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Sermon preached by Pastor J.W. Tyler,
on Thursday Evening
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Lesson Mark 7.

Then came she and worshipped him, saying, Lord, help me. Matthew 15.25

I want to say immediately possibly two verses are with us, though our minds are distracted by the gravity of the universal situation. I must try to concentrate on your souls because we know not how close we are to eternity, so it is of the greatest importance that we ^{be} made ready for the moment when the end of this dispensation comes and the Lord comes to take us personally or all together. Two Scriptures are with me: one I have read, and the other is verse 28. So these must form the background for the discourse as I hope to be helped by God Almighty, our faithful Redeemer, and the eternal Spirit.

If I mention the word that is with us, there is in me as a man, only as a man, a measure of diffidence in reading this word before you again. It is so well known and I have possibly tried to dilate on it a score of times. But if ever there was a word squeezed out of the souls of the people of God, and it will be used more in the coming days, it is this word; "Lord, help me." The coverage of it is perfect; the application of it is universal. Every child ^{of God} on the earth will use it. The coverage is complete; it is comprehensive; it covers every condition and need of the soul, every state of the body, dear ones, the Church, the State, Israel, and the whole world. "Lord, help me."

It is a uniting word because of its universal application. It will suit the babe in grace; it will suit the aged saint entering eternity: both use it. Undoubtedly the word will come for substance from an infant child of God, newly born by the Spirit and ascend to heaven. "Lord, help me." It covers every contingency, every emergency, difficulty, trial, exercise, hope, joy, every circumstance through life. "Lord, help me." It is especially valuable because it is so highly concentrated by the Holy

Spirit so that a child can understand it, and an advanced Christian, a highly honoured servant of God will never get beyond it as long as he is here. It will do for those who have a first sense of their need of divine mercy. It will do ^{for} those who have had pardon and peace and all the blessings of the New Covenant. "Lord, help me." I trust that the saints of God in Great Britain and throughout the world will be helped to cry in the dreadful darkness that looms over the whole human race, - that one united cry may penetrate the clouds, - "Lord, help me." Let me suggest to you, - what will happen if the Lord does not help us? We shall sink into the pit. If you and I never know the Lord's help we shall be lost. What will happen to the people of God in their journey, in trials, sorrows, afflictions if the Lord does not help them? They will be in a sorry place, in a desolate land. The Lord does help. And what will be the case if the Lord does not help the nations of the world? You will have the answer in your minds, - the stark, awful reality of the end coming at an instant, suddenly as a thief in the night. The Lord give us therefore to cry, and may our cries and prayers penetrate the clouds and ascend to His throne, and may divine mercy penetrate the clouds.

Having spoken a few words, I hope by the Spirit, spontaneously, as an introduction I will deal from another aspect with the narrative we have of the case in two places, - St Mark and St Matthew. You will be familiar with much of the language used. There ^{are} aspects of the narrative which seem to be prominent in my view at this time. Here is the beautiful, amazing case of the Gentile woman. The significant point is, we see here, (and you will follow from the map of the Holy Land which is so much before us now) you will see He departed from the orthodox area where there was much hypocrisy and entered or approached the sea border in the North of the Holy Land. He went into the coasts of Tyre and Sidon. You may wonder what my ^{point} point of reference is. He left the hypocritical orthodoxy of the Jews and went north to the area of approach where the woman of Canaan lived. This is tantamount to saying He was crossing the border from Jew to Gentile, and there is something more important. It is a thing that will affect all the congregation. What do ^{think} you attracted the Lord? what attracted Him to go to the sea border? Not only are we attracted: Christ is. What

attracts you? You surely have a positive answer. What attracts you in the world? There is only one thing can attract a child of God under grace, that is Christ, His presence: nothing else can; all else is death. Where the dear Lord is you under grace will be drawn.

