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NOTHING STAYS THE SAME?

by Murray McLeod-Boyle¹

The world in which we live is one of constant change. One only need watch the world to see the change that takes place in a relatively small space of time. Five years ago I purchased a 'top of the line' computer on which I could run very little software because there was not much available. Today, I still suffer the same problem. This time it is due to the fact that software has advanced so far my computer is unable to run it.

Technological change is all about us. Yet there is an area of change in our society that is of greater concern. Here, I am not concerned with computers, mobile phones, fax machines and the like, but rather, the meaning of life. Our society is not only rapidly changing in the area of technology but also in that of faith and philosophy. This state of philosophical flux has robbed people of values, morals and ethics. People are confused and distraught as they try to face life without so much as one signpost or north star. Emptiness, hopelessness and vain cravings enter into life until finally there is nothing worth living for. In late 1994 in Victoria, a man who had failed in business took two rifles and went on a shooting spree. He killed two people and continued to taunt the police by screaming 'come and get me'. To put it bluntly, he had a death wish. For him there seemed to be only one way to resolve the problem. Suicide, of all varieties, is increasing.

Young and old alike feel that there is nothing to live for, so they take their own lives — or get someone to take it for them - in the hope that death will at last bring peace or, at the very least, nothingness.²

The real tragedy is that this despair is finding its way into the church. Christians are becoming despondent as they face an ever darkening world. Christians see things closing in on them in all spheres of life. The most disturbing trends are to be evidenced in precisely those areas that have been traditionally known as Christian strongholds. No longer can Christians claim to be bastions in the areas of morality and ethics. Christians are now faced with the fact that their 'family units' are falling apart at the seams. Christian families are in as much crisis over renegade youth as are worldly ones. Churches are now being rocked by divorce, infidelity and a host of other social ills. The concern here is not to say that such things never happened, but to draw attention to the rate at which these things are now happening. This acceleration is obvious to most in the Church and especially obvious to those who never dreamt that such turmoil would ever come to their family or congregation. Christians are perturbed at what they see. They wonder what has happened. Where did we go wrong? is the common question being asked. The answer to this is basic. *Christianity has experi-*

enced the despair of the world because it has been following and teaching the desperate philosophies of the world.

Why Is Despair Rampant ?

Why is despair such a constant part of life ? The answer lies in the third chapter of the book of Genesis. Man rebelled against God and is now reaping the fruit of what he has sown. Having lost the knowledge of God and the purpose of his creation, man began to search for substitutes. Man has replaced the Creator with objects made by himself hoping that they would, in some way, fill the void. Man's hope is to find direction and happiness for life — apart from God.

Man's rebellion, however, made sure that life would be miserable. Rebellion brought chaos instead of order, pain instead of joy and, above all, it brought despair (futility) instead of fulfillment. Man's world was turned upside down. He was set upon a slippery path; he became blind and his thinking became foolish (See Psalm 73:18; Matthew 15:14; 2 Corinthians 4:4 and Romans 1:21). Yet despite all of this, autonomous man continues to claim that he is in control and, that one day, he will rectify the problem.

To compensate for his failure man has devised many philosophies to cover

1. Mr McLeod-Boyle is a student for the ministry in Victoria.

2. The most recent confirmation that this type of despair is rampant in this country is to be found in the push for euthanasia. Marshal Perrin, the Minister of the Northern Territory, has proposed legislation to allow people with a terminal illness to commit self murder.

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his rebellion, but each new philosophy only manages to make the situation worse. Each new philosophy tries to dig a new foundation. The result is that the hole gets bigger and bigger until every shovel full of dirt tossed out of the hole eventually falls back in upon the heads of those swinging the shovels. Thus a process of futility begins.

In our time we have people like Adler, Maslow and Dewey to thank for much of society's problems.³ Dewey told us that there was only one absolute: 'that there is absolutely no absolutes'. Hence man became free. There was no absolute being to contend with. No one to call man to account. No threat of judgement. No need to respect one's neighbour. Man, as it were, became 'foot loose and fancy free'. Is it then any wonder that anarchy reigns in many places? Is it any wonder that there is such disregard for authority in our society?

Adler and Maslow, on the other hand, told us about a 'hierarchy of needs'. They explained that we are not able to reach our potential until our own needs have been met. To put it in simple terms it means that I cannot love unless I am first loved. This teaching had the result of bringing us into a self

oriented world.⁴ Everyone is scrambling to have their needs met no matter what the cost to others. Hence we hear so much about "rights" today.

