that they're not half esteemed as sinners than as they really are they're far greater sinners than anyone thinks that they are they're those that come and they seek mercy and they seek and he may not answer a word to them and he may seem to put them off as he speaks of election and he may almost seem to be so contemptuous of the place of their sinfulness before him but they are those to whom the door will be opened and they are brought to that place where they shall have the blessing and so it is with this woman she accepts the term she's not put off the dogs eat the crumbs the children have their bread on the table it's true but there are crumbs and even a crumb is enough to my friends a crumb of grace is enough if it's a crumb of grace given to you of God savingly given to you it's all the grace you'll need you you're not to think that there is anything wanting if we were but given a crumb of grace if we've got little faith little faith is saving faith we come to the 35th of the standard articles you'll see that wonderful statement concerning little faith and then the progress of faith and then that coming of assurance you don't have assurance but you've got little faith little faith is like the crumbs that the little dogs eat it's enough to keep them alive it's enough to save you and to save you with salvation because you see it's not your faith that is any material part in your salvation your faith is only that which brings you to see what

God has done for you it's all of grace so a crumb of grace is sufficient there's life in a crumb of grace there's enough in little faith to see you to the end and bring you to glory here is faith then here is faith in its expression Christ says not a word to her Christ seems to speak of an election that excludes her Christ seems to speak of her sin in such a way that she is crushed but now she rises up she's like a corp that you press down as it floats in the water and back it comes up and it will come up and saving faith will always rise above all that tries it and will have the victory and so finally you see that set time of favour comes and Jesus answered and said unto her verse 28 oh woman great is thy faith and here is her faith commended be it unto thee even as thou wilt and her daughter was made whole from that very hour and her faith isn't wanting even in that it doesn't tell us here it tells us in Mark 7 that when this was said to her that immediately she went her way he said unto her for this saying go thy way the devil is gone out of thy daughter and when she was come to her house she didn't have to stay any longer she took the Lord at his word she came to one who had the power of deity she came to one as the

God man the lover of his people she came as one who sought mercy she came to one with that great need and when he said that he heard it was enough she took God at his word she took Christ at his word and she went away there's no continuing here no it was now faith to go and it was faith to go and see the great thing that would meet her her daughter restored the demon cast out and so it happened she had many graces I think this woman she had humility and she had wisdom and she had perseverance but faith is singled out why is faith singled out in this case because it honors Christ it honors Christ that's why it's singled out you see that her faith is commended because it makes much of Christ oh woman great is thy faith that centurion to whom the Lord said

I have not found such faith in all Israel and she has the blessing see the preciousness of this faith she holds on despite not a word being spoken and then the words that seem to put her off and then the contemptuous words the hard words that were spoken she accepts them all and she clings to Christ and she has the blessing and the record is given of this woman though he delayed though he denied though he called her a dog she's still believing and she has the blessing there's a lesson to us lesson to you perhaps on the matter of assurance there is not a lot spoken that commends assurance in the word of God assurance is not something that is of the very essence of faith you know our forefathers declare that it's in the 1689 confession it's in the article 35 we'll come to it there assurance is not always given assurance is a variable you can have a full assurance and you can lose it and yet still be a child of

God assurance isn't something to be valued for itself faith is the thing that matters saving faith and I want you to see here the importance of saving faith that's what counts that's what matters are we possessed of saving faith assurance is something extra if you like assurance is something that may be given or may be withheld assurance is certainly something to seek after but the important thing is to have the faith you don't have the assurance before you have the faith you have got the faith given to you you are those that act upon the faith that's given to you in order that you might be brought into the assurance of it this woman didn't have the assurance of these things but she had faith and faith wrought and faith was there and faith claimed and faith received the blessing and I say to you don't be waiting for some assurance don't be doubting your interest in

[ 53 : 14 ] Christ because you lack an infallible assurance rather look to saving faith look to the dear son of God acknowledge him ever as the God man cry to him for mercy come ever as a sinner to him take no no for an answer take nothing that seems to exclude you as the final word in the matter cling to him cry to him rest on no other foundation save upon that foundation laid in Christ and that's the works of faith and if assurance is given be thankful for it but it's saving faith that counts many will be those that look to what they believe is an assurance of salvation and yet there's no saving faith behind it and about it and under it to support it I'd rather have a ministry that brought people to doubt and to fear lest they might not be saved than to be those that provided cushions under armpits that deluded the hearers into thinking that it was all well with their soul and yet at the last day he said depart

I know you not faith is the thing have you faith in Christ do you look to him sink or swim do you look to him though he slay me yet will I trust him says Job in the depths with everything against him though he slay me yet I will trust in him saving faith what a blessing it is it's God given and it's tried by God also but it rises above every trial go to Christ cling to Christ cry to Christ and you will have the blessing why did Christ go down into these coasts I said I would at the end mention the supreme reason he went down into these coasts to meet this woman like he went into Samaria he must need pass through Samaria he must need stop at the well at Sychar Jacob his world was there and he was in Hungary to be there to meet with that woman that he had designed all eternity as they were for this woman of Canaan that came to him out of the coast of

Tyre and Sidon she was as elect as any in Israel she was of the true Israel of God he is not a Jew that is one outwardly but he is a Jew is one inwardly and circumcision is that of the heart she was circumcised in heart she had the true credentials of a child of Abram though she was not of the stock of Israel what a truth election is when it then comes forth and we see it not as against us but for us twice to be preached those that say it's not to be preached or they little understand the place of God's sovereignty in the gospel Jonathan Edward said that he found that no discourses he ever preached were so blessed of the hearers when he preached on election I believe these doctrines are attractive doctrines in the true sense they draw men they are those that may try faith but they will only try it in order that it might surmount the obstacles and it might be seen to be

God originated God bestowed and that which will bring us from earth to heaven by God's sovereign grace she was as elect as any in Israel she was like that widow of Sarepta in Sidon in the day of Elijah who succored Elijah many widows were in Israel in that day but unto none of these was Elijah sent but unto Sarepta a city of Sidon and to a woman that was a widow she was blessed and this woman of Canaan was blessed and her prayer was answered and God is glorified in every reading of this portion and I trust God will be glorified in the preaching of these things and that you will give diligence to make your calling your calling and election sure in that order call to Christ he bids us come unto me all ye that labor and are heavy laden and I will give you rest there's the call of Christ and he draws us all that the father giveth will come unto me him that cometh unto me

I will in no wise cast out that's what faith rests upon saving faith and then we discover as we have come and no one this faith worked of God within us that it was because we were chosen ere time began and given to the son in the covenant of grace God bless these poor remarks on a passage that deserves a greater depth of handling and clearer opening up but may it be to God's glory nonetheless Amen