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Sermon preached by Mr. R. Kinderman at Galeed Chapel, Brighton,
Sunday morning, 19th May 1968.

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GOSPEL STANDARD BAPTISTS

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength."

Isaiah 40 v 27-29.

How great is God's Word, that He should declare His power, His glory and His wisdom to sinful creatures, and how merciful that the Lord should, in this particular portion, so speak in such terms, to His afflicted people, His Jacob. I felt in reading it, though you may well know the chapter, but if the Lord, the Spirit graciously speaks it and makes manifest and as has just been desired that we are of the number, the people that God in mercy communes with, that He has dealings with and that He has prepared for His glory. I just thought when we were singing the hymn, the times when the Lord the Spirit is pleased to give light upon His truth so that we may see that there is a people, and the certain prayer respecting Ruth as she was brought to see that there was a people, that there was a living people, that there was a living God and the favours that were bestowed upon them were life and power and truth, and to feel in her own soul not like unto the handmaidens of Boaz and whose desires were made manifest; and we may often read and when the Spirit brings it then we may in this way as before God and in these exercises and with respect to His Word and His house, when thus we are before God to desire that the Lord would prove our union to Him in Christ Jesus. In that, if I may just say for a moment, in that leading in this way He will in the exercise of the Spirit within the souls of those He quickens into divine life, and though you may not be able, and God makes His people honest before Him, though you may not be able to lay such claim as to say that God is your Father, it may be an exercise with that of the Hymnwriter, in truth,

"My God, my Father, blissful name!
O may I call Thee mine".

Well, these exercises in the soul seem to open up in this, that the Lord is here speaking to His Church. His people are a peculiar people as they are made manifest by the Holy Ghost. In unregeneracy, by nature the children of wrath even as others, and then when the Lord the Spirit does move as in some of your hearts, you may be enabled at times to give a tribute of praise to His eternal truth and electing love, to say, preserved in Jesus, when my feet made haste to hell, and there should I have gone, but Thou dost all things well. But until the Lord the Spirit moves and makes manifest that quickening power, not to propose, O the wonders of God's leadings, God does not propose His grace, if I may say that personally, it has been a wonderful mercy, God's election, I know many have spoken of it as hating it, but I believe I can say this, there have been moments when I have loved it, there is no hope of eternal life only where God manifests His electing love and when He does and speaks as it were of His own, the elect of God, "Jacob have I loved," if the Spirit of God enables us at times to look to that, to see how that moves, how that is effected, "Esau have I hated", and though if I may say there were providences favoured to Esau, they were never sanctified. That is an important point, if I may just say here, it comes to this, not just providences themselves, but to see and know the power of God, the sanctifying power of the Holy Ghost in the providences of God in exercise, of whatever nature they may be, will graciously issue to the honour of God, prove His mercy and see His wisdom and His eternal love. So the Lord has given us much of His leadings with Jacob

How He led him about, how He instructed him and kept him as the apple of His eye and to that end, to prove to him that eternal mercy, that he was loved with an everlasting love and therefore with lovingkindness drawn. O ~~that~~ movements of divine grace that cause at times, when faith is in exercise, to give honour to God. How humbling, graciously humbling. Such humility that is often hidden, though it is outwardly manifest when in exercise in walk and in conduct, but that grace of humility that draws a sinner, and you enter into your chamber and shut the door and have to thank the Lord for such mercies to an underserved sinner. There is that secret life of God and I feel, if I may just say personally, that all outward is of no value, has no life, only as it is moved by that divine grace.

