

The Immutable Christ

THE NAMES OF GOD

[Name of the LORD is a Strong Tower - Summary Chart](#)

Name of the LORD - Why Study It?

Our Stronghold - sermon by C H Spurgeon on Proverbs18:10

The name of God is Jehovah - The name of God is Yahweh

[The name of God is Elohim - My Creator](#)

The name of God is Abba - "Dear Father"

Abba, Father - Shorter Summary Page

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Christ Our Rock

Christ The Breaker

Christ The Rock of Ages

Christ The Rock of Our Salvation

Christ The Smitten Rock

Christ Our Rock of Refuge-Pt 1

Christ Our Rock of Refuge-Pt 2

Christ our Sanctuary

Christ the Stone

Christ Mighty God - El Gibbor

Jesus Name Above All Names

Mighty to Save

God (Christ) Our Hiding Place

Immanuel-Emmanuel

The Lamb of God

Jesus Christ the Breaker

The name of God is El Elyon - Most High God (Sovereign Over All)

[The name of God is Adonai - My Lord, My Master](#)

[The name of God is El Roi - God Who Sees](#)

The name of God is El Shaddai - God Almighty

The name of God is Jehovah Ezer - The LORD our Helper

The name of God is Jehovah Jireh - The LORD Will Provide

The name of God is Jehovah Rapha - The LORD our Healer

The name of God is Jehovah Roi - The Lord is My Shepherd Pt 1

The name of God is Jehovah Roi - The Lord is My Shepherd Pt 2

[The name of God is Jehovah Sabaoth - LORD of hosts \(of armies\) Pt 1](#)

The name of God is Jehovah Sabaoth - LORD of hosts (of armies) Pt 2

[The name of God is Jehovah Mekeddeshem - LORD Who Sanctifies](#)

[The name of God is Jehovah Nissi -The LORD Our Banner](#)

[The name of God is Jehovah Rapha - LORD Who Heals](#)

[The name of God is Jehovah Shalom - The LORD our Peace Pt 1](#)

The name of God is Jehovah Shalom - The LORD our Peace Pt 2

The name of God is Jehovah Shammah - The LORD is There

Our Stronghold - Mp3 [with British accent] of sermon by Spurgeon on Pr 18:10

[Song of the Names of God - Highly Recommended](#)

THE UNCHANGEABLE CHRIST

By C. H. SPURGEON

“Jesus Christ the same yesterday, and to day, and for ever.” — Hebrews 13:8 .

LET me read to you the verse that comes before our text. It is a good habit always to look at texts in their connection. It is wrong, I think, to lay hold of small portions of God's Word, and take them out of their connection as you might pluck feathers from a bird; it is an injury to the Word; and, sometimes, a passage of Scripture loses much of its beauty, its true teaching, and its real meaning, by being taken from the context. Nobody would think of mutilating Milton's poems so, taking a few lines out of Paradise Lost, and then imagining that he could really get at the heart of the poet's power. So, always look at texts in the connection in which they stand. The verse before our text is this, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to day, and for ever."

Observe, then, that God's people are a thoughtful people. If they are what they ought to be, they do a great deal of remembering and considering; that is the gist of this verse. If they are to remember and to consider their earthly leaders, much more are they to recollect that great Leader, the Lord Jesus, and all those matchless truths which fell from his blessed lips. I wish, in these days, that professing Christians did remember and did consider a great deal more; but we live in such a flurry, and hurry, and worry, that we do not get time for thought. Our noble forefathers of the Puritanic sort were men with backbone, men of solid tread, independent and self-contained men, who could hold their own in the day of conflict; and the reason was because they took time to meditate, time to keep a diary of their daily experiences, time to commune with God in secret. Take the hint, and try and do a little more thinking; in this busy London, and in these trying days, remember and consider.

