

Immutability of God (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: 21 October 1990

Preacher: Matrunola, Kenneth (1937-1994)

- [0 : 0 0] Malachi chapter 3 and the sixth verse. Malachi chapter 3 verse 6. For I am the Lord, I change not.
- Therefore ye sons of Jacob are not consumed. I want to speak our trust with God's help on the unchangeableness of God.
- Or as it could be also termed the immutability of God. God does not change. What a truth that is.
- The unchangeability of God. The unchangeableness of God. And it is an attribute of God. It belongs to deity.
- That he changes not. For I am the Lord, I change not. And indeed it is not just an attribute in itself.
- [1 : 0 4] But it is that of which many attributes are touched. The wisdom of God is an unchangeable wisdom.
- The holiness of God. An unchangeable holiness. The justice of God is an unchangeable justice. God will be just. You say, did he not pardon sinners?
- How can he be just? Ah, but he has pardoned sinners without any violation of his justice. Because he has made that way that magnifies his justice through his dear Son.
- Thus he is just and the justifier of him that believeth in Jesus. So these attributes of God, they all have that aspect of immutability about them.
- God is the same. For I am the Lord, I change not. Therefore ye sons of Jacob are not consumed. And that verse in James 1.17.
- [2 : 1 2] God is the Father of light, says James, in whom is no variableness, neither shadow of turning. There is that stability.
- God changes not. Deuteronomy 32.4 describes him in the Song of Moses as the rock. He is the rock.
- We don't compare our God to a feather or to dust or to chaff. He is compared to the rock. He is the rock. His work is perfect for all his ways of judgment.
- A God of truth and without iniquity. Just and right is he. He is the rock of ages. He is that eternal rock in the midst of all that is, as an ocean, turbulent and in upheaval.
- God is that rock. He never alters. He never changes. He is the unchangeable Jehovah. I am the Lord. I am Jehovah.
- [3 : 1 9] I change not. What a doctrine this is for God's people. I was led to it because of the burial service the other day at the gravesite.
- We see the transitoriness of life. What is our life? It is but a vapor. And how good it is to know that God changes not.
- He is the living God. The eternal God. He is the unchanging God. Now I want very briefly to state the doctrine to you under two headings.

And then to seek to draw out some of the sweetness of this doctrine for God's people. And then how it bears upon our living that God changes not.

Well what can we say about the doctrine? Just these two things. First of all that God is unchangeable in his being, in his essence.

[4 : 22] God is unchangeable. It's not just that the works of God are unchangeable. But we have a question about God himself. God changes not.

God is unchangeable in his being. And it is scarcely possible for us who are finite creatures and so subject to change. To take in what it is that we are considering here.

That God in his being never changes. The word of God speaks of him as the one that is and was and is to come.

He is God. The unchangeable God. And you see that God as eternal and God as unchangeable. These come together. These lock together.

There is no beginning with God. There is no end with God. And he is the unchangeable God in terms of his being. He has always existed.

[5 : 21] He always will exist. He has always been what he now is. There is no evolution with God. He is not a God who is in process of change.

There is no evolution in the world which God has made either. Save the ordinary order of the things that he has caused to have been.

The change from generation to generation according to his own will and command. Not that awful error of evolution.

That things are gradually evolving from something primitive to something advanced. And that with it there is that betterment of the race. Can you look around our world and see a betterment?

Is it a better world in 1990 than it was in 1900? When you read history can you say that all that is in the past but we are now so different?

[6 : 21] We see all the things of the past still around us. And we see such depths of depravity. Such powers of evil. That cause us at times to wonder how long can God permit the world as now it is to continue.

May it not be. We know not the time nor the hour of the end. But I can sympathize well with those that feel that we must be near to the end. There are such things.

Such depravities abroad in the earth. There is no evolution of man. And neither can there be evolution in the Godhead.

God is the same. God who is from eternity to eternity is the unchangeable God. And he alters not. He is the rock.

Those that are scoffing say who made God then? And there are those that have to deal with that question. It has never disturbed me even in the days of unbelief.