It is easy to see how one of these teachings, or a combination of both, can lead to despair.⁵

Is There Any Reason For Hope ?

You may be asking, why such a gloomy picture? The answer is simple: Christians are beginning to adopt the philosophies of the world to such an extent that they too are beginning to despair. Or, to put it colloquially, Christians are beginning to 'lose the plot'. They are no longer experiencing the "peace" of Christ because rather than dominating, they have become dominated. Christians have surrendered essential strongholds and key doctrines to opposition forces.⁶

Recently I had a conversation with a Christian in which that person stated that 'nothing stays the same'. This comment was innocent enough and I was in hearty agreement, well at least for a little while. The more this thought - nothing stays the same - crossed my mind the more it grated, the more I felt uncomfortable with it. Something kept nagging at me and saying 'not true'. It was then that I began to think about the immutability of God and all its ramifications.⁷

Hence the answer came. Yes, we have more than enough reason for hope! Immutability is something that is not often talked about, or for that matter preached on. Yet it is the foundation on which all other doctrines and promises stand. You see, the statement that "nothing stays the same" may be a flip-pant generalisation, but it is in essence a totally erroneous view. One thing does stay the same: *God*.

God and all that pertains to Him is changeless. We must note at this point that immutability goes beyond just being eternal. You see, the being of God

Education in Early Australia

by Ian Hodge, Ph. D.

The formation of Australia a little over 200 years ago soon led to the establishment of schools. These were, in the first instance, the product of the churches of the colonies. But public funding and special privileges soon created an environment of sectarianism as each denomination lobbied for its particular view of education. Curiously, few of the clergy at the time seemed to want to argue that the state should be kept out of education altogether. It is the involvement of the state in the affairs of the church and its schools, however, that led to public (i.e. State) schools of today. But it was not always like this.

Control of the schools throughout the centuries has been an important issue. At one time the church vied for a monopoly in the supply of education. At least since the early fifteenth century, English courts upheld the rights of parents to choose educators of their choice, except in the cases of universities and some grammar schools. The church had attempted to maintain its monopoly by licensing teachers, thereby controlling the right to teach. But a common law right to teach was established by the courts in A.D. 1410. This paved the way for private teachers to commence their own schools. A major result was that the price of education fell from 40d per quarter to 12d. But this did not stop the church from seeking to control education throughout the centuries. As mentioned above, the church was, until the nineteenth century, the major supplier of schools, and this was the case at the time of the English settlement of Australia.

By the 1830s, schools were already being shunted away from their church

3. These men are not the only contributors. There are also people such as Freud, Rogers, Marx and a host like them.

4. Remember the National Mutual advertisements of a few years ago. Their catch phrase was: "For the most important person in the world — You".

5. Note that these are not the only causes. But they are two common philosophies that are taught in most education systems.

6. If you are not convinced that this statement is true pick up a catalogue from one of the major Christian bookstores. Look at all the "self-esteem", "self-worth" and "How to be a better . . ." books that you can find. Few are solidly biblical; most are baptised secularism. Consider this fact: never in the history of the church has so much literature been available for the edification of Christians, yet, except for the medieval period, the Church has not been so dark and powerless.

7. Immutability deals with the unchanging nature of God. Remember the rule of theological terminology: Never use a big word when you can use a diminutive one!

is addressed when we talk of God as "eternal". Whereas, when we speak of God as immutable we are describing the constancy of His Character.

In a time of change, God's immutable character gives us a concrete assurance. Why? Because it means that all His promises are true and will all be realised (1 Thess 5:24). Moreover it means that we take God at His Word because it has not changed. It is as relevant today as it has always been. Stability results because God's Word to man is constant.

A Closer Look At Immutability

As stated above we need to look through the concept of eternity into that of immutability. For example, if I were to ask you directly, Christian, what is your hope for the future? how would you answer me.

No doubt you might reply, 'Eternal bliss in the Kingdom of God'. You may answer, 'The promise of God' or 'God has told me so in His Word' as you furnish me with a list of appropriate texts. You might equally claim some Biblical truth such as, 'Jesus Christ died for me and has said that He will not let me go'. You may even appeal to some great systematic theologian of ages past.