My next remark is, that God's people are an imitative people, for we are told here that they are to remember them who are their leaders, those who have spoken to them the Word of God, "whose faith follow, considering the end of their conversation." There is an itching, nowadays, after originality, striking out a path for yourself. When sheep do that, they are bad sheep. Sheep follow the shepherd; and, in a measure, they follow one another when they are all together following the shepherd. Our Great Master never aimed at originality; he said that he did not even speak his own words, but the words that he had heard of his Father. He was docile

and teachable; as the Son of God, and the servant of God, his ear was open to hear the instructions of the Father, and he could say, "I do always those things that please him. "Now, that is the true path for a Christian to take, to follow Jesus, and, in consequence, to follow all such true saints as may be worthy of being followed, imitating the godly so far as they imitate Christ. The apostle puts it, "whose faith follow." Many young Christians, if they were to pretend to strike out a path for themselves, must infallibly fall into many sorrows, whereas by taking some note of the way in which more experienced and more instructed Christians have gone, they will keep by the way of the footsteps of the flock, and they will also follow the footprints of the Shepherd. God's people are a thoughtful people, and they are an imitative and humble people, willing to be instructed, and willing to follow holy and godly examples.

One good reason, however, for imitating saints is given in our text; it is because our Lord and his faith are always the same: "Jesus Christ the same yesterday, and to day, and for ever." You see, if the old foundation shifted, if our faith was always changing, then we could not follow any of the saints who have gone before us. If we have a religion specially for the nineteenth century, it is ridiculous for us to imitate the men of the first century, and Paul and the apostles are just old fogies who are left behind in the far-distant ages. If we are to go on improving from century to century, I cannot point you to any of the reformers, or the confessors, or the saints in the brave days of old, and say to you, "Learn from their example," because, if religion has altogether changed and improved, it is a curious thing to say, but we ought to set an example to our ancestors. Of course, they cannot follow it because they have gone from the earth; but as we know so much better than our fathers, we cannot think of learning anything from them. As we have left the apostles all behind, and gone in for something quite new, it is a pity that we should not forget what they did, and what they suffered, and think that they were just a set of simpletons who acted up to their own light, but then they had not the light we have in this wonderful nineteenth century! O beloved, it almost makes my lips blister to talk after the present evil fashion, for grosser falsehood never could be uttered than the insinuation that we have shifted the everlasting foundations of our faith. Verily, if these foundations were removed, we might ask in many senses, "What shall the righteous do? Whom shall they copy? Whom shall they follow? The landmarks having gone, what remains to us of the holy treasury of example with which the Lord enriches those who follow Christ?". Coming to our text, "Jesus Christ the same yesterday, and to day, and for ever," my first observation is, that Jesus Christ Himself Is Always The Same . He is, was, and will be always the same.

Changes of position and of circumstances there have been in our Lord, but he is always the same in his great love to his people , whom he loved or ever the earth was. Before the first star was kindled, before the first living creature began to sing the praise of its Creator, he loved his Church with an everlasting love. He spied her in the glass of predestination, pictured her by his divine foreknowledge, and loved her with all his heart; and it was for this cause that he left his Father, and became one with her, that he might redeem her. It was for this cause that he went with her through all this vale of tears, discharged her debts, and bore her sins in his own body on the tree. For her sake he slept in the tomb, and with the same love that brought him down he has gone up again, and with the same heart beating true to the same blessed betrothment he has gone into the glory, waiting for the marriage-day when he shall come again, to receive his perfected spouse, who shall have made herself ready by his grace. Never for a moment, whether as God over all, blessed for ever, or as God and man in one divine person, or as dead and buried, or as risen and ascended, never has he changed in the love he bears to his chosen. He is "Jesus Christ the same yesterday, and to day, and for ever."