[7 : 28] I never had any question with that who made God. There are some questions that just cannot be asked. Who made us?

We say if we have got no view of God and if there is a doubt even as to the very existence of God then who made us? Do you ever pause to consider how is it that we are alive?

How is it that we are functioning as we do? How is it that we have experiences such as daily occur? There is no explanation except that we have existence.

And yet we cannot apart from God explain our existence. And our existence is because we live and move and have our being in God.

And God is altogether different from us. He is not a creature. There is no question who made God it. If we ask the question it is because we have got no concept of who God is or what God is.

[8 : 28] He is that supreme self-existent being. He is Jehovah which means I am. He is because he is.

He is God because he is God. And there is no improvement in him. Nor is there deterioration in him. He is not a God that is worsening.

He is not a God that is in process of running down. No application of the second law of thermodynamics of running down in any closed system. There is no waxing old.

Thou remainest says the apostle. He is the rock. I am the Lord. There is no change.

God is unchangeable in his purpose. True of God as God. And we rejoice in it. We are humble before this God.

[9 : 27] Where reason fails with all its powers. Then faith proclaims and love adores. And then there is this second point I would make concerning the doctrine.

God is unchangeable in his purpose. Not only in his being but in his purpose. And the wonder is that ever he set himself upon such a purpose.

That ever he purposed such a thing as to be gracious unto a people of this race. Here is this vast universe. When I consider the world, says the psalmist.

What is man that thou art mindful of? And the skies with stars. This vast world. What is man? And again there are these speculations of life and other planets and different systems.

And we leave all that because we see that God has been pleased to reveal himself to us. This is the one sure thing. This is the fixed thing.

[10 : 34] And there is that place for this little planet in the great purposes of God. And though it might set aside the whole view of the scientists.

We are those that say that God's purposes are concerned with the earth. And in a sense the universe goes round the earth in that respect. All other things fit into God's saving purposes.

And we think of what the purposes of God are. The decrees of God are really one decree.

There is one decree. God has decreed in all things. Past, present, and to come are in the embrace of that decree. And God has decreed irreversibly that he will be glorified by the saving of a people for his praise.

Of course he will be glorified by the passing over of multitudes of sinners. But we are thinking of this glorious gospel aspect of the unchangeable purpose of Jehovah.

[11 : 44] That he is chosen to be gracious. Chosen to be merciful. If it were not so, what sort of God would he be before whom we come? We would not know as we came before him whether we would see a stern face.

Whether it would be with reproaches that we were met. Or whether he would be indulgent towards us. Think of the tyrants of the earth.

Men going into their presence never sure how they will find them. Whether they will come out even alive. And our God is not like that. He says, for I am the Lord, I change not.

Therefore, ye sons of Jacob are not consumed. But sons of Jacob, though they be, they are sinful men and women. How are they not consumed? Because God has set up an unchangeable purpose to be merciful.

To a people of his choice. Isaiah 46.10 He says, If wisdom is unchangeable and if justice is unchangeable, his love is unchangeable.

[13 : 25] And his love is set. His love is pitched upon a multitude of poor, lost sinners of Adam's race. He has loved them with an everlasting love.

His love is an unchangeable love towards them. Ephesians 1.10 Ephesians 1.10
Ephesians 1.10 In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

Wherein he hath abounded toward us in all wisdom and prudence. Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself.

That in the dispensation of the fullness of times, he might gather together in one all things in Christ. Both which are in heaven and which are on earth.

Even in him. These are the unchangeable decrees of God according to his own good pleasure. To gather all things into one in Christ.

[14 : 34] That there might be this benevolence of purpose. And this saving grace to those who are the chosen. Those who are the elect. These are mountains of brass to use Zechariah's expression.

These unchangeable purposes of God. They are mountains of brass. That cannot be altered. That cannot be moved. Some object and say, does it not say in certain scriptures that God changes his mind?

Does it not say that God repents? It repented God that he had made the world. Does it not say that? In Genesis 6 when God saw the wickedness of man. And saw the depravity that the race had come to.

