

Immutable

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Malachi 3:6

## I. The Text Stated

### A. Malachi 3

1. The prophet Malachi had preached that God's covenant had been broken.
  - a) He preached that the priests corrupted his people, and turned from his ways.
  - b) He preached that God has a number of cases against his people.
  - c) These were disputed with them, cases, law cases against a wayward people (*rib*).
  - d) There are, in fact, six disputes.
    - (1) *A case about God's love (1:2-5)*
    - (2) *A case about God's honor and fear (1:6-2:9)*
    - (3) *A case about faithlessness (2:10-16)*
    - (4) *A case about God's justice (2:17-3:5)*
    - (5) *A case about repentance (3:6-12)*
    - (6) *A case about speaking against God (3:13-21)*
  - e) The text of Malachi 3:6 falls within the case against wayward people who need to repent, they were stealing from God, and did not uphold their covenant vows.
2. Yet, though God had all these cases against them, there was an aspect that shines brightly in the prophet's speech.
  - a) It is based on God's everlasting covenant.
  - b) Though the people sin, though they change, though they act in a wicked manner, though they are not faithful, though they reject his law, though the priests corrupt his word, God is always covenantally faithful.
    - (1) *He is so faithful, that God, in verses 1-3 depict the coming of the Angel of the Covenant, or the Son of God, who has his way prepared, and is the messenger of God's covenant.*
      - (a) *This angel of the covenant is the Lord.*
      - (b) *The Divinity of Messiah is unequivocally asserted.*
      - (c) *The Messiah will be the appearing of God.*
    - (2) *He will readily appear, that those looking for him shall have pleasure in his coming.*
    - (3) *But who can comprehend the day of his coming?*
    - (4) *And who can endure, remain standing, when he comes to consider his people?*
    - (5) *He is like a refiner's fire, and like fullers' soap.*
    - (6) *He abides as the refiner, and the one who makes pure the cost of his people.*
    - (7) *He shall make clean the dirty priests, and he will make them pure gold and silver.*
    - (8) *So that they may approach the Lord with tribute, and offering, and sacrifice in righteousness.*
      - (a) *This is no righteousness that they can muster.*
      - (b) *The refiner will make them clean.*
      - (c) *He will be the refiner.*
      - (d) *He will be the justifier.*
    - (9) *He will sit and judge.*
      - (a) *He will cast out all that is unclean.*

(b) *He will cast out all those that do not fear God.*

c) The implied question to all this **is not**, “Will God never come to render justice?” but, “Are we prepared for his coming?”

(1) *No one will be able to stand his appearing for he is like a fire (a refiner’s fire) and fuller’s soap.*

(2) *God’s presence is compared to fire*

(a) *(cf. Exod. 3:2; 19:16; Mic 1:4; Nah 1:6; Psa. 18:7–15; 68:2; 97:3).*

(3) *Fire purifies as well as destroys.*

(a) *Here the fire is that of a refiner; that which burns off the unwanted material.*

(b) *God is shown as a refiner who sits over a vessel containing silver ore until it is purged of every foreign substance and only silver remains.*

(c) *The fuller’s soap is akin to the transcendent glory of Christ on the mount of transfiguration, where God’s light is whiter than a fuller’s ability to make it white.*

**(i) God will make his people clean in Christ’s righteousness.**

3. Why does he do all this?

a) “I the Lord do not change.”

(1) *This fire, this God of light, this simple, one, I AM, does not change.*

(2) *His light is light, is fire, is refining to all who come into contact with it.*

b) This verse is not merely some theological idea.

(1) *It has a very practical dimension to it.*

(2) *Is God unreliable?*

(3) *Where is justice against those who trample his sacred covenant?*

(4) *God accuses the people of not keeping his ordinances, of not repenting, and of even robbing him in what they owe him.*

c) The Sons of Jacob have not changed in a negative way.

(1) *They are still sinners.*

(2) *They are still sinning.*

(3) *They are still covenant breakers.*

(4) *But, God does not change.*

(a) *He still upholds his covenant.*

(b) *He still upholds his promises.*

(c) *He still upholds his end of salvation.*

d) God upholds and performs his promises and throws out the sinful accusation from 2:17.

(1) *“Where is the God of judgment?” (Mal. 2:17).*

(2) *Where is this God that is not putting any difference between the evil and the good? So they thought.*

e) The great principles of right and wrong never alter; they are as everlasting as he who gave them because they reflect his character which is unchanging.

(1) *God and his will never change.*

(2) *There is no need for a question like that about justice.*

f) God here speaks of himself by his covenant name (Yahweh), which expresses his unchanging nature and eternal covenant.

(1) *The I AM who never changes.*

4. Because God is immutable, his purpose shall stand and his church is chastened, but not consumed.

a) Great promises are made to the church.

b) Promises that stretch back for thousands of years, from before time even began.

c) God calls them “sons of Jacob,” to remind them of the covenant made which is the portion of all the elect saved by him as promised to unfaithful Jacob, the lying cheat.