All these answers are certainly reasons for the hope that you have (1 Peter 3:15) but they are all shakeable. Yes, Shakeable! The doctrines of Scripture, authority, infallibility and the like all need a foundation on which to stand. That foundation is the immutability of God. You see, If immutability is dismissed, as it currently is, then there is no reason for hope. For example, if God is not immutable then change is to be expected. Hence, in answering the question posed above, all you can say is, "I *might* gain eternity" or "I *might* experience bliss". Without immutability there is the possibility that God might change His mind and give you eternity in a vacuum or worse, He might change the requirements of salvation altogether. Without immutability as our foundation we have no reason for hope. Without immutability we have

the same assurance of salvation as a Jehovah's Witness or as those in some branches of Arminianism — none.

Change may be something possible with some people's god, but it is a concept *that is totally foreign to Scripture*. For there we read of a God that changes not. Scripture declares:

For I, the Lord, do not change. . . .⁸

This verse shows that there is a constancy in God. Moreover we see that this constancy is a necessary part of God's character. Berkhof says "In virtue of this attribute He is exalted above all becoming, and is free from all accession or diminution and from all growth or decay in His beings or perfections. His knowledge and plans, His moral principles and volitions *remain forever the same*. Even reason teaches us *that change is not possible with God*, since a *change is either for better or worse*. But in God, as the absolute perfection, *improvement and deterioration are both equally impossible*."⁹ The basic thrust of this statement is that God cannot be anything but immutable. If God were to change then He would cease to be God.

We must also see that immutability also extends beyond God's character to His actions. Consider the following:

The counsel of the Lord stands forever, *the plans of His heart* from generation to generation (Psalm 33:11, emphasis added).

Or,

I am God, and there is no other; I am God, and there is no one like Me. Declaring the end from the beginning and from ancient times things which have not been done, saying 'My purpose will be established, and I will accomplish all my good pleasure' . . . I have planned it, surely I will do it (Isaiah 46:9b-11, emphasis added).

And finally,

God is not a man, that He should lie, nor the son of man, that He should repent; Has He said, and *will He not do it?* Or has He spoken, and *will he not make it good?* (Numbers 23:19, emphasis added)

Hodge rightly states, in relation to this, that "He (God) is no less immutable in his plans and purposes. Infinite in wisdom, there can be no error in their

basis and the secularization of the curriculum had begun in earnest. Religion played only an increasingly insignificant role, to the extent that in Tasmania in 1839, John Loch wrote that "many children must have left the Schools, not only destitute of the religious knowledge which they should have acquired, and which there may never again be an opportunity for communicating to them, but with a confirmed belief in its worthlessness." (A.G. Austin, ed., *Education in Australia: Select Documents in Australian Education 1788 — 1900*, Melbourne, VIC: Pitman & Sons Ltd., 1963, p. 68.)

Four years later, and again in Tasmania, Bishop Nixon, writing in the *Launceston Examiner*, complained that the general education system of the day had created a situation where "that which ought to be the leading principle of education is entirely forbidden; it is not forbidden to teach the Scriptures, but forbidden to explain; forbidden to make one word of exposition upon the book which reveals to us the religion of Christ. And I am yet to learn that this is a Christian system — a system existing in a Christian land. . . . It is a monstrous system." (*Ibid.*, p 70.)

It was no better in other states. In New South Wales Anglican Bishop Broughton opposed Governor Gipp's plan to establish the British and Foreign School Society system of education, arguing that "to compel us to send our children to Schools in which that prohibition of teaching them our proper doctrines forms the fundamental regulation [is] contrary to our principles. . . ." (*Ibid.*, p. 73.)

The parishioners of East Maitland petitioned the Governor in the same year, pointing out that in the schools where the Christian religion was minimised, "there are upon record instances without number, of teachers privily bringing in damnable heresies under pretence of pursuing a liberal course of religious instruction, and even were this not the case, the mere encouragement which would be given to diversities of opinion, would tend . . . to make religion a nurse of contention and jealousy, rather than of peace and sobriety, and true moral feeling." (*Ibid.*, 76.)

The establishment of free, secular and compulsory education in the 1870's only made things worse. In Victoria, any mention of the Christian religion was

8. See also Psalm 102:27; James 1:17.

9. L. Berkhof, *Systematic Theology* (London: Banner of Truth Trust, 1939), p. 58, emphasis added.

conception; infinite in power, there can be no failure in their accomplishment.¹⁰

Thus we see that God responds to all men in the same way always. As Christians we may note that what God required of Paul he required of our fathers and shall require of our children. There is no change. Abraham lived by faith; so do we and so shall the generations after us (Hebrews 11:6). Also, with respect to the ungodly, their position is likewise unchanged. The wrath of God is upon them unless they turn from their wicked ways and repent. Man's problem has not changed and neither has God's cure (Ezekiel 33:11; Acts 17:30).