O how gracious God is to look down upon the infirmities of His Jacob upon Israel, that people peep peculiar people, exercises them and begins work of grace. Then there are evidences, pride being humbled under the exercise of the Spirit of God, the feeling of the need of God in Christ, all that is opened up here, so that the Spirit of God speaks to His Jacob, speaks to His mourning people, speaks to those that have a ease and pray before God. O how the Lord in this chapter makes manifest His power and His truth, and shows to us what creatures we are before Him. O my friends, if the Lord speaks it, if He comes into your hearts and mine with divine mercy, if He comes over all the power of sin and unbelief, makes you believe that He is God, that He controls, that He rules, that all things are to His own honour and glory. I believe at moments you will be enabled then to say that you have known gracious submission, and if only for a moment, yet how strengthening to the soul when the Lord does this, and He asks, "To whom will ye liken Me, or shall I be equal? says the Holy One." But when the Lord speaks it to His Jacob, how great is His mercy and His compassion, and He remembers that we are dust. How great this mercy, what a lifting up of the light of God's countenance when the Spirit of God brings the truth of God, when your heart has been in the language of the opening of the text. This is, I say, to God's Jacob, because those infirmities felt within, exercises of mind, and these prayers are of the Spirit of God, He teaches and divine life is implanted within., then we cannot live without God, in that we must leave all else. "The children of this world are wiser in their generation", saith the Lord Jesus, "than the children of light". I have looked at it sometimes friends, they will scheme and plan and move, they may bring a semblance of religion even, but they will move in those ways that are better to their natural reasoning and wisdom as they think, but God's Jacob are brought to places both in grace and providence that only by the leading of God they can receive and walk in. How the Lord so teaches, "You are not your own." This is God's Word to His Israel, "Ye are not your own, ye are bought with a price". So the Lord moves in all His ways and His grace ultimately to bring every thought into captivity, to the obedience of Christ.

What a work it is! and when He then speaks He lifts up. When the Lord smiles, when in your darkness and He enables - we cannot for ourselves look up, and I don't mean that indifferently, because if the language of the word of the Psalmist is felt then there is a need of power, there is a felt need of help, there is I was going to say rightly to be understood, a dissatisfaction, such dissatisfaction and discontent as those that were in the cave with David, felt to need the Lord and to heed His grace and His help and come to a place of insufficiency in and of self. It is very painful to nature, there is not one step of the way to Zion that the flesh likes, that may seem a very strong expression, but I believe I can say it in measure and I hope in unity with you that know the truth of God in this, that there is not one step that is palatable to nature, flesh dislikes the way, it is faith approves it. When the Lord brings into darkness, when there are those matters that cause much exercise, when messengers of our own nature seem to come in and there is a casting down, it does not appear then how the Lord's hand is in it in mercy and truth. O you have said, "My way is hid from the Lord and my judgment is passed over from my God", and this you may say sometimes, my sins have procured it, my sins have brought me into such a place. God's Jacobs are

not without knowledge of sins, not only a lip confession but a feeling of sin, and what sin is, and what sin has done, and how it has brought the hidings of God's face, justly. Sin felt, O it smarts, it is very real, it brings much exercise in prayer. God's Jacob knows the reality of sin and indwelling sin. It is not indifferent to all that is without, what solemn times we are in and how sin is openly manifest before us that grieves, and O this indwelling sin and rebellion to God, and this growing weary of God, if I may say that has been such a solemn thought to my mind for a long time, you will find it, the Israelites, God's Jacobs they grow weary of God, a good God, the God that brought them with such a high hand and outstretched arm from Egyptian bondage, that caused them to walk through the sea as on dry land, and at that particular time, those enemies, those Egyptians, they had others after, but those enemies they were never seen again, and they rejoiced; and in your heart you may have said feelingly under such an exercise, I will never doubt the Lord again, I hope I will never deny Him and desire at that time to walk constantly in His precepts and in His truth, in His Gospel. But O what base sinners we are, if I may say. Did not the Lord tell Moses, they were a stiffnecked people. I speak of His Jacob, of His Israel, that He had particular dealings with, whom He loved and did bring them into His mercy and truth, and then they grew weary of God. They looked about and even wished that the Lord had not brought them out of captivity. I felt what I mentioned in prayer, we may know it in the exercise of this text: "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion! They were not enjoying THOSE MERCIES, we cannot bring them; we can solemnly, solemnly sin and cause the withholding of the presence, power and love of Christ being felt, but O my friends, how sad it is when in that condition. Then they remembered Zion, the time of their espousals, and the time of God's blessing, it is their sins that have caused this.

When Nehemiah saw the afflictions of the people, what a prayer he put before God, O for this grace, "I and my fathers house have sinned". these are exercises, yet the Lord in His mercy speaks, the enemies shall not gain the victory, the powers of darkness shall not gain the victory, and while I speak that friends, if I may say, I need all of that God has spoken here, there is no other help sinner, there is no other deliverance. "Lift up your eyes on high and behold Who hath created these things, that bringeth out their host by number, He calleth them all by names by the greatness of His might, for that He is strong in power, not one faileth". How the Lord in mercy so reveals His truth.

