

2) *Unchangeableness or immutability.*

God is unchanging in His being (or essence), perfection, purposes (will or counsel), and promises (those four categories listed by Louis Berkhof). Pink adds "attributes". Yet, He acts differently in various situations.

Heb. 6:17, 13:8, James 1:17, Malachi 3:6, Psalm 102:26 and Heb. 1:11-12, Isa. 46:9-11, Numb. 23:19, Rom. 11:29, Job 23:13, Psalm 33:11

There never was a time when He was not; there never will come a time when He shall cease to be. God has neither evolved, grown, nor improved. All that He is today, He has ever been, and ever will be. "I am the Lord, I change not" (Mal. 3:6) (Pink)

His veracity is immutable, for His Word is "forever settled in heaven" (Ps. 119:89). His love is eternal: "I have loved thee with an everlasting love" (Jer. 31:3) and "Having loved His own which were in the world, He loved them unto the end" (John 13:1). His mercy ceases not, for it is "everlasting" (Ps. 100:5). (Pink)

Some say God is impassible, or has no emotion, but the Bible says that God loves (John 3:16), hates (Rom. 9:13), rejoices (Isa. 62:5) God was grieved (Gen. 6:6), His wrath or indignation (Psalm 7:11), He has compassion (Psalm 103:8), He has anger for a moment (Psalm 30:8).

Infinite and personal. Other religions have gods who are one or the other. Pantheism says He's infinite, but not personal. Bible says He's both. If God could change, we could not trust Him. If He changes His perfection, He could become evil. If He changes His purposes or promises, then we have no security.

(Does God change His mind? No, the outcome was always His intention.)

The immutability of God. Scripture teaches that God is unchangeable. He is forever the same in His divine Being and perfections, and also in His purposes and promises, Num. 23:19; Pa 33:11; 102:27; Mal. 3:6; Heb. 6:17; Jas. 1:17. This does not mean, however, that there is no movement in God. The Bible speaks of Him as coming and going, hiding and revealing Himself. He is also said to repent, but this is evidently only a human way of speaking of God, Ex. 32:14; Jonah 3:10, and really indicates a change in man's relation to God. (Berkhof)

3) *Eternality or infinity* – God has no beginning, end, or succession of moments in His being. He sees all time equally, despite acting in time.

As time-bound mortals, this is very tough for us to conceive of. (Old axiom: God created time so that everything wouldn't happen at once.)

Ex. 3:14 – I am who I am, or “I will be whom I will be.” I am the “being one.” (Greek translation) Eternal presence or eternal existence.

Ps. 90:2-4, 2Peter 3:8, John 8:58, Titus 1:2, Isaiah 46:10, Acts 17:30-31 (God acts in past, present, and future)

2Tim 1:9 (check the literal ESV rendering – before times eternal – pro (before) chronon (times) aionion (eternal) { πρὸ χρόνων αἰωνίων } So, God created time. But, before He created that time, He chose His own. (See also Eph. 1:4)

Jude 1:25 – Before all ages, or before all time. (Not in KJV)

God created time (the succession of moments that move only forward) to progressively reveal Himself, to His glory and for His praise. Prior to the creation of this universe, time was not necessary since He is eternal in nature. Hence, His memory and rewards are eternal ... like eternal life.

4) *Omnipresence* – God is not limited by space. His being is fully and sufficiency everywhere at one. God does not have size or

special dimension. Yet, He acts differently in different places.

Psalms 139:7-16, Jeremiah 23:23-24, 1 Kings 8:27 (Acts 7:48), Colossians 1 (He sustains everything). In judgment – Amos 9:1-4.

If He is present everywhere, He can hear your prayer. You cannot flee from Him to rebel without Him noticing.

The infinity of God. This means that God is not subject to limitations. We can speak of His infinity in more than one sense. Viewed in relation to His being, it may be called His absolute perfection. He is unlimited in His knowledge and wisdom, in His goodness and love, in His righteousness and holiness, Job 11:7-10; Ps. 145:3. Seen in relation to time, it is called His eternity. While this is usually represented in Scripture as endless duration, Ps. 90:2; 102:12, it really means that He is above time and therefore not subject to its limitations. For Him there is only an eternal present, and no past or future. Viewed with reference to space, it is called His immensity. He is everywhere present, dwells in all His creatures, filling every point of space, but is in no way bounded by space, 1 Kings 8:27; Ps. 139:7-10; Isa. 66:1; Jer. 23:23, 24; Acts 17:27, 28. (Berkhof)

5) *Simplicity or Unity of God*

The simplicity of God. By ascribing simplicity to God we mean that He is not composed of various parts, such as the body and soul in man, and for that very reason is not subject to division. The three persons in the Godhead are not so many parts of which the divine essence is composed. The whole being of God belongs to each one of the Persons. Hence we can also say that God and His attributes are one, and that He is life, light, love, righteousness, truth, and so on. (Berkhof)

Each of God's characteristics are a collective unity. Whatever He is, He is completely that. His being is not a collection of diverse attributes, each independent of the others. They all work together and define Him collectively. So, His actions are always consistent with all of His attributes. (He is still loving, even though He judges.

He is always righteous, even though He's longsuffering. He's always present, even though He seems quiet.)

God, as a unified being, is more important than any of His separate attributes (like love or wrath). All of God is love. All of God is mercy. All of God is justice. Every attribute characterizes the whole of His being.

To say that some attribute is the highest, best, or superior one, you cannot help but diminish the others.