I go round to the other side of the question. The Lord is attracted; He is still. What is it that attracts Him? Faith, living faith. Wherever the Holy Ghost gives the exercise of faith in the soul of a poor sinner the Son of God is attracted. I want to enunciate this as a holy principle of the gospel. It is a principle that always operates: there is no deviation from it. Another blessed thing that draws the Lord is a poor sinner He has a favour to and a purpose of grace to fulfil. There is no faith in the sinner but there is faith somewhere, in those who brought him or desired his welfare. An atmosphere or region where there is faith attracts the Lord. If there is no faith in the hearts of people Christ is not attracted. If there is one soul in need and He has blessed that soul with faith, He is attracted. Take this home with you and work it out and relate it to your own cases. This is why the Lord went north because there was a precious soul, and the dear woman, a notable character, had living faith and He was drawn there.

I will make another application. This dear woman had a tremendous burden and her case or exercise was of her daughter, who was grievously vexed with a devil. That is concise. I do not know how much was bound up in it, but everything was. If you have a burden, or trial, or exercise you will find you cannot take it in the abstract; it is bound up. I want you to remember as we go on, everything in her life and soul was bound up in this. It was not just her daughter; it was the whole of her case. Now for the application. If we are the Lord's, and especially if we know the Lord Jesus Christ, the time comes when He says for substance; "If any man will come after me, let him deny himself, and take up his cross, - you have a cross. - and follow me." (Matt. 16.24) I do not hesitate to suggest, - you are discreet, you seek to be prudent: your words are few because your burden is heavy. - in this case before us and in your case, you may carry your burden, - she did. - There is nothing in the context to suggest this was just an acute condition; it was chronic, and there

is no doubt she, (there is no mention of a man, just a poor woman) she carried her burden and possibly alone. You spell it out: and I do not hesitate to say you have got a case you carry alone. It is a sweet mercy when two can help in some things. At the same time before your God you will have a case you carry alone. This is not a word that is derogatory to the communion of saints, or the Lord uniting two. It is a great mercy to pray and praise and work together, but you will have a part you carry alone.

I want to come further. There is this: in this case, and you see what a heavy case it was with the poor dear woman. She had an exercise. This is not nebulous, it is not wandering about; she had an exercise. Her exercise was two-fold: she was going to find One who could deliver her, and when she found Him He would deliver her. What does it suggest to you, child of God with a burden and a living exercise and having faith given? Without faith you would never have a living exercise. You can have a dead exercise, never a living exercise without faith, because ^{the exercise} is, when you find Him you will lay it at His feet and He will do it. "O woman, great is thy faith." You have got a load and an exercise. It is not a matter of having a load and thinking you will just get through to the end. There is an exercise with this that you will find the Lord and He will do it. There is faith that He will accomplish, deliver, appear for you. If I pause for a moment, I ask you how far have you advanced on the road? You can come as far as saying you have got a cross, a load, and you know what it is to walk the darkest paths alone. Have you got an exercise in it? You believe you will find Him and He will do it. See how perfect and beautiful the way of the Lord is; it is not rambling about and things in disarray. It is a straight line through. You will listen for it in the ministry, and in this exercise there is a straight line. One day you will find Him and He will do it. You will carry it to the House of God; you will carry it to the Throne of Grace; you carry it deep in your heart. No one can touch it unless they are inspired; if they are, by the Spirit they may touch it. This is one of the grand proofs of the ministry of the Spirit. A thing is locked in your breast and under inspiration it is touched. These things well ~~suit~~ me. I used to watch with this or that minister of God to see whether he would touch my case that he knew nothing

about. Now you see something of the wisdom and skill of the ministry, because if it does not take effect you do not feel a measure of feeding in your soul and satisfaction. When it is touched you say: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." (1 Kings 17.24)

I go further on this. She found Him. What a day! "Here He is; here is the divine Person. I am within speaking distance of Him; I am near Him. I can make application to Him. I know He is here. He is the One and He is close to me: now is the time." How often do you get this? You know the Lord is there and this is the time. He is available. You may mention your case, trouble, condition. He is here. I wonder if you are able to follow this in your soul. You get help; you are supported. Do you recognise the season when the Lord is just here?