Intrinsically tied up with the immutable plans and actions of God is His immutable word.

The Immutable Word

This is the key area for Christians. Because God does not change, His plans and purposes are constant and so is His Word as revealed in Scripture. It is notable that when attacks against Christianity come they usually attack either the person and work of Christ or they deny the legitimacy of God's Word for the modern world. God's Word is no longer seen as relevant to today's complex world. Sadly this view is held by both Christian and pagan alike. Yet this is truly an erroneous, or dare one even say heretical, position to hold. Why? Because God's Word, like God Himself, cannot and will not change. God is the same yesterday, today and forever. He is the Alpha and Omega, the first and the last, the beginning and the end (Hebrews 13:8; Revelation 21:6 and 22:13). What this means is that the God who spoke to Abraham 4000 years ago; The God who spoke to David 3000 years ago and the God who declared "this is my beloved Son in whom I am well pleased" 2000 years ago, is the same God who speaks, through Scripture, today. Moreover, the content is seen to be as equally applicable. To denigrate God's Word by claiming it to be 'irrelevant' or 'out-dated' is to accuse God of change. Hence such claims must be rejected as

heresy for they find no basis within the Bible. Scripture as we have it stands firm. It answers all the questions men have with regard to the purpose and meaning of life. It answers the question why we see such despair about us, and it does so because the One who breathed it has never changed. Thus God's Word is for the Christian the only rule for faith and life. As Vance Havner has said, "the Word of God is either absolute or obsolete."¹¹ There is no possibility of compromise.

The Practical Implications

So far we have looked at immutability and established that it is the foundation on which Scripture stands. It is now time to see how important this doctrine is for our daily lives. Especially, if we are to live victorious lives that take all things captive to our Lord, Jesus Christ.

We have noted that the state of flux apparent in society has infiltrated the Church. Christians are going from pillar to post seeking some meaning, some stability, some purpose.

In the words of J. Gresham Machen we ask, "Is there any thing at all that remains constant when so many things change?" Likewise, we offer an answer in his words also. "I have a very definite answer to give to that question. It is contained in a verse taken from the prophecy of Isaiah: 'The grass withereth, the flower fadeth: but the word of our God shall stand forever.' There are many things that change, but there is one thing that does not change. It is the Word of the living and true God. The world is in decadence, the visible Church is to a considerable extent apostate; but when God speaks we can trust Him, and His Word stands forever sure."¹²

Machen correctly identifies for us the solution to despair. No matter what is happening about us God's Word remains sure and true. It does so because the one who authored it is likewise forever sure and true. An immutable God, whose name is blessed forever, has revealed Himself by His immutable

abolished from the textbooks. Things were so bad in New South Wales by 1879, that the Catholic Archbishop of Sydney asked:

What are 'Public Schools' but specifics for starving, by degrees, all keen diversity of creed out of the heart of the population? They must logically and eventually result in 'Public Churches' where all shall adore whatsoever god may, through the secularist process, have been created by the State. . . . (*Ibid.*, p. 226.)

This monstrous system has wreaked havoc in our community. But the growing Christian school movement is evidence that there is a new spirit in the land. We who were trained in the schools of humanism have, by the grace of God, had revealed to us the necessity for education to be based solidly upon the foundation of Jesus Christ. And this is our calling and one in which I am happy to be involved.

Change is on the way. Revival is in the air. And our work has just begun. When all is said and done our goal is not just education. It is, in those words of Bishop Nixon, whom I quoted earlier, this:

I wish to advocate a system — not merely a system of education for the state, but a scriptural education — to train up, not moralists, but God's worshippers. (*Ibid.*, p. 70.)

May God grant us the wisdom, the power, and the resources to achieve this high and noble calling: the education of the next generation of people who will worship the Lord God of heaven and earth.

Word. Hence, we are obliged to reassert, not only the authority of Scripture, but its right to dictate the lives of Christians.

Today, Christians are seeking new philosophies to answer their questions. Scripture is overturned as Christians prefer to follow the secular ideas that have been introduced to the Church. A prime example of this would be the way that in many Churches the doctrine of sin has been replaced by some form of psychology or self-worth philosophy. For instance, I recently read an advertisement in a Church bulletin for people to attend a seminar on "love hunger".¹³ 'Love hunger' is psychology's answer to

10. C. Hodge, *Systematic Theology* (3 vols; Grand Rapids, Michigan: W.B. Eerdmans Publishing Company), Vol. 1, p. 390.

11. *Gathered Gold*, Compiled by John Blanchard: Evangelical Press, 1984. p. 13.

