

create & time was one of the attributes of this beginning. Time is not predicable of God, who denying the created character of time, or the nature of God are predicable of the title wh. here is presupposed in that wh. is denoted by his phrase.

ii. His eternity is not His all-pervasive presence in time. That is an aspect of his omnipres. It is only in God that time has meaning. It is only in his omnipres. that it has reality. But time is not one of the modes of His omni-presence.

iii. Eternity as applied to God must be diff. the everlasting existence wh. is predicable of his creatures. Everlasting life wh. belongs to the elect men & angels doesn't participate in the eternity wh. is God's own attribute.

iv. God has no beginning, no end, no succession. Notions about time do not belong to Him. Here we must understand the till I A.M. This expresses the at pres of His being. From ev to ev, he is I A.M. It is always I A.M. w/ Him. Never I was or I will be in diff. I A.M.

d. Immutability

unchangeable in being & perfections, divine ontological relationships & counsel. Although God is unchangeable, He does change His relationship in several aspects.

i. Intra-divine economic relationships diff. interdivine ontological relationships. The economical relat. refer to the relat. the persons of the Godhead sustain to one another in the economy of creation, prov., redempt. These relat. are not et & immut. for they are applied to what come to be by God's son. will. So there is a change which takes place in intra 3rd relat. But they are changes in economy, not ontology.

ii. Re-creation, God sust. new relat. wh. he didn't sust. eternally. God became the creator, & on becoming creator, he began to sust. cert. relat. to that wh. he created.

iii. In prov. the change in relat. appears particularly re angels & men. In the fall of the angels & the fall of men God changed His relat. to them. It became one of