It repented him that he had made man. And he brought the flood of judgment. And there are other scriptures also that speak of the repenting of God. And people say, well, how do we know it's an unchangeable purpose?

If God can change his mind. Might he not change his mind to bless the people of his choice? Might he not change his mind and show mercy to those that are the reprobate?

[15 : 46] It cannot be. Because God in his being is without change. And his decree is without change. And therefore those verses that speak of God as repenting.

They are to be understood simply in terms of the language of accommodation. The same sort of language that speaks of God as of in ears to hear. But God is spirit without bodily parts or passions.

But the scripture speaks of him as ears to hear us. And eyes to see us. And hands to put out to hold us. And to keep us. And this is the expressions that are familiar to us.

In order to convey to us those aspects of divine dispensations. And when we hear then that God repents. It means that there are those fixed changes according to certain prior appointments.

And what God has said. Now there is an alteration in what he has said in terms of his dealings with men. There was an alteration in terms of his dealings with men before the flood.

[16 : 51] But there was no alteration of his purposes of grace towards his people. There was the preservation of Noah. The church then we might say got so low that it was only eight.

And they were all in the one vessel. Where more than the whole church of God on earth was at one time. Visibly. In this chapel tonight.

The purpose of God according to election stood. Through it all. And it stands in this day of small things. That's why we are not to despise the day of small things.

We are not to think that well we are in a day when surely there is something that shows a limitation upon God's power to bless. His is an unchangeable purpose. It just means that the day that we are in is not as in the days of the great evangelical revival.

When many were brought into the kingdom. Not as in these reformation days when through Europe. And by the preached word and the printed word. There was the gathering in of great numbers of sinners.

[17 : 52] It's the working out of his purposes. And there is no alteration of the purpose. The gifts and the calling of God are without repentance. But within his dealings and within the terms that he deals with men and nations.

There is that movement. All in the decree. Because all things are known unto God. From the foundation of the world. We've got to see this. He is of one mind.

Job answers Eliphaz. In the 23rd chapter and the 13th verse. He is of one mind. And who can turn them? And what his soul desireth.

Even that he doeth. And the wicked Balaam was made to say words of truth. Such is the sovereignty of God that he made even one higher to curse.

Speak words of blessing. And Balaam says God is not a man that he should lie. Neither the son of man that he should repent. The strength of Israel will not lie or repent.

[18 : 54] For he is not a man that he should repent. He will not repent of his decreed purposes. But within his purposes there are those accommodations and there are those changes.

But God's purpose is all according to his secret apartments. Every detail of our lives is fixed before the...

In the mind of him with whom we have to do. And how we are to reflect upon it. And how we are to marvel at it. And how we are to wonder at it. That he has an unchangeable purpose.

We are not consumed. We deserve to be consumed. And if not consumed utterly at the moment to be consumed. In that sense of the day of judgment. And an eternal separation from the face of God.

Consuming that fire that burns with unquenchable heat. And where the worm dieth not. If that is not a consuming what is. But we are not consumed.

[19 : 59] Because of the Lord's saving purpose. Proceeding from his very unchangeable being. As God he has decreed.

An unchangeable decree. And he is brought to pass. What is brought to pass. For the glory of his name. They that know thy name will put their trust in thee.

Says David. And we have been brought to know that name. Isaiah 26.4 Trust in the Lord forever. For in the Lord Jehovah.

Is everlasting strength. I am the Lord. I change not. Therefore ye sons of Jacob.

Are not consumed. The covenant. Of grace is unchangeable. All these lovely words of Isaiah. In the 54th chapter.

[20 : 56] In a little wrath. I hid my face from thee for a moment. But with everlasting kindness. Will I have mercy on thee. Saith the Lord thy Redeemer.

For this is as the waters of Noah unto me. For as I have sworn. That the waters of Noah. Should no more go over the earth. So have I sworn. That I would not be wroth with thee.

Nor repute thee. For the mountains shall depart. And the hills be removed. But my kindness shall not depart from thee. Neither shall the covenant. Of my peace be removed.