- (1) *No one in and of themselves can stand before this God of light; this refiner's fire.*
- (2) *They would be consumed by the pain of standing in such a light in this unchanging countenance.*
- (3) *But how shall those who prepare themselves be ready for his coming?*
- (4) *He is a fire.*
  - (a) *He is an unchanging fire.*
  - (b) *"But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire," (Mal. 3:2).*
  - (c) *And this question is spoken of the coming Messiah; who shall stand when the Christ comes?*

## II. The Doctrine of the Text

### A. DOCTRINE: God is Immutable, unchangeable, in his essence and will.

1. God cannot and does not change.
  - a) In his simple being, he remains the same.
  - b) To be unchangeable, is that perfection of God by which He is devoid of all change, not only in his essence, but also in his perfections, as well as in his purposes and promises.
    - (1) *He is unchanging and his will is unchanging.*
    - (2) *His word is unchanging, in fact, the living Word, that is his Messenger, is like an unchanging refiner's fire that transforms sinners to holy servants.*
  - c) God is exalted above all becoming, and is free from all growth or decay in his perfections and essence.
2. Immutability is a necessary attribute of God.
  - a) As a side note, one can make the point that immutability, unchangeableness, can be considered without being a perfection in God.
    - (1) *For example, the saints in heaven, at the last day, will be changed in such a way that they cannot change after that as they live into eternity.*
      - (a) *They will be changed from being able to sin, to not being able to sin in their glorified state.*
      - (b) *They will have a taste, a righteous change, as to what it means to be unchanging in that way.*
        - (i) ***But this is not a perfection in them.***
        - (ii) ***It is something God does to them on account of and in Christ.***
    - (2) *Or, consider the wicked angels.*
      - (a) *When they fell, they fell so that they were immutably set in that way.*
      - (b) *They cannot change, ever, from being wicked angels.*
      - (c) *They are bound with everlasting chains of darkness, wickedness, for all time, as Jude says.*
  - b) With God, his perfections are all immutable, as that which is in himself.
    - (1) *He is unchangeable in himself.*
    - (2) *Without unchangeableness, God could not be called God, for He would have within himself the possibility of change; for better or for worse.*
    - (3) *This means that his immutability is applied to all his perfections.*
      - (a) *He is immutably holy, just, wise, loving and so on.*

c) If he could change, this would mean that God was not “all he is” and would in turn have to become better.

(1) *Anything that “becomes” is not God.*

d) It would mean that he could change his will, for example, at any given instance to compensate some irregularity within his fluctuating mind that is always “becoming something new.”

(1) *Maybe he finds out something new that he did not know before.*

(2) *Maybe he experiences something new that he has not experienced before and becomes better for it.*

(3) *But such a being cannot properly be called God.*

(a) *For God is very, very clear, “I the Lord do not change.”*

e) Immutability is the everlasting uniqueness of God’s divine essence and all its perfections.

(1) *It holds the absolute negation of all change, either physical change or even moral change.*

### 3. Scriptural Proof of the Doctrine

a) There are many famous passages that refer to the being of God as one who is immutable.

(1) *God has said of Himself in the text at hand, Malachi 3:6, “I the Lord do not change.”*

(a) *That should settle it, but look at some others.*

(2) *Wicked Balaam had said in Numbers 23:19, “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Num. 23:19).*

(3) *Exodus 3:14, “And God said to Moses, ‘I AM WHO I AM.’”*

(a) *“I am that I am,” is the name by which he made himself known to Moses, a name which conveys the idea not only of self-existence and independence, but also of his immutability.*

(b) *He is always what he is, and what he is cannot be anything other than what he is.*

(4) *Psalm 102:27, “But You are the same, And Your years will have no end”*

(5) *“Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he,” (Isa. 41:4).*

(6) *“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me,” (Isa. 43:10).*

(7) *“And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things,” (Rom. 1:23).*

(8) *“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen,” (1 Tim. 1:17).*

(9) *“They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail,” (Heb. 1:11-12).*

(10) *James 1:17, likens it to the heavenly bodies of planets, where shadows and turning occur, but with God there is “no variableness” in God.*

(11) *Even the Christ is “the same yesterday, and to day, and for ever,” (Heb. 13:8).*

(12) *God is the unchanging Rock of the Ages*

(a) *“There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.” (1 Sam. 2:2).*

(b) *He is the very mountains of brass as Zechariah depicts.*

#### 4. Theological Considerations of Immutability

##### a) God is immutable necessarily.

(1) *In other words, because God is God He must be unchanging.*

(2) *He possesses all that true deity is supposed to be and is in this way perfect in all regards and cannot change to be otherwise.*

(a) *God is God always.*

##### b) If God is unchanging, then his will is unchanging.

(1) *This dictates that he must only accomplish what he has desired to accomplish, or wills to do, and that which he has intended to do.*

(2) *If he intends salvation to all men, then all men shall be saved, if that is his intention.*

(3) *If He has intended salvation to some men, then some men are saved, if that is his intention.*