Therefore, beloved brethren, he has never changed in his divine purpose towards his beloved Church . He resolved in eternity to become one with her, that she might become one with him; and, having determined upon this, when the fullness of time had come, he was born of a woman, made under the law, he took upon him the likeness of sinful flesh, "and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Yet he never abandoned his purpose, he set his face like a flint to go up to Jerusalem; even when the bitter cup was put to his lips, and he seemed to stagger for a moment, he returned to it with a strong resolve, saying to his Father, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." That purpose is strong upon him now; for Zion's sake he will not hold his peace, and for Jerusalem's sake he will not rest, until her righteousness goeth forth as brightness, and her salvation as a lamp that burneth. Jesus is still pressing on with his great work, and he will not fail nor be discouraged in it. He will never be content till all whom he has bought with blood shall become also glorified by his power. He will gather all his sheep in the heavenly fold, and they shall pass again under the hand of him that telleth them, every one of them being brought there by the great Shepherd who laid down his life for them. Beloved, he cannot turn from his purpose; it is not according to his nature that he should, for he is "Jesus Christ the same yesterday, and to day, and for ever."

He is also "the same yesterday, and to day, and for ever," in the holding of his offices for the carrying out of his purpose, and giving effect to his love. He is a Prophet still. Then try to set him on one side. Science, falsely so-called, comes forward, and bids him hold his tongue; but "the sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." The teachings of the New Testament are as sound and true to-day as they were eighteen hundred years ago; they have lost none of their value, none of their absolute certainty; they stand fast like the everlasting hills. Jesus Christ was a Prophet, and he is "the same yesterday, and to day, and for ever."

He is the same, too, as a Priest. Some now sneer at his precious blood; alas, that it should be so! But, to his elect, his blood is still their purchase-price, by this they overcome, through the blood of the Lamb they win the victory; and they know that they shall praise it in heaven, when they have washed their robes, and made them white in the blood of the Lamb. They never turn away from this great Priest of theirs, and his wondrous sacrifice, once offered for the sins of men, and perpetually efficacious for all the blood-bought race; they glory in his everlasting priesthood before the Father's throne. In this we do rejoice, yea, and will rejoice, that Jesus Christ is our Priest, "the same yesterday, and to day, and for ever."

And as King he is ever the same. He is supreme in the Church. Before thee, O Jesus, all thy loyal subjects bow! All the sheaves make obeisance to thy sheaf; the sun and moon and all the stars obey and serve thee, thou King of kings, and Lord of lords. Thou art Head over all things to thy Church, which is thy body. Beloved, if there be any other office which our Lord has assumed for the accomplishment of his divine purposes, we may say of him, concerning every position, that he is "the same yesterday, and to day, and for ever."

So also, once more, he is the same in his relationship to all his people. I like to think that, as Jesus was the Husband of his Church ages ago, he is her Husband still, for he hateth putting away. As he was the Brother born for adversity to his first disciples, he is our faithful Brother still. As he was a Friend that sticketh closer than a brother to those who were sorely tried in the medieval times, he is equally a Friend to us upon whom the ends of the earth have come. There is no difference whatever in the relationship of the Lord Jesus Christ to his people at any time. He is just as ready to comfort us to-night as he was to comfort those with whom he dwelt when here below. Sister Mary, he is as willing to come down to your Bethany, and help you in your sorrow about Lazarus, as he was when he came to Martha and Mary whom he loved. Jesus Christ is just as ready to wash your feet, my brother, after another day's weary travel through the foul ways of this world; he is as willing to take the basin, and the towel, and to give us a loving cleansing, as he was when he washed his disciples' feet. Just what he was to them he is to us. Happy is it if you and I can truly say, "What he was to Peter, what he was to John, what he was to the Magdalen, that is Jesus Christ to me, the same yesterday, and to day, and for ever."

Beloved, I have seen men change; oh, how they change! A little frost turns the green forest to bronze, and every leaf forsakes its hold, and yields to its winter's blast. So fade our friends, and the most attached adherents drop away from us in the time of trial; but Jesus is to us what he always was. When we get old and gray-headed, and others shut the door on men who have lost their former strength, and can serve their turn no longer, then will he say, "Even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you," for he is "Jesus Christ, the same yesterday, and to day, and for ever." Thus much, beloved, with regard to Jesus himself; he is ever the same.

