

Calvin, Charles Hodge, A. H. Strong, Lewis Sperry Chafer, and Henry C. Thiessen), we must on the other hand attempt to relate this concept of the denial of the category of becoming to the doctrine of the Incarnation. For the doctrine of the Incarnation teaches nothing less than that the *Logos became* a human being! If the category of *becoming* is denied to God, then how can the Second Person of the Trinity *become* anything? I will come back to this problem later.

The second concept which has sweeping implications for the doctrine of the Incarnation is a denial of the category of *time* to God. God is alleged to be timeless. God is said to be above time, outside of time, without conception of time. Time has no meaning for Him. Everything is an eternal *now* for God -- there is no past, present, or future for God everything is present.

Once again, Thomas Aquinas, following both Aristotle and Augustine, asserted that God is timeless. In his work *De Veritate*, Question 2, Article 12c, he states:

... since the vision of the divine knowledge is measured by eternity, which is simultaneously total, and yet includes the whole of time, nor is absent from any part of time, it follows that it sees whatever happens in any part of time, not as future, but as present. For that which is seen by God is future with respect to some other thing which it follows in time, but, to the divine vision itself, which is not in time, but is above time, it is not future but present. We, therefore, see the future, as future, because to our vision, which is measured by time, it is future; but to the divine vision, which is above time, it is not future.⁴

To show how widely and deeply this concept of God's alleged timelessness has permeated conservative theology, one need only refer to Herman Bavinck's discussion of eternity as one of God's attributes. He writes:

... the essence of time is not that it is without beginning or end, but that it contains a succession of moments; that it is past, present, or future. From this it follows that time -- intrinsic time -- is a mode of existence of all created and finite beings. He who says "time" says motion, change,