12. J.G. Machen, *The Christian View of Man* (London: Banner of Truth Trust, 1937) p. 14.

13. Such seminars are by no means scarce. Consider the following, taken from the same bulletin at a later date - "For men only. . . . How do we as husbands,

what the Bible condemns as gluttony or lack of self discipline. The "love hunger" doctrine espouses that people over eat because they do not feel good about themselves. The psychologists maintain that the overeating is a person's way of combating their poor self-esteem. Because these people feel ugly on the outside, they continually eat in order to feel good on the inside. Such ravings might be excused except for two important facts. Firstly, Christians everywhere are being lured by the subtleties of so called "christian psychologists", who nicely disguise the false teaching with a few twisted and misquoted texts. Secondly, this false teaching has a domino effect. For example let us compare a Biblical approach and a psychological approach.

The Biblical Approach:

Fred goes to his pastor. He explains that he is overweight and distraught because he cannot stop eating. "I pick at food all day," he explains. "I just can't help myself," he cries. To this the pastor responds "Can't or won't". Fred looks a little bewildered. The pastor begins to explain the facts to Fred. He outlines the truth about Biblical warfare and how gluttony is in essence no different from battles Fred has fought in the past. The pastor explains. "Fred, remember when you were converted you had a battle to give up pilfering. You succeeded, with God's help, because you saw in God's Word that such conduct was not something fit for a Christian". "I remember," said Fred. "Well," continues the pastor, "it is no different now. Let me show you." Having said this the pastor turns to Scripture to show Fred what the Bible says about gluttony.¹⁴ From this point the pastor counsels Fred along a Biblical path that sees Fred win this battle for Christ and bring another part of the flesh into subjection.

Here we need to note several important aspects with regard to this procedure.

The problem Fred has is unrestrained sin. Sin is seeking to dominate him, to make him a captive once again.

Fred, however, does not have to submit. Christ is his Lord and not the flesh. The recognition of sin means that Fred is able to take responsibility for his sin and, in the power of the Holy Spirit, do something about it. The blame is placed precisely where it should be - at Fred's feet. The Scriptural diagnosis is followed (see Jeremiah 17:9) and thus a cure can be applied.

In this picture we see that where the Bible gives direction the problem is, to use the analogy of a fire, reported, controlled and extinguished. A life is improved.

The Psychological Approach:

Here we repeat the same scenario only this time it is with a secular counsellor.

After explaining his problem Fred is asked to explain why he does not feel good about himself. There must be a problem because Fred overeats. However, because sin is not taken into account the individual is not deemed to be responsible or accountable. Hence, the problem is rarely ever owned by the individual. In an attempt to identify the source of Fred's (supposed) problem his past is explored until a particular event or person is identified as the cause of the problem. When this source is identified Fred enters therapy in an attempt to come to grips with this particular person or event and discover why it devastated him so. Fred is thus left as the proverbial meat in the sandwich. He has no control over himself or the problem and so is left to despair.

To use the fire analogy again we see here that the fire is reported, it is fanned, a burning log is picked up and thrown into some poor unsuspecting person's living room (usually the person blamed for Fred's disorder) and so a small spot fire turns into an inferno and burns out of control destroying lives as it goes. When the fire is (maybe) extinguished all that is left are the charred ruins of several peoples lives.

No lives are improved; many are made worse.

The point of this brief exercise is to show what happens when the immutable Word of God is pushed from its central position in the life of the Church and of the individual Christian. God's Word brings truth to every situation. It may hurt to be faced with the consequences of our sin, but God's Word provides the healing balm necessary to all situations. The eternal, immutable Word of God does not change. Therefore every generation is duty bound to follow it to the letter. This brings the blessings of peace and restoration to the troubled soul.

Contrast the results of the counselling sessions portrayed above. In the Biblical scene Fred is helped. Why? Because he received an accurate diagnosis of his disease. Fred as the sinner is the problem. The Cure is the risen Christ. When the problem is correctly identified as sin originating from a perverse man then there is hope for there is a remedy.¹⁵

In the second example torment is the only result. What is Fred's problem? Fred has been given some tragic illness. Just as a man who catches a cold is not responsible for, and can do nothing about, his condition, so Fred is helpless to do anything about this disease that has been cast upon him. How do you rectify or solve this? You cannot. Fred is caught in a downward spiral. Psychology in seeking to remove any blame from Fred has also ensured that he shall receive no cure.