II. Now let us go a step farther. Jesus Christ Is Always The Same In His Doctrine .

This text must refer to the doctrine of Christ, since it is connected with imitating the saints' faith: "Whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." From the connection it is evident that our text refers to the teaching of Christ, who is "the same yesterday, and to day, and for ever." This is not according to the "development" folly. Theology, like every other science, is to grow, watered by the splendid wisdom of this enlightened age, fostered by the superlative ability of the gentlemen of light and leading of the present time, so much superior to all who came before them!

We think not so, brethren; for the Lord Jesus Christ was the perfect revelation of God. He was the express image of the Father's person, and the brightness of his glory. In previous ages, God had spoken to us by his prophets; but in these last days he has spoken to us by his Son. Now as to that which was a complete revelation, it is blasphemous to suppose that there can be any more revealed than has been made known in the person and work of Jesus Christ the Son of God. He is God's ultimatum; last of all, he sends his Son. If you can conceive a brighter display of God than is to be seen in the Only-begotten, I thank God that I am unable to follow you in any such imagination. To me, he is the last, the highest, the grandest revelation of God; and as he shuts up the Book that contains the written revelation, he bids you never dare to take from it, lest he should take your name out of the Book of life, and never dare to add to it, lest he should add unto you the plagues that are written in this Book.

At this time, the salvation of our Lord Jesus Christ is the same as it was in all ages. Jesus Christ still saves sinners from the guilt, the power, the punishment, and the defilement of sin. Still, "there is none other name under heaven given among men whereby we must be saved." Jesus Christ still makes all things new; he creates new hearts and right spirits in the sons of men, and engraves his law upon the tablets which once were stone, but which he has turned into flesh. There is no new salvation; some may talk as if there were, but there is not. Salvation means to you to-day just what it meant to Saul of Tarsus on the way to Damascus; if you think it has another meaning, you have missed it altogether.

And, again, salvation by Jesus Christ comes to men in the same way as ever it did. They have to receive it now by faith; in Paul's

day, men were saved by faith, and they are not now saved by works. They began in the Spirit in the apostolic age, and we are not now to begin in the flesh. There is no indication in the Book, and there is no indication in the experience of God's children, that there is ever to be any alteration as to the way in which we receive Christ, all live by him. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God," the gift of God to-day as much as ever it was, for Jesus Christ "is the same yesterday, and to day, and for ever."

Once more, this salvation is just the same as to the persons to whom it is sent . It is to be preached now, as ever, to every creature under heaven; but it appeals with a peculiar power to those who are guilty, and who confess their guilt, to hearts that are broken, to men who are weary and heavy laden. It is to these that the gospel comes with great sweetness. I have quoted to you before those strange words of Joseph Hart, —

"A sinner is a sacred thing

The Holy Ghost hath made him so."

He is; the Savior is only for sinners. He did not come to save the righteous, he came to seek and to save the lost, and still "to you is the word of this salvation sent;" and this declaration still stands true, "This man receiveth sinners, and eateth with them." There is no change in this statement, "the poor have the gospel preached to them," and it comes to those who are farthest off from God and hope, and inspires them with divine power and energy.

Beloved, I can bear witness that the gospel is the same in its effects upon the hearts of men. Still it breaks, and still it makes whole; still it wounds, and still it heals; still it kills, and still it quickens; still it seems to hurl man down to hell in their terrible experience of the evil of sin, but still it lifts them up into an ecstatic joy, till they are exalted almost to heaven when they lay hold upon it, and feel its power in their souls. The gospel that was a gospel of births and deaths, of killing and making alive, in the days of John Bunyan, has just the same effect upon our hearts to this day, when it comes with the power that God has put into it by his Spirit. It produces the same results, and has the same sanctifying influence as it ever had.