There is much beauty in this. She immediately, - there was no delay, - she immediately cried to Him, and I suppose she felt ~~she felt~~ she had addressed Him according to His wish. She cried; "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. I want to make a humble, reverent suggestion. I believe she needed deeper teaching as to how she should come. She used the Hebrew language and she was a ~~Jew~~ Gentile. The language of the Jew was, Son of David. He said; "I am not sent but unto the lost sheep of the house of Israel." I want to suggest that we need special teaching as to how we should approach Him and the language to use. For instance, if you are favoured to come by the Spirit using the Name of Jesus there are times when immediately you are through: there is contact. There are times when with all your trying you do not get through and there is a reason for it. It is not necessarily in the way you address Him, but in your heart and life maybe. You will notice the next time she said, - and there are two things that are inseparable. "Then came she and worshipped him." - that was first. "saying, Lord, help me;" This was it. I felt this matter to be of tremendous significance as to how one should seek to come to Him. It is solemn if you try and you do not get through. Your words rebound: you get confused. Presently the Spirit gives divine teaching and wisdom and with one word there is access: you are through.

Let it be reiterated, the dear woman met with two rebuffs. One would almost anticipate that she would succumb because this seemed different from the general way of the Lord. He answered her not a word. After all this time, when she had come and found Him and applied to Him there was no success. "He answered her not a word." And the disciples joined. She might view this as a great discouragement; they added to the rebuff, or what appeared to be a rebuff. They said; "Send her away; for she crieth after us." I will try to take up this part of the teaching of the Spirit on access to God through the Mediator, and the wisdom given to His dear children in approaching to God so that He cannot refuse. Then there is this point, two rebuffs,- or were they? "He answered her not a word." In the Scriptures you find various saints coming to this place. David said; "Be not silent to me: lest if thou be silent to me, I become like them that go down into the pit." (Psa.28.1) And Jeremiah,- "Also when I cry and shout, he shutteth out my prayer." (Lam,3.8) Did He? Jeremiah felt like it.

So I hasten to give a further word on this. There are two levels or strata, remarkably so. First, as it appeared, He answered her not a word. and then there were the disciples. Whatever could the poor woman do? Collapse in desolation, discouragement, despondency? give up? No. Why? Because there is an invisible level. On the invisible level the Lord was increasing her faith. Try to evaluate this in your own case. He was making her stronger in faith. That is the invisible level. You get it exemplified in the Lord wrestling with Jacob. He said; "I will not let thee go." The Lord was so strengthening and increasing his faith he knew He was a divine Person. "I will not let thee go, except thou bless me." (Gen.32.26 I have watched this point in trials in my life. Where there is the visible part and it seems so discouraging, on the invisible level the Lord greatly strengthens faith, and you know what the issue will be. This is a great point in spiritual discernment. I have seen it in my own soul. Everything gets worse on the visible level, but the Lord increases faith and you know what the issue will be. "O woman, great is thy faith: be it unto thee even as thou wilt." You are so strong in faith, you can speak to the Lord. You will not,- you refuse to let Him go without a blessing. This is honouring to the Lord. "The kingdom of heaven suffereth violence

and the violent take it by force." (Matt.11.12) You must take it by force my friends.

"Then came she and worshipped him." I have tried to say so many take a one-sided view of worship. Take a Sunday service: the view they take is they are going to the House of God to see what they can get. She went to get, but she gave worship and homage and honour to Christ. Do you realise you go to worship, to give your confession, sorrow, thanks, praise, and essentially ^{your} adoration of the glorious Being of Jehovah as revealed in Jesus Christ? You go to give: that is ^{what} worship is, to adore Him, to give Him the praise of your life. This woman had learnt the right order. "Then came she and worshipped him." If you do not receive what you want, search your heart. Have you sought to give Him anything? You worship Him for who He is, for all His divine attributes, for all He has done, for judgment and mercy, for making sore and binding up. Job worshipped Him when He had taken everything away. This is one of the greatest secrets of true, vital godliness, to come to learn by the Spirit that God's plan is that we seek first to worship Him, then make application. "Lord, help me." Worship Him first. It is not thinking if the Lord grants my request afterwards I will worship Him. It is first as well as after. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3. 17.18) This is it. When God had taken everything from Job he worshipped Him. So "then came she and worshipped him, saying, Lord, help me... O woman, great is thy faith: be it unto thee even as thou wilt." Amen.