(4) *If He intended to call all people and convert them by the Gospel of Jesus Christ then by necessity he must give what he has promised in the application of the Holy Spirit in the inward call to everyone, if that is his intention.*

(5) *If He has intended to “offer” the Gospel to all men, then he must send preachers to every man that ever lived in order to complete His intended purpose, if that is what he intends.*

(6) *If he has intended to save some men by sending them the outward call and then the inward call of the Gospel that he rules and reigns from heaven, then he must, necessarily, send the means to accomplish that end, if that is his intention.*

(7) *This is of absolute necessity because he is unchanging, and because he has unchangingly decreed this within his perfect covenant plan which rests in his eternal and unchanging mind.*

(a) *Whatever he intends, he must necessarily do.*

(8) *This forbids Him to recant on His nature and His intention; this means God is not a hypocritical benefactor or giver of gifts.*

(a) *He does not give a gift then ask for the gift back.*

(b) *He does not bestow blessing and then retract that blessing.*

(c) *He does not intend salvation but then deny the work of salvation in people.*

**(i) *Whatever he intends he does.***

(9) *He cannot deny Himself in this way or He would cease to be God.*

(10) *The gifts and calling of the covenant God are without repentance because he cannot deny himself.*

(a) *Whatever God wills, is unchanging because God is unchanging; his word is unchanging.*

##### c) God is above even the possibility of change.

(1) *Infinite space (everywhere present as a pure spirit) and infinite duration (eternal) cannot change.*

(2) *They must be what they are.*

(3) *God is absolutely unchanging in His essence and attributes.*

(4) *He cannot increase nor decrease.*

(5) *He is not a slave to any process of development or evolution.*

##### d) God is immovable by any outside force.

(1) *In Zechariah 6:1, by way of example, the prophet writes “And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.”*

- (a) *Here we find the mountains of brass as the immutable and unchangeable decree and will of God.*
- (b) *The mountains of brass show the immovable firmness of the place where the Lord dwells, and where he has founded his kingdom.*
- (c) *God's intention, in sending chariots across the face of the earth, is language representing his will that is perfectly executed because they come out between these brass, unchanging, mountains.*
- (2) *God cannot do anything, which he does not do.*
- (a) *God is unchangeable in this regard.*
- (b) *The contrast between being and becoming marks the difference between the Creator and the creature.*
- (c) *How could men say in any sense, that God could possibly become better than he is or change from anything other than what his eternal being is?*
- (d) *God does not change nor does he have the desire to do so for then he would deny himself; he would act contrary to his nature, which is impossible.*
- e) *God's immutability affects all his attributes.*
- (1) *He is, for example, unchangeable in his knowledge.*
- (2) *Though God's knowledge and will are points to treat later in other sermons, this is helpful side note.*
- (3) *God is unchangeable in his will and purpose.*
- (a) *People are fickle and they change their minds all the time.*
- (b) *A woman goes shopping, tries a number of dresses on, buys five, comes home, and then changes her mind about keeping them all.*
- (i) ***Maybe she keeps one, or even none.***
- (c) *A man decides, that after so many attempts and tries and tastes, he likes vanilla ice cream the best.*
- (i) ***And yet, after years of vanilla ice cream, he decides, after tasting Mexican chocolate ice cream that it is now the best to him.***
- (d) *God does not change his mind like people do, and his knowledge is not mutable.*
- (i) ***Whatever God decides, is unchanging, and it is set for all eternity.***
- (e) *"The word that goes forth of his mouth shall not return to him void, but it shall accomplish that which he pleaseth," (Isa. 55:11).*
- (f) *Whatsoever "he purposeth, he will do" (Isa. 46:11; Num. 23:19); which is why his decrees are called "mountains of brass" (Zech. 6:1).*
- (i) ***They are immovable and unchangeable.***
- (g) *But if his knowledge and will are immutable, that has certain consequences for men.*
- (i) ***No one gets a pass into heaven but by God's means.***
- (ii) ***No one can be released from the bondage of the Law without the set, immutable work and merit of the Messenger of God's kingdom, rule and reign. (Hold that thought for a moment.)***
- f) *God is unchangeable in his glory.*
- (1) *He is infinitely glorious in and of himself, and his glory cannot increase or decrease.*
- (a) *Nor can his holiness.*
- (b) *Nor can his knowledge.*
- (c) *Nor can his mercy.*
- (d) *Nor can his faithfulness.*

(2) *He is unchangeable in his blessedness, for he enjoys himself exactly the way he is.*

(a) *He cannot be any different.*

(3) *“My counsel shall stand, and I will do all my pleasure: I have spoken it, I will also bring it to pass; I have purposed it, I will also do it,” (Isa. 46:10-11).*

(a) *His will and being compliment one another.*

(b) *This means he is unchangeable in his covenant, love, and promises to his people*

(c) *“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,” (Isa. 54:10).*

g) If God could change, God would not be a God to be worshipped.