Saith the Lord. That hath mercy. On thee. The covenant of grace. Is an unchangeable covenant. Thank God it's. An unconditional covenant too.

And God is not saying. That if they will. Choose me as their God. I will take them for my people. But rather he says. I will be their God.

[21 : 53] And they shall be my people. And the shalls and the wills of the covenant. How wonderful these are. Obtained a little volume of Irens.

Joseph Irens. Hymns through the week. And the very first one. Reminded me of this. Amidst the wealth of Bible stores and gems. The eye of faith explores.

None with such joy and comfort fill. As Jesus' covenant shall and will. Delightful words. The king's decrees. Which rule all heaven and earth and seas.

All things in time till time shall end. Upon his shalls and wills depend. Why are not feeble saints destroyed? Why are not promises made void?

And sin my utter ruin proved. His shalls and wills remain unmoved. And if you come to that place tonight. Where you're saying.

[22 : 52] That all you seem conscious of these days. Is your unworthiness and your sinfulness. Then rest in covenant shalls and wills. My dear friend. Look to the covenant.

Ordered in all things unsure. And that he has met all the conditions. And that which he has gifted is. Is not that of which he will repent.

And later withdraw it from us. He hath made a never lasting covenant with me. Says David. Ordered in all things. Unsure. The covenant. The covenant.

Is unchangeable. And our perseverance. Then. Is guaranteed. We shall go on. It's not saved today. And lost tomorrow. The first controversy I engaged in ministerially.

Was that. In my first charge. Teaching. Perseverance. Having probably a clearer grasp of perseverance.

[23 : 50] Than of some of the other great points of doctrine. I still found that there were those that denied it. There were those that would come. And in the past. And occupy the pulpit.

And from the pulpit. Denounce. The saint's security. And say that we can lose our salvation. Though we may have truly been drawn to Christ. And I was brought in to controversy.

And it was a fierce controversy. While it lasted. I think I've had 30 years of little else than controversy. And if God give me three days more. Let alone another 30 years.

And controversy is required. God enabling me. I shall still engage in this. Because the truth of God is at stake. And perseverance is not our peradventure.

That maybe we'll be able to keep up to the end. God will keep us. We are kept by the power of God. Unto salvation. Reserved in the last day.

[24 : 46] It's not that we can be saved truly. And then lost. We're not saved by the will of the flesh. And therefore we can't be lost. By the will of the flesh. And if my reason fails.

And I come because of some mental disorder. To the place. I cannot even discern loved ones around me. I will nonetheless be in that covenant.

And you can take this assurance. That there will be no alteration of the covenant. And though we become feeble. And though we become such as scarcely know ourselves.

And even if we were brought through some strange condition. Coming upon us. That we seem to deny all that we had stood for. Yet if God has begun the work.

That work will go on. It will be perfected. And none of Christ's sheep will be missing. In the day to come. And this is sweet doctrine.

[25 : 41] To the child of God. It will be contrary to the divine nature. It will be contrary to divine purposes. If there was not that upholding of us.

Through time and unto eternity. The foundation of the church isn't man made. We're not built on the sand. We're on the rock. And God is the rock.

And we are founded on that. The foundation of the Lord. Standeth sure. Having this seal. The Lord knoweth them. That are his.

To the redeemed of the Lord. Salvation is infallibly guaranteed. They are kept. Remember how. Isn't it.

Abram Booth. Coming to the end of his life. Godly strict Baptist. Minister. At the close of the 18th. And at the very beginning of the 19th century.

[26 : 39] He comes to that place. Where this is his hope. And he expresses it in these words. The gospel bears my spirit up. A faithful and unchanging God.

Lays the foundation of my hope. In oaths. And promises. And blood. I want to rest on that foundation. Are you on that foundation? There's no other foundation.

Will hold us up. But if we're on that foundation. We shall never be toppled from it. There will be none that can. Shake us from it. Not all the storms that blow.

Not all the rage of. Satan. And all the demons in hell. Will break. Loose. The child of God. Who is on that foundation.