Looking beyond the narrow stream of death, we can say that the eternal results produced by the gospel of the Lord Jesus Christ are the same as they ever were. The promise is this day fulfilled to those who receive him as much as to any who went before; life eternal is their inheritance, they shall sit with him upon his throne; and, on the other hand, the threatening is equally sure of fulfillment: "These shall go away into everlasting punishment." "He that believeth not shall be damned." Christ has made no change in his words of promise or of threatening, nor will his followers dare to do so, for his doctrine is "the same yesterday, and to day, and for ever."

If you were to try to think over this matter, and imagine for a minute that the gospel really did shift and change with the times, it would be very extraordinary. See, here is the gospel for the first century; make a mark, and note how far it goes. Then there is a gospel for the second century; make another mark, but then remember that you must change the color to another shade. Either these people must have altered, or else a very different effect must have been produced in the same kind of minds. In eternity, when they all get to heaven by these nineteen gospels in the nineteen centuries, there will be nineteen sets of people, and they will sing nineteen different songs, depend upon it, and their music will not blend. Some will sing of "free grace and dying love", while others will sing of "evolution." What a discord it would be, and what a heaven it would be, too! I should decline to be a candidate for such a place. NO, let me go where they praise Jesus Christ and him alone, singing, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. Amen." That is what the first-century saints sing; ay, and it is what the saints of every century will sing, without any exception; and there will be no change in this song for ever. The same results will flow from the same gospel till heaven and earth shall pass away, for Jesus Christ is "the same yesterday, and to day, and for ever."

III. We may sound the same note again, for a moment, because Jesus Christ Is The Same As To His Modes Of Working : "Jesus Christ the same yesterday, and to day, and for ever."

How did Jesus Christ save souls in the olden time? "It pleased God by the foolishness of preaching , to save them that believe;" and if you will look down through church history, you will find that, wherever there has been a great revival of religion, it has been linked with the preaching of the gospel. When the Methodists began to do so much good, what did they call the men who made such a stir? "Methodist preachers", did they not say? That was always the name, "Here comes a Methodist preacher." Ah, my dear friends, the world will never be saved by Methodist doctors, or by Baptist doctors, or anything of the sort; but multitudes will be saved, by God's grace, through preachers. It is the preacher to whom God has entrusted this great work. Jesus said, "Preach the gospel to every creature." But men are getting tired of the divine plan; they are going to be saved by the priest, going to be saved by the music, going to be saved by theatricals, and nobody knows what! Well, they may try these things as long as ever they like; but

nothing can ever come of the whole thing but utter disappointment and confusion, God dishonored, the gospel travestied, hypocrites manufactured by thousands, and the church dragged down to the level of the world. Stand to your guns, brethren, and go on preaching and teaching nothing but the Word of God, for it pleases God still, by the foolishness of preaching, to save them that believe; and this test still stands true, "Jesus Christ the same yesterday, and to day, and for ever."

But remember that there must always be the prayers of the saints with the preaching of the gospel. You must have often noticed that passage in the Acts concerning the new converts on the day of Pentecost, "They continued steadfastly in the apostles' doctrine": they thought a great deal about doctrine in those days. "And fellowship": they thought a good deal of being in church-fellowship in those days. "And in breaking of bread": they did not neglect the blessed ordinance of the Lord's supper in those days: "In breaking of bread." And then what follows? "And in prayers." Some say, nowadays, that prayer-meetings are religious expedients pretty well worn out. Ah, dear me! What a religious expedient that was that brought about Pentecost, when they were all assembled with one accord in one place, and when the whole church prayed, and suddenly the place was shaken, and they heard the sound as of a rushing mighty wind, that betokened the presence of the Holy Ghost! Well, you may try to do without prayer-meetings if you like; but my solemn conviction is that, as these decline, the Spirit of God will depart from you, and the preaching of the gospel will be of small account. The Lord will have the prayers of his people to go with the proclamation of his gospel if it is to be the power of God unto salvation, and there is no change in this matter since Paul's day, Jesus Christ is "the same yesterday, and to day, and for ever." God is still to be enquired of by the house of Israel to do it for them, and he still grants blessings in answer to believing prayer.

