

Perhaps a few Scriptures should be mentioned. Psalm 90:1-2 says,

Lord, Thou hast been our dwelling place in all generations.  
Before the mountains were born, Or Thou didst give birth  
to the earth and the world, Even *from everlasting to  
everlasting*, Thou art God.

In Psalm 102:24-27, we read:

I say, "O my God, do not take me away in the midst of my  
days, *Thy years* are throughout all generations. *Of old*  
Thou didst found the earth; And the heavens are the work  
of Thy hands. Even they will perish, but Thou dost endure;  
And all of them will wear out like a garment; Like clothing  
Thou wilt change them, and they will be changed. But  
Thou art the same, And *Thy years* will not come to an end.

In John 17:5, our Lord prays:

And now, glorify Thou Me together with Thyself, Father,  
with the glory which I ever had with Thee *before the world  
was*.

And Ephesians 1:3-4 reads:

Blessed be the God and Father of our Lord Jesus Christ,  
who has blessed us with every spiritual blessing in the  
heavenly places in Christ, just as He chose us in Him  
*before the foundation of the world*, that we should be holy  
and blameless before Him.

These Scriptures and many others employ chronological language to describe God's activity. In fact, there are really only two Scriptures which appear to offer some support for the concept of God's alleged timelessness. But this concept was not originally derived from the Scriptures in any case; it was proposed by Aristotle, and found its way through Augustine and Aquinas into the various theology books of the nineteenth and twentieth centuries. Almost the only theologian of standing to challenge the concept was J. Oliver Buswell, Jr. In his monograph *Thomas*