

Psalm 90:2 and God in Time vs. Timelessness

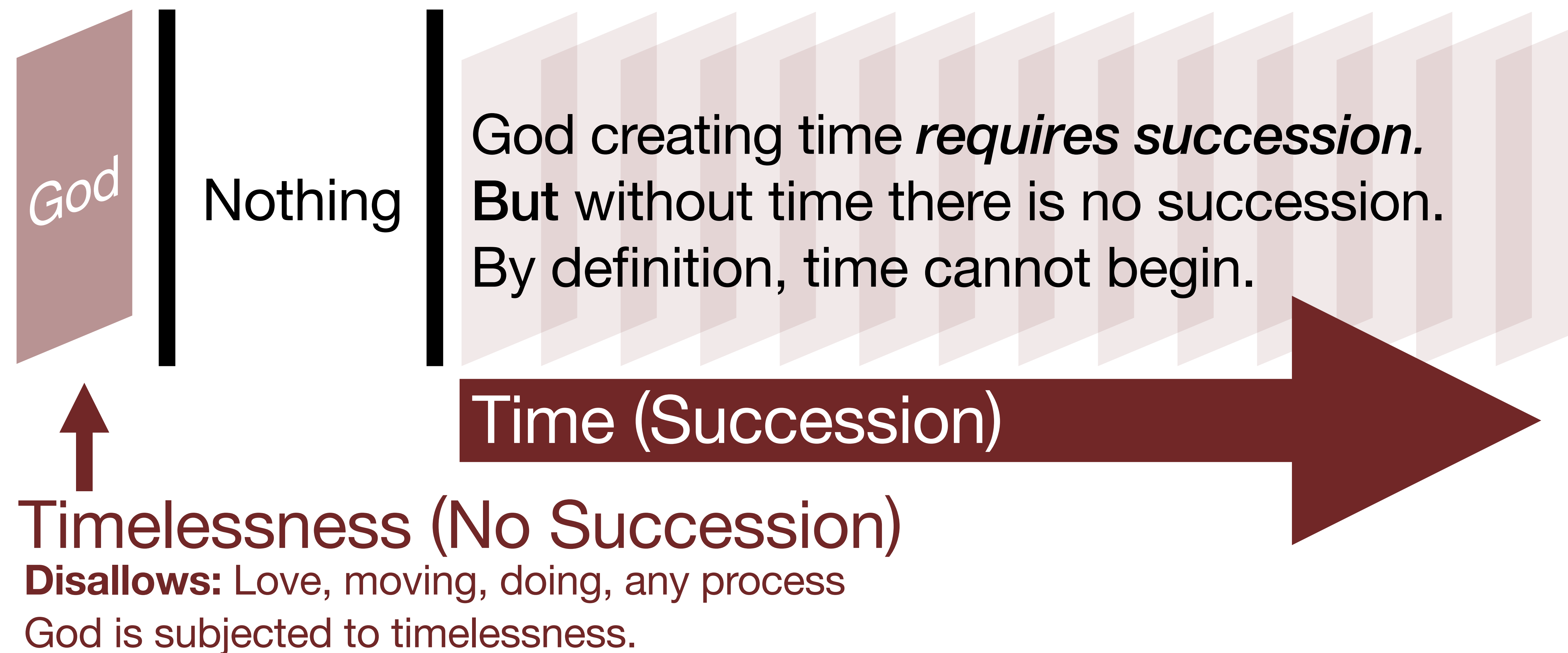
Time: Succession. The condition in which there is before, during, and after.

Biblical View: God exists experiencing temporal succession.



Timelessness: No succession. No before, during, or after.

Non-trinitarians: God existed “before” time in timelessness.



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Psalm 90:2 - ...from everlasting to everlasting you are God

The from/to formula in this passage is a common formula in scripture used to denote a span of time. In this instance, the Hebrew word *olam*—sometimes translated as eternity depending on context—is used twice here to refer to the span of God's life. It quite literally means from perpetual duration in the indefinite past to perpetual duration in the indefinite future. This is a deeply temporal portrayal of God.