That's laid for him. In Christ Jesus. We have then. A God. That in his. Being. Is without change.

[27 : 35] And in his. Purpose he is without change. The covenant of God. Then. Is an unchangeable covenant. And the perseverance of the saints. Is. An unchangeable.

Perseverance. My name. From the palms of his hands. Eternity will not. Erase. Impressed. On his heart. It remains. In marks.

Of indelible grace. I remember. When I began. To come from. Sankey's. And redemption songs. And all these books. To. This sort of. Hymnology.

We sing the psalms. And we sing the. The hymns. But I want us to sing. These sort of hymns. Covenant hymns. And Gatsby's hymn book. It's a quaint.

Old hymn book. But it's full of these sort of hymns. And when you take grace. You see. It just doesn't. It doesn't stand up to it. It's got good hymns in it. And useful hymns in it.

[28 : 31] That are. Subsequent to the. Compilation. Of Gatsby's hymn book. But I love these sort of hymn books. Gospel hymns. These.

Books. That state the glorious. Doctrine. Of. Eternal. Salvation. And an unchangeable God. In covenant hymns.

And we. I trust. Love these hymns. Learn these hymns. Write out these hymns. Choose the hymns.

Or hymn that you want sung. When. Your end comes. And there will be that service. As a memorial. And a thanksgiving. That you have entered into glory.

Choose. These hymns. Him. That will declare. The ground of your hope. In oaths. And promises. And in.

[29 : 28] Blood. That. Hope will hold us up. Come what. May. Well enough. Of the. Doctrine. And. Some of the. Implications of it.

I want to just. Derive some of the principles. For Christian. Living. That derive. From these things. And I say. First of all. In the light. Of the unchangeableness.

Of God. And the unchangeableness. Of his. Saving purpose. Let a sense. Of the changeability. Of things. Be ever upon us.

You say. Well. Truly. That's a strange thing. To say. Unchangeable. God. Unchangeable purposes. And you say. We should have a sense. Of the. Changeability. Of things. Upon us.

Yes. But that's just it. There is change. All around us. We want to have a sense. Of that. Change. Swift to its. Close.

[30 : 21] Ebbs. Out. Life's little. Days. Days. Joys. Grow. Dim. Its glories. Pass away. Change. And decay. In all around.

I see. O thou. Who changest not. Abide. With me. We want to see. That this world. Is so full of change.

And that there's change. Change. In everything. That is. Natural. About us. But there's no change. In our God. When you begin to. To view these things.

It's a great. Help. It is something as. Of the order. Of what we looked at. This morning. Seek ye first. The kingdom of God. And his righteousness. And these things. Shall be added unto you.

If we're going for these things. The things of now. They're changeable things. You can't take anything. With you. Sometimes I think of. How it is. When you see.

[31 : 16] All that you've got. And even if we. Have. Little by comparison. With some. We have. More than. Many. In the earth. And when you think of.

What you've got. And yet. When you were born. You brought nothing. Into the world. And then. Think of it. The other way. That when you come. To the end of this life. You shall take nothing. With you. Not one thing.

Will be taken. Not one book. That is a treasured book. On my shelf. Will go with me. But I want. Need one of these books. Thank God. In the realms above. And it's so.

Good and useful. For us. To see the changeability. Of things. And to value everything. Against eternity. The only. Lasting possession. You'll have on earth.

Will be. About six foot. Of earth. That's the only thing. And we should live. And when you come. To a graveside. And look down.

[32 : 10] Into it. There is the thing. That is. For the present. As lasting. As anything. But even that's not. Lasting for the child of God. When that great. Day comes. Of resurrection.

And the dead. Are raised. But it's certainly. More permanent. Than most of the things. That we are. Pinning our hopes upon. And. So much. That we take.

Is taken. For granted. It. And when you've got health. You take it for granted. And then you begin. To lose it. And you just need to. Lose it in one little. Aspect. And you suddenly.

Become vulnerable. And you realize. That you're not. The person. That you had thought. You were. And you begin to feel. Your vulnerability. And a stiffness. Comes with the passage.