I would bring that forth although I would not desire to speak of self but it just brought it to the mind, some time ago in much felt darkness of mind, in Manchester coming home one evening and looking up the stars shone, but this was the point, it opened up this, that God Who created all and was made manifest, and lifted up those stars and set them from the creation of the world and the wisdom of creation, nothing has altered God's eternal works, and when we look and by the mercy of God are enabled to see this great truth, His Gospel and His power. He is unmoved. Sinner, the Lord grant us just a little grain of faith in exercise. I have many times felt this, outward things are very deceptive, but how real they are to our poor nature, we may look and the Devil may take advantage of our darkness and the time of unbelief and indwelling sin felt and outward appearances are dark and the enemy says, Where is your God, look at it, look around and look at your own case, he may suggest you said you had a promise from God, you had a word that you believed in, he does not say you believed in, he will say you had a word, and you fixed on it and you testified of it, perhaps sometimes it may be even causing you to desire to be numbered among His people, yet in felt darkness, when iniquities abound, under the hidings of God's face, what an aggravation. Look at Job's case, one of the sons of God, O look at it, God's people are very dear to Him and because of that the enemy is very busy, it will be our mercy to be brought honourably through, I believe he still speaks in a measure as it was with Job, "Does he serve God for nought?". The Lord may have spoken concerning one who may be in the trial, "Hast thou considered my servant Job?" The Lord permits the enemy to come in

like a flood, yet by the Spirit of the Lord he was lifted up, what a book it is, the book of Job, and the dealings of God and the power of God and the movement and the prayer indited in His servant Job, and in his affliction he was alone, he was alone. It is a wonderful mercy to have unity of the Spirit, but I have proved this I believe a little, that which flows through a personal manifestation of power, and you will know if you are God's Jacob, you will know and you will have this witness, you will know what it is to be alone with God. Jacob did. Jacob was favoured, I thought as it was mentioned in prayer and having this on my mind, at least I hope, you look at Jacob, is it not a mercy that God has left this on record, and He followed in His steps, in the teaching and favour of God, he had a Bethel experience, wonderful place of mercy, wonderful place of God's blessing and such was that spot of ground never to be forgotten, and yet the trial of faith:

"Dream not of faith so clear," said dear Mr. Hart,
As shuts all doubting out,
Remember that the devil dared
To tempt e'en Christ to doubt".

And if he should do it with a tree so green, how we need that it please God He should defend the dry. Well, he had a wonderful place of His mercy, he was able to give thanks to God, he was able by the mercy of God, by living faith, and proved Christ in his heart the hope of glory, and knowing and feeling the power of truth that he would be brought honourably through all to heaven. He poured oil upon the top of that stone, there was mercy in that place, that stone he had for a pillow was a sweet place of mercy; and then there was the trial of faith, there was the exercise. You remember how the messenger came, O sinner, these messengers that come that exercise, and the power of unbelief that is felt within, and what it meant. It is personal, it is to the sons of Jacob and speaks personally, he knew what that messenger meant, feeling as he did in his own spirit, he knew, only Jacob knew. The messenger came and said, your brother Esau comes with 400 men. O he had a case only that God could deal with, it is a wonderful place, for

"Could the creature help or ease us,
Seldom should we think of prayer,
Few, if any, come to Jesus,
'Til reduced to self despair."

Let me finish it,

"Long we either slight or doubt Him,

O how true of the sons of Jacob! But when the Spirit manifests the truth, and it is a mercy, when grace brings us to this place, and though we know it is in judgement, we may have felt some power of it, it is a solemn truth that when the messenger comes, then no better than Jacob, but the Lord will put everything in order, put everything in its right place. But O the workings, the workings of the mind, the workings of unbelief which is in such a hurry, it wants to move things, wants things to be done, it is in my very heart sinner, it is rebellion toward God. Only the Lord can bring it down, bring you to wait, but He does, He delivers. Have you proved it, has the Lord in His mercy shown you the end of all perfection and when you have come to the end of self, when

"And when all the means we've tried
Prove we cannot do without Him,
Then at last to Him we cry."