(1) *How could he say, “I Am that I Am” (Exod. 3:14), if he was one way at one time, and then another way at another time?*

(a) *I am, and I might be something new later.*

(b) *Where can there be any hope in that for sinners who need a Rock to stand on?*

(2) *If he were mutable, he could not be perfectly blessed, and he could not fully delight in his own being.*

(a) *I was delighted yesterday in myself, but I came to this new experience which now makes me better than I was; so really I was not as blessed as I thought, and so, today I seem to be more blessed and delighted.*

(3) *If he were mutable, or could change to make himself better, how could he have an infinite pleasure in himself before he changed?*

(a) *He delights in his will.*

(b) *He delights in his being.*

(c) *He delights in himself for all eternity.*

(d) *How could he perfectly and infinitely delight in himself if he could improve himself?*

**(i)** *Doesn't improvement mean that something becomes better, or more?*

**(ii)** *How can the simple God be more delightful tomorrow than he is today?*

(4) *If he were mutable he could die.*

(a) *But, it is impossible for God to die.*

(b) *He cannot, in any way, have any kind of similarity with death.*

**(i)** *God is immortal, and “only hath immortality,” (1 Tim. 6:16).*

**(ii)** *Even if one aspect of God is made less, in any part of his essence, he would diminish.*

**(a)** *To diminish is to, in part, begin to die.*

5. God does not change, and he remains as he is forever.

## B. God Desires His People to Set Their Hearts on Him as Unchangeable

1. Is it not fool-hardy for men to set their mind and heart on the things of the world, things that are passing and temporary?

a) People say I want to be famous, I want to be rich, and such.

(1) *They hardly know what they are saying.*

(a) *I want to be saved.*

(b) *I want to get to heaven.*

(c) *I want to escape the wrath of Christ to come.*

**(i)** *Why don't they make that their life goal?*

b) Scripture tells the church that they are to set their mind on eternal things, things that do not perish, that do not fade, that last.

(1) *These are the spiritual benefits of the immutable God.*

c) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1).

d) Carnal men often set their affections on the things of the world, things that change, that fade, that are like chasing the wind; and who would be so foolish as to chase after the wind?

(1) *They set their mind on vanity.*

(a) *They, as the preacher says, do this as if to chase after the wind in this way.*

(2) *Life itself is a vapor, here today gone tomorrow.*

(3) *Things that perish, things that fade, cannot be, in any measure a support for the soul of men; they should not be seeking after such things as any redeeming goal.*

(4) *If men are to find any rest, any stability whatsoever, they must go to God, and they must go to his messenger, the Christ.*

(a) *They must go to the unchanging God, and the unchangeable mediator, the Christ.*

2. "I the Lord do not change."

a) He is the same; he is fixed, and he is eternally set.

b) God's being, his essence, with all its perfections, are the same, without any variation from everlasting to everlasting.

(1) *Before creation God was as unchangeably glorious as he is now.*

c) All other things created in comparison to God are like water passing away and or turning into vapor and disappearing into the air.

d) This is why God is the one who remains fixed and immovable, who is unchangeable in his essence, nature, and perfections.

3. God has no spots.

a) "There is no variableness nor shadow of turning with him," (James 1:17); no spots in God.

(1) *The term shadow comes partly from a painter's term which refers to creating shades in a painting for effect, and partly for the motions of the cosmic bodies that change in their movements in the heavens that make shadows.*

(a) *Night, day, seasons, all have change.*

(2) *There is no shadow or spots in God.*

(3) *The moon has spots, and so does the sun, and the various stars that can be spied out with their changing gases though they are a million times bigger than anything in our solar system.*

(4) *They have an assortment of light and darkness.*

(a) *They change.*

(b) *They increase, and they decrease, and many come to nothing, many explode, many collapse.*

(c) *Such shadows have no place in the eternal God, who does not have any spots, or any change.*

(d) *Thomas Manton said, even in considering this, "nothing can cloud him or eclipse him."*

b) Dan. 6:26, "He is the living God, and steadfast forever."

c) Matt. 5:48, "Your heavenly Father is perfect."

d) Job 35:6-7, "If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? if thou be righteous, what givest thou him; or what receives he at thy hand?"

(1) *Some people think that God made men and creation and the world because he was lonely, and that men affect this God in some way.*

(2) *No; he is unchanging, eternally blessed and content in himself.*

4. He desires that his people set themselves on the foundation that cannot be moved.

a) He desires that they cry out, "lead me to the rock that is higher than I," (Psa. 61:2).

(1) *The rock, the mountains of brass that cannot be moved.*

(2) *Is this important?*

(a) *Practically speaking ...*

### c. God is Covenantally Unchanging

1. That God's word is of an eternal truth and immutable constancy.

a) This the very context of God's declaration of his own essence when he says he does not change, so that the sons of Jacob are not consumed by the refiner's fire.

b) This Word of God, which is immovable and constant is means the Gospel Covenant.