Of time. You realize. You're mortal. You won't be here forever. And it's good for us. To see the changeability. Of. Earthly things. I came across.

[33 : 04] Some time ago. A letter. J.C. Philpott. Wrote to his farmer friend. Joseph. Parry. At Allington. Near Devizes. And he says something. Like this.

In the letter. He's. Saying to the farmer. About the harvest. What sort of harvest. As he had. And he said. I hear that the. There are better grain harvests.

In Northamptonshire. And Oxfordshire. Than it seems. There are in Wiltshire. But old friend. He said. What if your. Turnips fail. And. And your.

And there is some fly. Got. In amongst your corn. What if J.C. Philpott's. Chest. Is not as strong. As. As it should be. What will it matter.

When. A few more. Sons. Have come and gone. And when we're. In the eternal state. It will only matter. Then. Whether. He says. And I. Caught it. Not exactly.

[33 : 57] But he says. In that. In that day. It will only matter. Whether we have true religion. And not a false religion. That we have a hope. That is founded on Christ.

And not a hope. That is based upon the spider's web. And that's what matters. Changeability of things. All will pass. Christ will never alter.

Are we in him? We are to evaluate ourselves. As one has said. To prefer. In all things. The immutable God.

To the best. Of men. And the best that men. Can do for us. To rest in. God. Not to rest in a man. I shan't be in this pulpit.

Always. Others. Others will occupy. This pulpit. My concern is. That they will preach. The same doctrine. And that they will. Magnify.

[34 : 55] The same. Sovereignty. Of God's. Grace. In the saving of sinners. Don't rest on any man. Build on no man's parts. But rest upon Christ. Don't.

Rest even on some books. Except it be. God's book. Don't. Rest on. On anything less. Than God himself. He changes not. The purposes of God.

Change not. Mary. And Martha. Mentioned. These dear characters. On. Friday. Martha. Cumbered.

About many things. Business to do. Legitimate. Things to do. In the entertaining. Of the Lord. In that home. At Bethany. But Mary.

Hath chosen. This good part. Which shall not. Be taken from her. She sat at Jesus feet. And. Listened to his. Word. Oh. Let's be sure. That we've.

[35 : 53] That. Better part. That we know something. Of sitting at Jesus feet. What are all these other things. If we've never. Come to know. The most important thing.

Of all. The devil. Is a master. Strategist. He gets people. To think about everything. Save. The one thing. Needful. And if you go out.

Into these streets. And. Speak to people. If you could do it. You would find that. They had never really thought. About the one thing. That really matters. That living for time.

And not for eternity. Be sure you live. With the one thing. Needful. Attended. We've got to learn.

The changeability. Of all things. That are ours. In time. And then. In the second place. We have to learn. Patience. Under the changes.

[36 : 47] Of life. God is. Unchanging. And as I've said. We are those that. Experience. Many changes. And yet. All that happens. Proceeds from that.

Unchangeable decree. Of the unchangeable. God. I am. The Lord. I change. Not. Therefore. Ye sons of Jacob. Are not.

Consumed. We have. To remember. That all that happened. To us. In providence. And grace. Stem from the decree. May it. Deliver us. From murmuring. And complaining. It's all.

In the purpose. Of God. It's all. In the divine decree. It's all. In the covenant. Ordered. And sure. And when you've got a grasp. Of that. Oh. How good it is. For the.

God. Who has brought it to pass. Is too wise to err. And too loving. To be unkind. He's brought. Those cross. Providential things.

[37 : 41] You never expected them. You never thought. That things would have happened. As they have happened. And you wonder. Why. Ultimately. The real. Answer to the question.

Why is with God. God has brought it to pass. God has. Ordered it. There may be. These things. That have to be learned. Through it. There may be.

Even. Chastisements. Because of some of the elements. Of it. But it's all in God's. Unchangeable purpose. And this should deliver us. From over much. Sorrow. Over much.

Complaint. Over much. Quarreling with God. And murmuring. Against what Thomas Boston. Calls the crook. The crook in the lot. The lot of life.