Do you then find prayer, the children of Israel, the sons of Jacob in whom the Spirit of God indites prayer, He gives right prayer and all to His glory and His honour and His praise, because it is God that does it, He does it all and do we prove His mercy, His longsuffering, His forbearance to sinners in their wretched case. I speak to you sons of Jacob that may have to mourn before God and have to confess and say, O how kind the Lord is and how merciful to so look down upon us, when He looked and He said, "Lift up your eyes", and He says, "Why sayest thou,"

I have heard your groans Jacob, I have heard what you have said. He was alone, he wrestled with the Lord, he was alone with his God, that is the place. O for the spirit of prayer to be poured out, and when it is to see the wonders that God alone can do. He can, He can. O, if I may just break in here, Ananias said of Saul, I have heard by many of this man, how much evil he hath done and even now he hath letters from the chief priests to bind all that call on thy name, and O how the Lord spoke to him concerning Saul, Behold he prayeth, and when Ananias met him you remember his word, "Brother Saul", it is left on record, O the Scriptures, the word of the living God, the testimony of His people, of His work, of His truth. O the Lord silences unbelief, is this the work, is this the language? "Why sayest thou O Jacob?", I have loved you, I have called you by my grace, I have brought you into the way, the narrow way, to make you manifest, to manifest in you my glory, my teaching, and "Why sayest thou, O Jacob and speakest O Israel?" loved of God, saved of God, as a prince had power with God, has prevailed with God.

"My way is hid from the Lord", my way is hid, I am in darkness, afflicted, forsaken,

"Has restless sin and raging hell
Struck all your comforts dead?" sinner.

Is this the cry of your heart? O it is Jacob's, it is Israel's, and why? because He is distant, you cannot live without the presence of God, and His power. You may go a long time. Ephraim was one of the royal seed and he went a long time in a backsliding state. O the mercy of God. God did look upon him and what a word God spoke of Ephraim. "Let him alone", I hope He will not say that in such a way to us, it is a solemn place, but he was not bereft of His God, he was not a Judas, he was not an Ahithophel, he was one of the royal seed. God said, let him alone, he is joined unto his idols, but the time came when his cry was with Jacob, he remembered the Lord. When the Lord moves, when He comes, it may be in the language of the prayer, "Why sayest thou O Jacob and speakest O Israel, my way is hid from the Lord and my judgment is passed over from my God,

"Where is the blessedness I knew,
When first I saw the Lord,
Where is that soul refreshing view
Of Jesus and His word?"

O this enquiry, this movement of the Spirit, this is a good prayer. Painful to nature as I find it, but it is the spirit of God, it is the spirit of God moving and the Lord answering in His mercy because His Jacob is in trouble, His Israel is in exercise, His Israel needs the felt comfort of His truth, and we cannot just lay claim to truth, as it were steal promises, you that are the sons of Jacob you know too well you dare not steal, you would have to say as one did, alas master, it was borrowed, when you were found out. O how real, how honest God makes His people, and although there is a seeking, a desire for the confirming of promises, you will say I cannot receive only as it is given by God's own mouth. He uses instruments, but you must have it from God, and so in felt darkness you cannot bring yourself into life, this is a good prayer and the Lord hears and the Lord hearkens, and this is, if I may say, honouring to His name, because His Jacob now feels the darkness of his mind, the hidings of God's face. You may have been in a sleepy condition as in the Song of Solomon, but He puts in His hand by the hole of the door and lets a little sweet smelling Myrrh drop and awakens out of that sleepy condition, and how solemn is the frown, the hidings of God's face. Can you find comfort, you sons of Jacob, without the presence of God, without His truth, are you comfortable just with the outwards means? not that we should neglect that, no, but you say, it is power, it is life, it is that that quickens that I desire, but I feel bereft. I feel forsaken and alone. Well, here is the word to God's Jacob, this is the Lord Who speaks to such, He hears the groans of His

elect, "and hates to put away". It is a good line in that hymn, O ye sons of Jacob the Lord will still appear. They are not defaced, they are not defaced, the darkness of sin will never deface them, they may be hidden from view, clouds may hide them, indwelling sin may cause a withholding, so that the eyes of their faith becomes dim, and they cannot see, but God is faithful, He that hath promised is faithful. He was faithful to that word He spoke to David concerning the Kingdom and Solomon, but He says, "If thy children forsake my Word and my statutes and walk not in my judgments and keep not my commandments, then will I visit their transgressions with the rod and their iniquities, nevertheless my lovingkindness will I not utterly take from them, nor cause my faithfulness to fail." What a mercy! an unchanging God. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed". O sometimes when we feel only fit to be consumed and yet this prayer goes out: "my way is hid from the Lord, and my judgment is passed over from my God". O it is as Israel said, they were as dry bones, in their graves, But God spoke to them by Ezekiel and showed to him the house of Israel in the valley of dry bones, and they were very dry, but the power of God moved in the soul, bringing them to life, manifesting His goodness, and when this prayer is given, when you have come to the word of God, and when the Lord has manifested, indited may I say again, and I feel the sons of Jacob will not be offended, in coming to the house of God it is not enough just in the letter, but now you have got a case, an urgent pressing case, and the Lord speaks, speaks as He did to Jacob and he wrestled all night, feet darkness in the night season. You know the night season, O the prayer, the wrestling, there is nobody else, it is in secret before God; and then what a word this is, the angel of the covenant speaks, "Let me go for the day breaketh". Ah this wrestling Jacob, this Jacob who knows the need of His God, this Jacob who cannot go forward without his God, how he needs the blessings, It can be said of Israel in all his weakness, poverty, distress, helplessness, he needs God. But the dead no nothing of this truth, they are not exercised, but there is life here, "I will not let Thee go", no. Said one, "I must maintain my hold, 'tis Thy goodness makes me bold, I can no denial take since I plead for Jesus sake".