This is the exact picture that we see resulting when the immutable Word is pushed aside in favour of humanistic philosophy.

At this point I would like to quote at length from Linleigh J. Roberts as he has an extremely apt illustration that shows, not only how the secularist works, but also the way in which many Christians are deluded. Says he:

Suppose you went out to your garage one morning only to discover that your car would not start . . . you call a mechanic. The mechanic stands back, looks it over, and declares, 'that's a pretty nice car you have there; it looks as if it is in really good shape'. Well,

fathers, and lovers respond to the Women's Movement, and the changing roles expected of men today? How do we show leadership without being chauvinistic? How do we share the little boy within, (fears, hurts, needs, etc) and develop softness and creativity, without losing our distinctive maleness?

14. For example Deuteronomy 21:20; Proverbs 23:21; Philipians 3:19 and Titus 1:12.

15. For a very useful discussion on this particular point see: J. Adams, *Christian Living In The Home* (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing, 1972), pp. 15-23.

you try to convince him that something is wrong, so finally he brings out his diagnostic equipment and begins to check the car throughout. He discovers that the points have a gap ten times more than the book specifies. He finds that the firing order is just the opposite of what it should be and that the timing is fifty degrees off. As you watch, you think to yourself, 'At last we are getting somewhere; we know some of the problems'. But, to your consternation, instead of going to work on your car, the mechanic takes out his pen and begins to change the manufacturer's specifications to agree with your car. He then proceeds to tell you that there is really nothing wrong; the manufacturer really did not know what he was doing and the problem was in the manual.

That would be serious enough in dealing with a car. What would we have to say about a doctor who examined a patient with a terminal illness and began to change his medical books to correspond to the patient's condition? We simply would not tolerate that kind of thing when it comes to our physical well-being. Sad to say, when it comes to our souls, we respect and honour the man who operates this way. Philosophers and educators . . . ministers . . . and psychiatrists and psychologists . . . are often respected and honored in our society but, *instead of correcting the man, they often try to adjust and 'correct' the Maker's manual.* We have the Maker's manual; in it, we learn what a normal human being is supposed to be like. In it we learn what corrections and adjustments must be made within us to make us correspond to the Maker's specifications. But rather than face

the problem, we try to correct the manual! . . .¹⁶

Is not this picture so true? There are people everywhere, including Christians, with pens in hand, ready to adjust, correct or out-rightly deface the Maker's manual.

When we begin to doubt that the Word of God is as immutable as God Himself, then we begin to walk on very slippery ground. We begin to walk in uncharted territories with untold dangers. We drift with no compass to get our bearings; no anchor to hold us fast and no harbour from which to weather the tempest. Too many lives have already been shipwrecked by false teaching.

Consider the fact that when Israel left Egypt, Israel plundered them. Where did this lead Israel? To health, happiness, comfort or peace? No. It led them to idolatry. It led them to make a golden calf at the very foot of the mountain on which God dwelt.

This is the only outcome of compromise. Adoption of worldly philosophies will only lead the Christian away from God.

Let us stop this practice here and now. Let us return to a vision of God that shows Him as immutable.

Conclusion

I have tried to illustrate the practical side of the doctrine of immutability, as it relates to the Word of God, with reference to psychology, but it is not restricted to this area alone.

As we seek to live our lives in the face of an ever changing world never begin to doubt what God has said. The Church is being overrun with false teachings because many of its members have begun to doubt the ability of Scripture to bring results in our day. As a result they have plundered the Egyptians and brought their idolatrous ideas into the Church. The authority of Scripture has been attacked and undermined because the Church has forgotten that they trust in an immutable God. As a result of forgetting about God's changeless character, the Church has begun to relativise and culturalise Scripture. The more the immutability of God is forgotten the further the Church shall drift. Evidence of the consequences of forgetting God's immutability are everywhere. Think, for example, of how many times you have heard or read a statement that does grievous harm to the unity of Scripture.

All such perspectives begin at one place; the loss of the doctrine of immutability. Those who hold to such beliefs, whether they realise it or not, actively espouse that the god of ages past is not the god of today. Let us put a stop to what is tantamount to heresy. The Bible is clear — God does not change. Therefore His Word shall stand forever the same.

The doctrine of immutability must again be considered and esteemed lest we perish in the way. It is immutability that gives the Word its authority.

Therefore we declare with the Apostle Paul, let every man be found a liar only let God be found true (Romans 3:4).