We have our portion. That God has given to us. And he has given to us. A lot. In which there are those crooks. There are those bends. There are those twists. There are the rough places.

[38 : 35] There are the places. Where the road. Is up. Hill. And steep. And difficult. But they're all. In the divine purpose. We walk by faith. And not by sight.

And if we didn't have the crook. We would never have the discoveries. Of ourself. In our weakness. And most of all. We would never have quite the same discoveries. Of God. In his gracious.

And faithful. Mercy. Towards us. He has chosen. The way. Says Stephen. Charnock. In a place. Nothing. Can help us. If God.

Has determined. To afflict us. But nothing. Can hurt us. When he is determined. To secure us. I remember. Years ago. Gone through.

Montacute House. In Somerset. Near Taunton. On a holiday. And in four panels. Of Flemish. Glass. There's a. An inscription. Written.

[39 : 29] No amount. Of close. Sailing. Or quiet. Tacking. Will further a voyage. If God. Wills to prevent it. If God.

Wills to prevent. That voyage. That you are embarking upon. Figuratively. In some. Aspect. Then. Whatever you do. It will come to nothing. He will.

He will bring it to naught. And we need to. Say then. In all things. Thy. Will. Be done. And be submissive. To the will. Of God. You have need of.

Patience. Says Paul. That after you have done. The will of God. You might receive. The promise. Let us learn. Patience. Under the changes.

Of life. And let us seek. In the third place. Practically. And I'm coming to the end. Let us seek. Ourselves. To be steadfast. If God is an unchangeable God.

[40 : 22] In spiritual things. We need. A steadfastness. We need. As far as we can. As. As fallible. And changeable creatures. We. We desire.

To. To. To. To. In the. Christian circles. Today. Steadfastness. Those that are prepared. To simply continue. To hear of a person.

In the providence of God. That is simply stuck. And stayed. With that church. That church. Where the truth is preached. Where nothing may. Very exciting.

Ever seem to have happened. But the truth is preached. And the worship of God. Has. Has. Been engaged in. Through. Many. Many years. And there is a.

A godly little company meeting. To stick with these people. Reflects something. Of the very. Unchangeable. Character of God. And the unchangeable nature.

[41 : 15] Of his saving purposes. I'm convinced of it. Else. Paul would never have said. What he does. At the end of first. Corinthians 15. Therefore. My beloved brethren.

Be steadfast. Unlovable. Always abounding. In the work of the Lord. For as much as you know. Your labor is not in vain. In the Lord. That as hold fast.

The profession of. Our faith. Without wavering. And much. The more. As you see the day. Approaching. How we need. That stability.

Amongst the Lord's people. To hear of those. That have been members of churches. And. Almost for a whim. They suddenly stop being members. They abandon. All that they've done.

And you can hardly get a reason. From them. When you. When you go to them. I've had that experience. Some of you have had it also. And to hear of this sort of thing. To hear of those. That even.

[42 : 11] Are in positions of office. And then suddenly. They're just not there. They've vanished. They've gone elsewhere. It is not commensurate. With the living out.

Of those things. That God has graciously. Bestowed upon us. It does. Evidence our changeability. It does. Evidence. That we are not.

Yet. Perfect. But oh. It's a sadness. It's a great grief. To behold it. May it be true of us. That we may be kept. And I was. Led to think of this.

In speaking to Henry. Sant on the telephone. Regarding his. Visit here. Last week. And I said to him. That a number of people. Had expressed. That they had been blessed.

By his ministry. At Salem. And he said. Well he felt that. He was blessed by coming. And he said this. He said. There is always a good. Hearing. At Salem.

[43 : 07] I always am conscious. That there are good. Hearers. And it made me think. That I. May take for granted. The fact that. I have good. Hearers at Salem. And.

It is. So good. To know that. There are those. There have been some. That have heard. And they have not. Liked what they've heard. And they've gone. They have the right to do so. But there are.

Those that are good. Hearers. And those that remain. And those that show stability. And I thank God. For those. That have. Over the years. Stood.