Ah do you feel that you will not get to heaven? heaven is no light matter to God's Jacobs. God's Jacobs know there is an eternal hell, and God's Jacobs and Israel know that God is just in the consigning of sinners to that eternal hell, that is known to God's Royal seed here before they die, it will be known to all that are not of the Royal seed at the day of judgment when they are justly consigned to hell. What a mercy to be God's Jacob and under felt darkness of mind, the hidings of God's face on account of sin, and to fear we shall not find the fold, a fear lest we are not brought honourably through. Is it not a real matter? Can you lightly speak of heaven? Does not there need to be that preparation felt? Is there a need for Jesus to shine within to view the monster of death in the face, is it real? You may say well, but you have mentioned more particularly the circumstances of life, but do not they all point to that end, O these exercises of Jacob. You may say well, this may prove to be my undoing, I have looked at that in the Revelation many times, "They that endure unto the end, the same shall be saved", we need enduring grace right to the end, and under these divine teachings the Spirit of God moves. Now the Lord speaks to His Jacob, He speaks to His mourning people. O blessed are they that mourn, O my friends, I have often said at home, the blessings that God gives are not what false religion talks about, there is a strutting about, a fleshly activity, but if it causes us to go in secret, O the Lord's mercy when He says, "Why sayest thou O Jacob?" This is your complaint; this is your affliction, this is your sorrow, and I have said, but "Blessed are they that mourn", yes, "For they shall be comforted".

This is God's mourning Jacob, this is the desire of those who need the Lord, who need the Spirit of God in the revelation of Jesus Christ. But there must be a manifestation, an application of His truth into the soul. Can you be satisfied without that application

sinner ? It is not just to hear that the Lord Jesus is the Saviour of sinners, it is not to hear of His Person and work in the letter of it, it is for the Spirit to apply it. It is to know the Holy Ghost, it is to know the power, the revelation, to seek and it is to have a felt exercise and the comfort of joy.

Now the Lord speaks here, He hears those groanings, He hears those sighs, and we might rightly say those tears that are put into His bottle, they are precious to God. O His mercy, His longsuffering, "Why sayest thou O Jacob ?", and when the Lord speaks it, as I said just now it is like when the Lord, the Beloved put His hand in by the hole of the door, there is an awakening, there is some movement, O to hear His voice and there is a speaking out, and you may say in this though you feel that the Lord has forsaken you, yet you say, "Tell me, O thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to lie down at noon, for why should I be as one that turneth aside by the flocks of thy companions ?" The Lord hears, and He is faithful to His promise.

"Why sayest thou?" and now the Lord has come to His Jacob to make His power known, and His truth and His mercy and to lift up the light of His countenance upon them that they may be helped.

Well, may the Lord prove to us that we are of this Royal seed, and if it is in felt darkness, if the enemy buffets, if the language of the soul then before the Lord is discontent because of your need of Him, and desire for Him, may the Lord speak and if He does in His mercy come and say, "Why sayest thou?" it is that He will open up

His mercy and manifest faith in exercise amidst all the unbelief, and mercifully appear and give power to the faint, "And to them that have no might He increaseth strength". What a gracious God, eternal God, all-sufficient God, is the God of Israel. Well, I know only the grace of God can do it, but it just came to my mind, O to have the mercy of it proved, O sovereign grace, God can do His work, but one would say it,

"If all the world my Saviour view,
Then all the world would love Him too"

They cannot without His grace, but O if He appears, may He appear in the darkness, and manifest light and truth and give another evidence and token,, and then my friends, to rejoice in Him.

Amen.

(Transcribed verbatim and
not edited for publication).