(1) *God is unchanging, and his word is unchanging.*

(2) *His message in that word is unchanging.*

(3) *His covenant is unchanging.*

(4) *His mediator is unchanging.*

(a) *1 Sam. 15:29; Psa. 102:12; Mal. 3:6; James 1:17. God does not change His mind. Num. 23:19; 1 Sam. 15:29; Prov. 19:21; Ezek. 24:14; Titus 1:2; 2 Tim. 2:13. God does not change His will. 1 Sam. 15:29; Matt. 13:35; 17:24; Eph. 1:4; 2 Tim. 2:19; 1 Peter 1:20; Rev. 13:8.*

2. The coming of Christ is no change in God, for God does not change; it is the expression of God's immutable ordained plan from before the very foundations of the earth.

a) The incarnation of Christ into the world is not a change in God's being.

(1) *God was not changed by the incarnation.*

(2) *The Word (logos) was made flesh, not by a conversion of the Word (ton logon) into flesh.*

(3) *It was assumed and animated by motions of the Word (logon); like a hand in a mitten.*

(a) *The hand does not become a mitten, nor the mitten the hand.*

(b) *Without the hand, the mitten does nothing.*

(c) *The hand in the mitten has certain limitations as a result of the mitten.*

(d) *But the hand is still a hand.*

(4) *God was not changed by it, rather, it is the vehicle by which he manifested his condescension, he stooped down to men to save them in the work of the Christ.*

(5) *He comes to save his people in condescension in covenant so they are not tortured by the unhindered light of God's being.*

3. Christ's Incarnation is Not a Change in God's Being

a) Christ came incarnate, the Messenger of God as the text reads; God in the flesh.

(1) *Did God change when Christ, who is God, took on human flesh and dwelt among his people?*

(2) *That God does not change does not mean that God does not move or act.*

- (a) *It is even normal in theology to refer to God as actus purus, a God who is always in action.*
- (b) *God is in a relationship with men, all men, in some kind of relationship.*
- (c) *He lives their life with them; see all they do and upholds them in all their moments in all their actions in all their thoughts.*
- (d) *He preserves them, gifts them, and with his elect, saves them through his Messenger.*
- (e) *Yet, there is no change in his being, his attributes, his purpose, his motives of action, or his promises.*

**(i)** *He is unchanging so people can trust what he says.*

**(ii)** *That doesn't mean they always like what he says, but it does mean that whatever he says, whatever he commands, is consistent with who he is as the unchangeable God.*

**(a)** *The Living Word, then, came to live among men, and showed forth the unchangeable character of God.*

(3) *Berkhof, "The incarnation brought no change in the being or perfections of God, nor in His purpose, for it was his eternal good pleasure to send the Son of His love into the world."*

4. The unchangeable God in his essence and being did not change, but the Son attached a human nature to himself.

a) *This we call the hypostatic union.*

b) *What is the glue that causes the human nature of the Christ to be attached to the divine essence of the Son?*

(1) *There are a great many mysteries that are not against logic, but are profound mysteries; things God has not seen fit to explain, and yet, are not illogical.*

(2) *This is mystery God has not allowed his church to understand fully.*

(3) *Elect individuals in Christ are also a mystery in that the immutable, unchanging Trinity affects a pardoned soul in such a way as to make it fit for him to dwell there as a new creation.*

(a) *To fill it, uphold it, justify it, sanctify it, glorify it.*

(b) *The very basis in the indwelling of God in the spirit, is a profound mystery as well.*

c) *What is made known by Scripture is the Word became flesh and dwelt among us.*

(1) *The logos of God animated the human nature of the Christ, and through that human nature interacted with human beings, and for human beings for the glory of the Father.*

(a) *Even that human nature died on a cross for his people for their sins, in that human nature.*

(b) *God's immutable essence did not die, but the human nature of Christ did.*

(c) *This is why when the supper is taken, it is not a misstatement to say that the blood poured out for his people is truly the blood of God, so to speak.*

**(i)** *As speaking after the manner of men.*

d) The incarnation itself is a manifestation of God's covenant work in his covenant Mediator and Messenger.

(1) *God is active in his work.*

(2) *He is active in his Messenger who manifests the Father and declares him in the preaching of the Word.*

(3) *He grounds the eternal covenant, and fulfills all that God requires on behalf of sinners so they can walk in the light.*

5. There is an eternal and unchangeable covenant.

a) "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant," (Heb. 13:20).

(1) *So many Christians don't believe that.*

(a) *There are whole denominations of Christians that think God changes the way he saves people from the Old Testament to the New Testament.*

(b) *That God's plan is changeable, that he is changeable.*

(2) *They think the New Testament is so new that it or anything like it, was never done before in any way.*

(a) *They confuse testament, with covenant.*

b) What they should be thinking is that after Adam fell in the covenant of works, God made a new covenant, this everlasting, unchangeable covenant that was set before the foundations of the world itself.

(1) *Everlasting and unchangeable set down by an oath that can never fail and never change.*

(a) *Why? Why does this covenant never change?*

c) "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," (Heb. 6:17-18).

