

of God did not change by altering His divine nature, but by taking into union with Himself a human nature. Yet it was a genuine change in His Person, for although He had had one nature before the Incarnation, He had two natures following the event.

But now, what about the implications of denial of the category of time for the doctrine of the Incarnation? How shall we understand the before-after sequence in the event of the Incarnation as related to the alleged timelessness of the Second Person of the Trinity? Well, let us get clear on the concepts of time and eternity.

To begin with, "time" is a very elusive concept. It has various meanings. However, when we ask concerning the relationship of time to God, we must rule out certain meanings as inapplicable. When we ask, "Is there time with God?" we are not asking about calendar time, solar earth time, physics time, or even a nonphysical development-decomposition concept. We are asking about time in the sense of "a unidirectional continuum of experience including before and after relationships in sequential order." Is there time in this sense with God? Does God experience before and after relationships, not simply outside of Himself in the created universe, but in His self-experience?

The Incarnation helps us to decide the question of whether or not there is time in this sense with God. Before the Incarnation the Lord Jesus Christ was God and had only a divine nature. After the Incarnation the Lord Jesus Christ was the God-man, and had both a divine nature and a human nature. This event took place not only in the space-time history of the created universe; this was also an event in God's self-experience! The Son of God experienced in Himself the change which took place at the Incarnation. Here were before and after relationships in the continuum of the Son of God's self-experience; and this is time as we have defined it.

There is time with God. And yet God is eternal. Technically, I would define eternity as "an infinite, unbounded, unidirectional continuum of experience, including before and after relationships in sequential order." And I would propose that God alone is eternal. The physical universe, angels, Satan, demons, and humans are not eternal. God's existence and experience are eternal (i.e., unbounded by beginning or ending time); man's existence and experience are temporal and unending (i.e., bounded by a beginning time, but not bounded by an ending time).