And are standing. All too. Conscious of. Our own weakness. All too. Conscious of how far. Short we come. That in many things. We all offend. But we are sinners.

Saved by grace. And we believe. That divine providence. Has brought us together. And. We're looking. That God will make us. Steadfast. Unmovable. Always abounding.

[44 : 04] In the work of the Lord. We ought to imitate. As far as. As ransom sinners can. Our unchangeable God. We are called.

To such. A life. It glorifies God. When we seek first. His kingdom. And righteousness. And he promises. To such.

That all. Things. All the other things. Shall be added. Unto them. Well then. God is the unchangeable God.

For I am the Lord. I change not. Is there anyone. Unconverted present. Anyone not in grace. Anyone that cannot.

Stand and say. I believe. Upon the Lord. Jesus Christ. That he is my savior. And my Lord. Then let me say to you. That an immutable God.

[45 : 00] An unchangeable God. Has decreed. To punish sin. And he will do it. And therefore. If you remain. In your sin. And if you are not.

Brought to know him. As your. Savior in Christ. Then you will be punished. With an everlasting. Punishment. God has decreed it. God does not. Go back on it.

God is angry. With the wicked. Every day. That's a solemn thing. A lot of people. In the. With the opium.

That Satan. Puts into their. Minds. They say. Well God. Would never do it. But God has said. He will do it. God has spoken it. You just need to see.

Noah's. Day. You just need to see. Sodom and Gomorrah. And these were. Temporal judgments. But they were. Terrible judgments. God did bring them. To pass. God brought.

[45 : 55] His dear son. Altogether. Without sin. To know. That visitation. Of his wrath. Upon him. For the sake of. Poor sinful. Men and women. God will be true.

To his word. He will not change. One word. If. If no idle word. That we have spoken. Goes unnoticed. Before God. Then. No word. That he has spoken. Is an idle word.

He means. What he says. How shall we escape. If we neglect. So great salvation. But if an immutable God.

Has decreed. To punish sin. An immutable God. Has decreed. To save all. That are in his son. And to save them. With an everlasting.

Salvation. And he who says. Him that cometh unto me. Says also. I will in no wise. Cast out. And the question is. Has there been.

[46 : 49] That attraction. To Christ. Have you felt. Yourself to be a sinner. And drawn to him. You've heard of him. In the gospel. He's been. He's been lifted up high. On the gospel.

Paul. You've felt yourself. Like those snake. Bitten Israelites. With a mortal wound. Of sin in you. That will bring you. To eternal death. And you are brought to here.

That a looking. To the serpent. On the pole. Brings healing. A looking to Christ. On the cross. All God give you. To look. God give you. A sight of Christ.

A saving. View of him. That you might. Know your pardon. That you might. Read your pardon. Your title. Clear. God grant it to you. Don't.

Be prepared. To leave off. The seeking. For this salvation. Until he grant it to you. Bring the word. Pry the word. Of God. Come with the promises.

[47 : 43] Of God. Come with his own words. Come as one. Seeking. Righteousness. As we read. In the third. Of Philippians. There was a time.

When Paul. Felt he had. A righteousness. As touching the law. He had a righteousness. He was blameless. Simply by the standards. Of the Jews. In an external.

Way. But in his heart. He was brought to see. That he was far. From blameless. And he was brought. To discover. That his need. Was for a righteousness. That was not of the law.

And he found it in Christ. And when he found it in Christ. Nothing else. Mattered to it. God give us. To find our righteousness. In Christ. Jehovah.

Sintkenu. The Lord. Our righteousness. An unchangeable. Righteousness. Given now. To us. No change in God. But a change in the man. God give us.

[48 : 39] To know that change. Is what God give you. Saving repentance. And saving faith. If you've never. Been brought before. To know Jesus Christ.

As Savior. I am the Lord. I change not. Therefore ye sons of Jacob. Are not consumed. May we know the mercies.

Of an unchangeable God. And may we know. The gifts and the calling of God. Are without repentance. For his name's sake.

We ask these things. Amen.