(1) *By word and oath, the Messenger came, as a priest forever in the order of Melchisedec, and continues forever interceding for his people, applying the work of his death and resurrection and exaltation, and shall never be altered.*

(2) *Such work immutably accomplished what God intended it to do even before the word began, which was to glorify his essence and character by saving men, eternally save men, by the Christ, because only the blood of God can save in light of his wrath against sin.*

(a) *God, took on human flesh, to fulfill all that men did not and would not do.*

(b) *And this perfectly, as a matter of fact, as Jesus accomplished it, it is immutably so.*

(3) *In Christ there is the eternal and immutable constancy of the Gospel truth, that promise, that oath, that firm covenant, through which God saves.*

(a) *Repent and believe the Gospel of God, he beckons men, for the kingdom of heaven is at hand.*

(b) *Bow yourself to the unchangeable God who rules and reigns, that you are not consumed by his fire, his light.*

(4) *God made it so heartily binding that it cannot be denied, and it cannot be changed.*

(5) *When God speaks, when he swears by himself, when he promises, when he sends his Messiah, all his works and all his words come to pass.*

(6) *Whatever he means he does.*

(a) *There is no way to change it.*

(b) *Matthew 24:35, For, "Heaven and earth shall pass away, but my words shall not pass away."*

**(i)** *Why?*

(c) *Mal. 3:6, "I am the Lord, I change not. That ye sons of Jacob be not consumed."*

**(i)** *Imagine if the covenant, the everlasting covenant, sat on the foundation of fickle men?*

**(ii)** *Imagine if salvation was set in the hands of men's wills?*

- (a) *Men are fickle, terrible people.*
  - (b) *No one would ever be saved.*
  - (c) *Who could stand?*
- d) This covenant is called in Scripture, practically speaking, emerging from this word and oath of God, “everlasting consolation.”
- (1) *Consoling people is sometimes hard.*
    - (a) *A death, a loss or such.*
    - (b) *Something tragic and earthly.*
      - (i) ***Tragedies burdened by “over emotion” of that kind often turns men into atheists.***
  - (2) *But Christ consoles his people through his everlasting covenant that does not change.*
    - (a) *“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,” (2 Thess. 2:16).*
  - (3) *A comfort that has no beginning and no ending for the Christian believer, immutably set in the power of God, is the only kind of hope there is.*
  - (4) *Comfort and assurance that God is able to save, intends to save, does save, is powerful to save, is constant in his saving, and that his everlasting covenant will not wax or wane in any way because he does not change.*
- e) Christ came to save his people in such a way that the road of holiness through the everlasting unchangeable covenant which comes from the unchangeable God, which is set down by the Christ who is the “same yesterday, today and forever,” has been so given to men that they may have eternal life; unchanging life.
- (1) *What should that produce in them when they consider this unchangeable nature of God and his covenant work?*
  - (2) *What should they be thinking about this never-changing God?*
  - (3) *What should they consider about his never changing grace?*
  - (4) *What should they contemplate about everlasting consolation?*
  - (5) *How sweet does Christ become to the sense of man’s mind when he is considered as the God who does not change?*
    - (a) *He has affections for his people, that never change.*
    - (b) *He has a love for his people, that never changes.*
    - (c) *He has benefits that cannot be exhausted and that can never lose their virtue because he never changes, so, ...*
      - (i) ***They too are saved in an unchanging covenant.***

### III. The Text Applied

#### A. People are Fickle

1. We as creatures, are constantly changing.
  - a) You are indecisive people, inconsistent people, capricious, vacillating, erratic, picky, fussy, unfaithful, faithless, frivolous, unreliable in every way.
  - b) Everything and everyone in creation is, by nature, subject to continual change.
2. It does not matter who you are.
  - a) All people, great men, great women, famous or not, change.
  - b) They are fickle in so many ways.
    - (1) *Constantly in flux.*
  - c) The world is changeable.
    - (1) *“They shall perish, ... yea, all of them shall wax old like a garment ...” (Psa. 102:26).*

d) Even wicked men in hell are changeable to become more evil in their ever falling downward spiral of sin in their hatred of God (Matt. 25:30).

(1) *The gnash their teeth once at God, and they will gnash again, and again and again.*

e) And in that light the saints in heaven are changeable in that they further their relationship with God into eternity, experiencing bliss, and further experiencing it giving them joy, and more joy, and further joy.

(1) *You will always have some air of change about you, some betterment as a Christian.*

3. What would your relationship with Christ be if he was as fickle as you are today?

a) You say you follow God, yet sin.

(1) *That's fickle.*

b) You desire to please him, but don't as you wish.

c) You change your mind like the wind.

d) You are distracted by so many worldly things.

e) What if God were subject to change like that?

f) Would he hear a prayer?

(1) *Would he care about your prayer?*

(2) *Would he care about your particular prayers?*

(a) *Why would he care about your particular prayers to listen at a specific time?*

(b) *What if you were terrible in your prayers?*

(c) *Would he even desire to listen?*

g) Would he forget you?