Remember, too, that the Lord Jesus Christ has always been inclined to work by the spiritual power of his servants. Nothing comes out of a man that is not first in him. You will not find God's servants doing great things for him, unless God works mightily in them, as well as by them. You must first yourself be endued with power from on high, or else the power will not manifest itself in what you do. Beloved, we want our church members to be better men and better women; we want baby-Christians to become men-Christians; and we want the men-Christians among us to be "strong in the Lord, and in the power of his might." God will work by his servants when they are adapted to his service; and he will make his instruments fit for his work. It is not in themselves that they have any strength; their weakness becomes the reason why his strength is seen in them. Still, there is an adaptation, there is a fitness for his service, there is a cleanness that God puts upon his instruments before he works mighty things by them; and Jesus Christ is "the same yesterday, and to day, and for ever," in this matter, too.

All the good that is ever done in the world is wrought by the Holy Ghost, and as the Holy Spirit honors Jesus Christ, so he puts great honor upon the Holy Spirit. If you and I try, either as a church or as individuals, to do without the Holy Spirit, God will soon do without us. Unless we reverently worship him, and believingly trust in him, we shall find that we shall be like Samson when his locks were shorn. He shook himself as he had done aforetime; but when the Philistines were upon him, he could do nothing against them. Our prayer must ever be, "Holy Spirit, dwell with me! Holy Spirit, dwell with thy servants!" We know that we are utterly dependent upon him. Such is the teaching of our Master, and Jesus Christ is "the same yesterday, and to day, and for ever."

IV. I do not want to weary you, my dear brethren; but may I be helped, just for a few moments, to speak on a fourth point! Jesus Christ Has Ever The Same Resources, for he is "the same yesterday, and to day, and for ever."

I will repeat what I said, Jesus Christ has ever the same resources. We sit down, sometimes, very sorrowful, and we say, "The times are very dark." I do not think that we can very well exaggerate their darkness; and they are full of threatening omens, and I do not think that any of us can really exaggerate those omens, they are so terrible. But still is it true, "The Lord liveth, and blessed be my rock." Does the Church feel her need of faithful men? The Lord can send us as many as ever. When the Pope ruled everywhere, nobody thought, I should imagine, that the first man to speak out for the old faith would be a monk; they thought they had taken stock of all the men that God had at his command, and they certainly did not think that he had one of the leaders of the Reformation in a monastery; but there was Martin Luther, "the monk that shook the world," and though men dreamed not what he would do, God knew all about him. There was Calvin, also, writing that famous book of his Institutes. He was a man full of disease, I think he had sixty diseases at once in his body, and he suffered greatly. Look at his portrait, pale and wan; and as a young man he was very timid. He went to Geneva, and he thought he was called to write books; but Farel said to him, "You are called to lead us in preaching the gospel here in Geneva." "No," said Calvin, for he shrank from the task; but Farel said, "The blast of the Almighty God will rest upon you unless you come out, and take your proper place." Beneath the threat of that brave old man, John Calvin took his place, prompt and sincere in the work of God, in life and in death never faltering. Then there was Zwingli over there at Zurich, he had come out, too, and Oecolampadius, and Melancthon, and their fellows, — who ever expected them to do what they did? Nobody. "The Lord gave the word, great was the company of them that published it." And so, to-day, he has only to give the word, and you shall see starting up all over the world earnest preachers of the everlasting gospel, for he has the same resources as over. He is "Jesus Christ, the same yesterday, and to day, and for ever."

