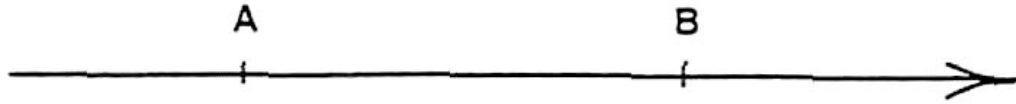


If we attempt to picture this definition, we arrive at something like the following:



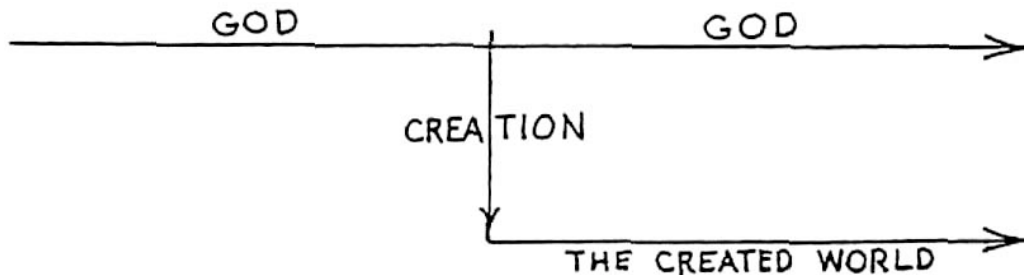
In this picture the long horizontal line represents the continuum of experience, the arrow represents the unidirectional nature of the continuum, and points A and B represent two events that are sequentially ordered in the experience of the subject.

f. The relationship of God to this most basic conception of time

Is there time in this basic sense with God? Does God experience before and after relationships, not simply outside of Himself (in the created universe), but within Himself, in His self- experience (i.e., His experience of Himself)?

There are two great (and crucial) scriptural events which help us decide whether or not there is time with God in this sense.

The first such event is that of original creation.



By His word God brought the created universe into existence. Before the created universe began to exist, there was only God, nothing else. After the created universe began to exist, there was the Creator and the creature, the true God and His handiwork.

Thus in God's own self-experience there was a point before He created, and then a point when He created. These two points in His self-experience are sequentially related: the first point came before the second. Thus there was time with God in the sense of our definition: a unidirectional continuum of experience, including before and after relationships in sequential order.

The second crucial event in scripture that helps us decide whether or not there is time with God is that of the Incarnation of the Son of God.