(1) *Would he care to remember you?*

(a) *What if he couldn't remember you?*

(2) *What do you do that would make God remember you above all other people in the world, in the history of the world?*

h) Imagine for a moment that God could change, either his being or mind.

i) Imagine that at one point, he justifies the sinner and then at a second glance he could remove the promise of redemption from a child once born again of God, but now not.

(1) *He changed.*

(2) *He changed his mind.*

j) Imagine that all through your life you felt that God's hand was upon you in word and deed; you even testified to many things God did for you in life.

(1) *Then your time came to stand before the Almighty, and he chuckles for a moment stating then that he has decided to give you up to the torments of hell.*

(a) *He says he does not really have an eternal covenant.*

(b) *He says he changed his mind, but didn't let you in on the change.*

(2) *Would that be worth a chuckle back?*

(a) *Such a God cannot be called just in any sense of the word.*

(b) *He could not be called God in any sense of the word.*

k) What would it be like to have a relationship with a God that could change on his own by a whim?

(1) *Maybe he will save you, or maybe not.*

(2) *What kind of consolation would that be?*

(3) *You watch the foolishness of the gods of Greeks, or the Indians, or the Asians, throughout history, of all kinds of gods that are gods over departments in nature.*

- (a) *They are often duped, chided, ignorant, limited, barterable.*
- (b) *Strike up a bargain with them; they like a good bargain; they can be bribed.*
- (c) *A famous muslim teacher Shimr bin `Atiyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allah; he either fulfills its terms or dies without doing that."*

**(i) Bargains, that maybe, they will not do so well, though they think they will, or not.**

(4) *The foolishness of the limitations of the false gods of the false religions never teach immutability as Scripture outlines.*

(5) *"Do you think that God is a wizard and capable of manifesting himself by design, now in one aspect, now in another, at one time himself changing and altering his shape in many transformations and at another deceiving us and causing us to believe such things about him, or that he is simple and less likely than anything else to depart from his own form? What of this? If anything went out from its own form, would it not be displaced and changed, either by itself or by something else? Necessarily." Plato*

(a) *The atheist says, you can't have a changeable god.*

(b) *By necessity he is unchangeable.*

(c) *But wicked men like, so much more, a God who is more likened to them that can be bartered with and bargained with.*

**(i) But this is not the Christ, or the God of the Bible.**

## B. The Blessedness of God's Unchangeable Nature and Unchangeable Christ

1. Faith in Christ will lead you to eternal life.

a) The reason, God does not change.

b) It is faith in the immutable God who invaded the fragile nature of our changing world.

(1) *"He was in the world, and the world was made by him, and the world knew him not," (John 1:10).*

(2) *"But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God," (John 5:17-18).*

(3) *And then to really pour the salt on that wound, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am," (John 8:58).*

(4) *"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," (John 17:5).*

(5) *Hebrews 13:8, his ever lasting nature in his union*

(a) *"Jesus Christ the same yesterday, and to day, and for ever." (Heb. 13:8).*

c) God's immutable love in Christ should cause you to love him sincerely, for you can trust an unchangeable God, otherwise, he can never be trusted.

(1) *"For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (2 Cor. 1:19-20).*

(2) *His yes and amen in saving us is the ground of all our hope, all our future hope, all our desires to one day reside eternally with him in heaven.*

2. As a Christian, you are in the blessedness of being in an unchanging relationship with the God of the universe, and his Christ.

- a) Unchanging, immutably so.
- b) Do you see why the Apostle Paul, says, after explaining election, he says in Romans, “if God be for us, who can be against us?”
3. Your response to this unalterable relationship is then to serve the Christ who has saved you, and serve God in holy duty.
- a) “Abound in the work of the Lord, forasmuch as your labour is not in vain in the Lord,” (1 Cor. 15:58).
- (1) *Your labor in the kingdom, it is not in vain.*
  - (2) *You work for Christ, it is not in vain.*
  - (3) *You labor for the kingdom and the King, and there is hope of reward.*
    - (a) *Is it so foolish of you to waste time on things of no profit, things of the world, things that are so temporary?*
    - (b) *Is it more responsible to redeem the time for the days are evil?*
    - (c) *John 6:27, “Labor not for the meat that perishes, but for that which is to endure to everlasting life.”*
    - (d) *Why?*
    - (e) *Because everything you do for the kingdom is lasting.*
      - (i) ***And everything you do that is not for the kingdom is burned up on the day of judgment by the refiner’s fire.***
      - (ii) ***God is a consuming fire and who shall stand when he appears for he is like a refining fire and a fuller’s soap.***
4. Your thoughts should be constantly moving around this wonderful attribute of God’s immutability.
- a) Every promise is sweetened by this thought, that such a wonderful salvation, a wonderful mediator a wonderful God does not change.
- (1) *His promises are forever.*
  - (2) *The purpose and counsel of God for you as a Christian is unchangeably forever.*
- b) It makes no difference how sincere people are to you when they promise something.
- (1) *They have little power to bring most things to pass.*
  - (2) *They may intend something good to you, but what power do they have to stop a heart attack in the next step, or aneurism from killing them before the next breath completes?*
  - (3) *What are the promises of fickle men compared to the promises of the unchangeable God to you?*
  - (4) *All God’s promises are in Christ not “yes and no” but in him “yea, and in him amen” (2 Corinthians 1:20).*
  - (5) *He is “the Lord that changeth not,” (Malachi 3:6).*
    - (a) *“The Father of lights with whom there is no variableness or shadow of change,” (James 1:17).*
  - (6) *Constantly, then, apply the promises to your soul as you think about them, that they are for you, and that they are unalterable.*
    - (a) *The Messenger “is the same yesterday, and today, and forever,” (Hebrews 13:8) with his gospel to your soul, and that is because our God reigns, and that, immutably so.*
  - (7) *Even “If we,” Paul says, “believeth not, yet he abideth faithful, and cannot deny himself,” (2 Timothy 2:13).*
  - (8) *Was this not a refreshment to David when God made his “everlasting covenant, ordered in all things and sure,” (2 Samuel 23:5).*

