

*and the Bible*, Buswell writes:

The implications of the doctrine ... are devastating .... Creation with a before and after, predictive prophecy of future acts of God, incarnation in time (*chronos* and *kairos*), the atoning act once for all; the interval in the grave, the resurrection, the future resurrection of the dead, future judgment, all these chronological acts of God are reduced to illusions or paradoxes.<sup>6</sup>

Although the Bible uses so many chronologically conditioned statements about God's activity, nevertheless the philosophical idea of God's timelessness does not die easily. After one has heard an idea over a period of years, it becomes difficult to disabuse oneself of it. And since there are two Scriptures which seem to hold out hope for the idea, the concept persists in spite of all the scriptural data to the contrary. These two references are 2 Peter 3:8 and Revelation 10:6.

2 Peter 3:8 says, "But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day." Although this is the main proof text in support of God's alleged timelessness, it should be noticed that the context does not suggest support for such an interpretation. Among various possibilities, two seem to hold promise, and both arise out of the context. The first holds that God's long-suffering and patience toward sinful men are so great that, whether he waits one day or a thousand years, His patience will endure, at least during the present day of grace (though it will not last forever, since the Day of the Lord will come as does a thief). The second interpretation holds that this verse has reference to the outworking of God's purposes in the created universe. God, by supernatural power, can accomplish in one earth day what would, by natural process, take one thousand years to accomplish. As far as His supernatural power is concerned, a thousand years of natural process can be accomplished in one day. This interpretation would emphasize the truth that God can, by supernatural power, bring human history to its completion in a very short time, and thus bring all of His promises to fulfilment in the very face of mockers and scoffers. Either one of these interpretations would appear to explain 2 Peter 3:8 without having to bring in the philosophical dogma of God's timelessness.

Revelation 10:6 is less difficult to explain. Actually the problem comes