He has also the same resources of grace . The Holy Spirit is quite as able to convert men, to quicken, enlighten, sanctify, and instruct. There is nothing which he has done which he cannot do again; the treasures of God are as full and as running over now as they were in the beginning of the Christian age. If we do not see such great things, where lies the restraining force? It is in our unbelief. "If thou believes", all things are possible to him that believeth." Ere this year has gone, God can make a wave of revival break over England, Scotland, and Ireland, from one end to the other, ay, and he can deluge the whole world with the gospel if we will but cry to him for it, and he wills to do it, for he is "the same yesterday, and to day, and for ever," in the resources of his grace.

V. So I close my sermon with this fifth head, on which I will be very short indeed, Jesus Christ Is Ever The Same To Me: "yesterday, and to day, and for ever." I will not talk about myself except to help you to think about yourselves. How long have you known the Lord Jesus Christ? Perhaps, only a short time; possibly, many years. Do you remember when you first knew him? Can you point out the spot of ground where Jesus met you? Now, what was he to you at first? I will tell you what he was to me.

Jesus was to me at first my only trust . I leaned on him very hard then, for I had such a load to carry. I laid myself and my load down at his feet; he was all in all to me. I had not a shred of hope outside of him, nor any trust beyond himself, crucified and risen for me. Now, dear brothers and sisters, have you got any further than that? I hope not; I know that I have not. I have not a shadow of a shade of confidence anywhere but in Christ's blood and righteousness. I leaned on him very hard at the first; but I lean harder now. Sometimes, I faint away into his arms; I have died into his life; I am lost in his fullness, he is all my salvation and all my desire. I am speaking for myself; but I think that I am speaking for many of you, too, when I say that Jesus Christ is to me "the same yesterday, and to day, and for ever." His cross, before my failing eyes, shall be my dying comfort as it is my living strength.

What was Jesus Christ to me at the first? He was the object of my warmest love; was it not so with you also? Was he not chief among ten thousand, and altogether lovely? What charms, what beauties, were there in that dear face of his! And what a freshness, what a novelty, what a delight, which set all our passions on a flame! It was so in those early days when we went after him into the wilderness. Though all the world around was barren, he was all in all to us. Very well, what is he to-day? He is fairer to us now than ever he was. He is the one gem that we possess; our other jewels have all turned out to be but glass, and we have flung them from the casket, but he is the Koh-i-noor that our soul delights in; all perfections joined together to make one absolute perfection; all the graces adorning him, and overflowing to us. Is not that what we say of him? "Jesus Christ the same yesterday, and to day, and for ever."

What was Jesus Christ to me at the first? Well, he was my highest joy. In my young days, how my heart did dance at the sound of his name! Was it not so with many of you? We may be huskier in voice, and heavier in body, and slower in moving our limbs, but his name has as much charm for us as ever it had. There was a trumpet that nobody could blow but one who was the true heir, and there is nobody who can ever fetch the true music out of us but our Lord to whom we belong. When he sets me to his lips, you would think that I was one of the trumpets of the seven angels; but there is no one else who can make me sound like that. I cannot produce such music as that by myself; and there is no theme that can ravish my heart, there is no subject that can stir my soul, until I get to him. I think it is with me as it was with Rutherford, when the Duke of Argyle called out, as he began to preach about Christ, "Now, man, you are on the right string, keep to that." The Lord Jesus Christ knows every key in our souls, and he can wake up our whole being to harmonies of music which shall set the world ringing with his praises. Yes, he is our joy, our everything, "the same yesterday, and to day, and for ever."

Let us go forward, then, to the unchanging Savior, through the changing things of time and sense; and we shall meet him soon in the glory, and he will be unchanged even there, as compassionate and loving to us when we shall get home to him, and see him in his splendor, as he was to his poor disciples when he himself had not where to lay his head, and was a sufferer amongst them.

Oh, do you know him? Do you know him? Do you know him? If not, may he this night reveal himself to you, for his sweet mercy's sake! Amen.