c) God's immutable covenant promises of the gospel always stand firm and unchanging, because God is immutable.

### C. A Warning: the Plight of the Ungodly is that God does not change.

1. Hope does not exist in hell; that is squashed.
  - a) God will not change, judgment will not change, the sentence will not change.
  - b) Those in hell know it is forever, where the worm does not die and the fire is not quenched.
2. Hope to get into heaven by merely dying, that is squashed.
  - a) God will not change, justice will not change.
  - b) Men will render to God all that they owe God according to his unchangeable law, and that forever.
3. The unchangeableness of God requires that "the transgressors shall be destroyed together" because they do not meet God's necessary requirements of unchangeable perfection.
  - a) "But the transgressors shall be destroyed together: the end of the wicked shall be cut off," (Psa. 37:38); cut off from all delight in God.
    - (1) *They are not covered by the blood of Christ, and they are not changed by the working of the Spirit, and they cannot walk into the light unharmed.*
  - b) God's word never changes, so his judgments do not change, and his justice for all sin does not change and *unless men change before they die*, they meet the unchangeable God in their sin.
    - (1) *"The curse of his Law still remains in full force, power, and virtue," Matthew Henry, said, on such people.*
    - (2) *It does not change and it will require an immutable recompense that they can never pay.*
    - (3) *It will all be justice, and that forever.*
4. Immutability is a terror for unbelievers.
  - a) Criminals hope that when they get to the judge in a courtroom, the judge has something nice to say, and that he will be lenient; that he is in a good mood.
  - b) God haters, Christ haters, those who break his laws, and have no concern to adore him and his glory, what will an unchangeable, unmovable God do to them?
    - (1) *Who will stand when he appears?*
      - (a) *He is like a refiner's fire.*
  - c) They live as though God does not exist; then they expect entrance to heaven because they think they might make it in being just "good enough."
    - (1) *God will wink at my sin, he will be lenient with me because I heard, somewhere, that he loves sinners.*
      - (a) *He's a good God.*
      - (b) *He will let me pass.*
      - (c) *But the very fact he is a good God, and unchangeably so, he will not ever wink at sin.*
    - (2) *"Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them," (Ezek. 8:18).*
  - d) They hope they make it heaven.
    - (1) *They do not concern themselves with it until it is too late; they are all about making goals for life, and having fun in life.*

- (2) *But they rest on their hope, their own thoughts, prospects and aspirations about it.*
- (3) *They anticipate a blessing at the expense of understanding God's unchanging being and character.*
- e) But God cannot change, will not change, deny or contradict himself to indulge the lusts of wicked hope that God will turn a blind eye to sin.
- (1) *He cannot do it, for, "I the Lord do not change."*
- (2) *He **so does not change** that in order to save rebellious sinners, he sent the Christ, his Son, to die on a cross for sin, as a sin offering.*
- (a) *Even where God loves his people, he will not wink at sin.*
- (i)** *That is why Christ came, and died for sin; it takes the death of the Christ to render satisfaction to God.*
- (3) *If he will kill his own Son for sin, because he does not change, he will in no way turn a blind eye for deluded sinners who hope to get into heaven still in their sins, because they think God will give them a pass, and that here and now they do not have to live a life worthy of such an immutable God.*
- (a) *If they do not love Christ in sincerity for his everlasting covenant work and merit now, if they do not repent now, if they remain in their sin now, if they do not change now, they will miscarry into eternity, and they will remain in hell under the justice of the fury and anger of an unchanging God who cannot deny himself for them, who is like a fire.*
- (i)** *God will not change.*
- (a)** *They will live in hell in the light of God's torturous essence without any hope of escape, with no covering, with no Christ; exposed to the light of God, and his refiner's fire.*
- (ii)** *Men must repent and change, and believe and trust in the Christ, repent, and be saved, only then will those unchangeable promises of the Gospel benefit them both now and eternally.*
- f) They will experience the unchangeable God against sin infinitely for all time; as will the saint who experience the unchangeably bliss of God for all time.
- (1) *In this way, we must consider various parts of the term, "infinitely" in the next sermon.*