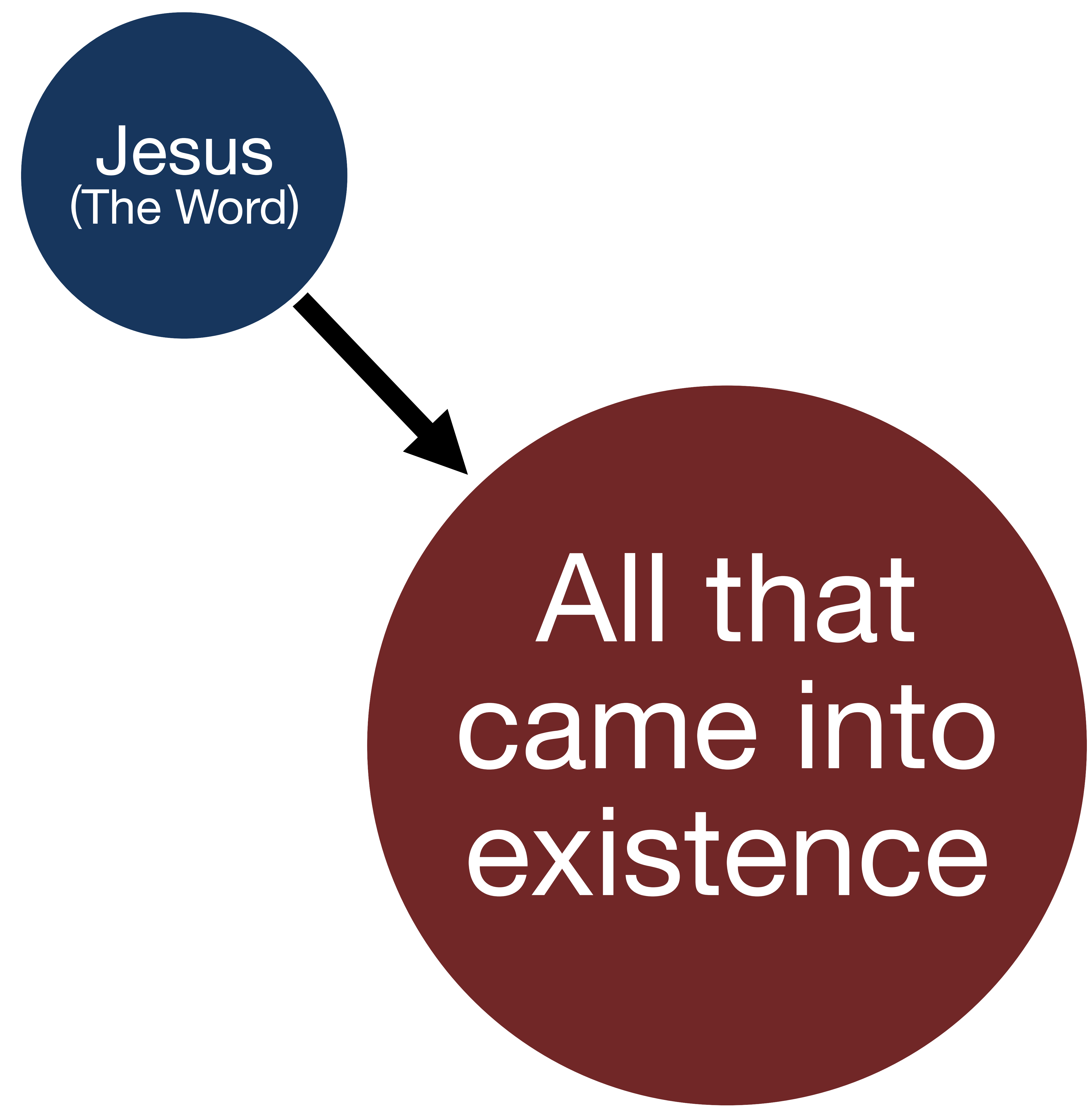
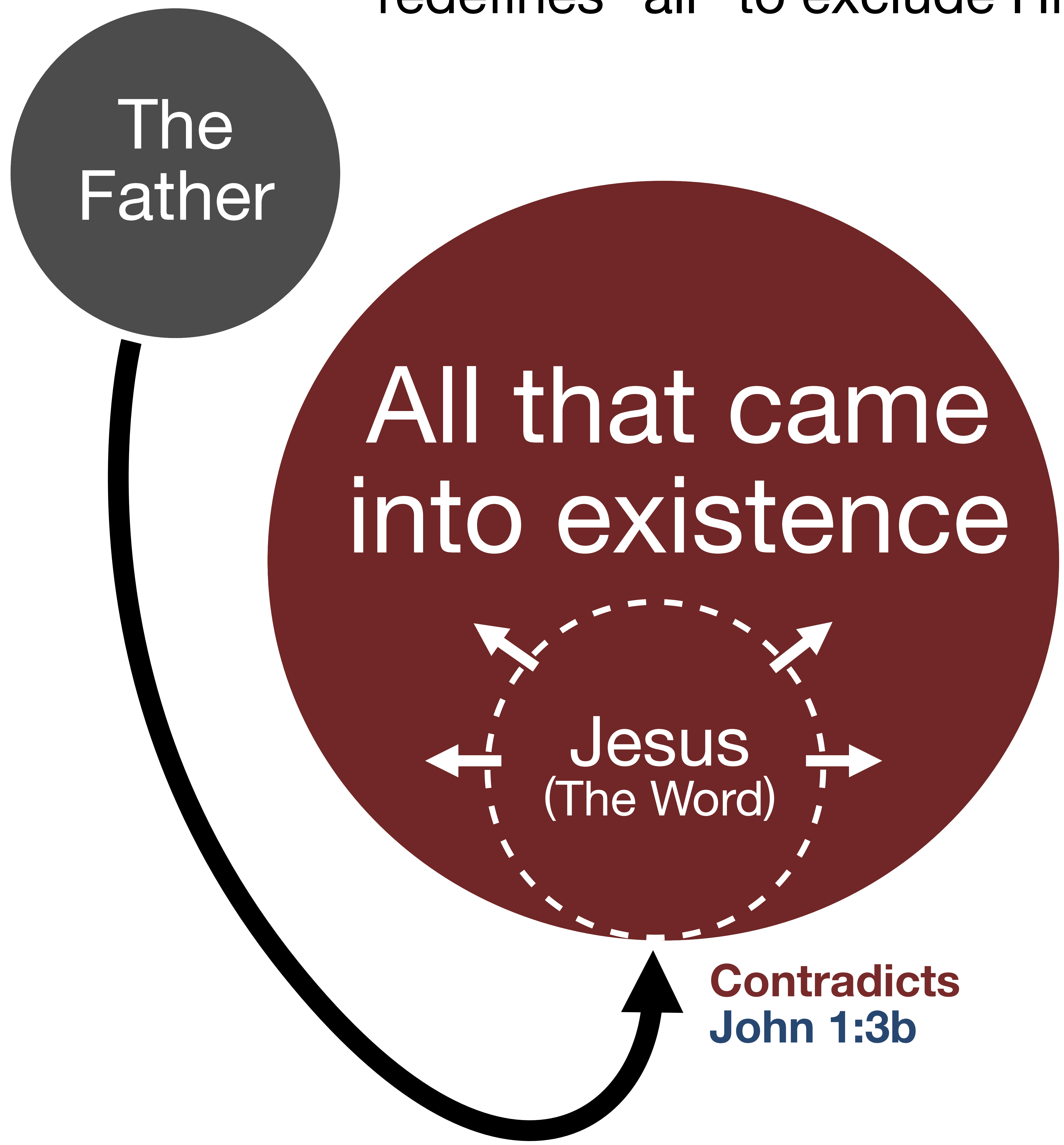
– R. T. Mullins, *The End of the Timeless God*, P.33

John 1:3 πάντα δι' αὐτοῦ ἐγένετο,
All [things] through Him [Jesus] were made

καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν· ὃ γέγονεν.
and apart from Him came into existence not one that came into existence

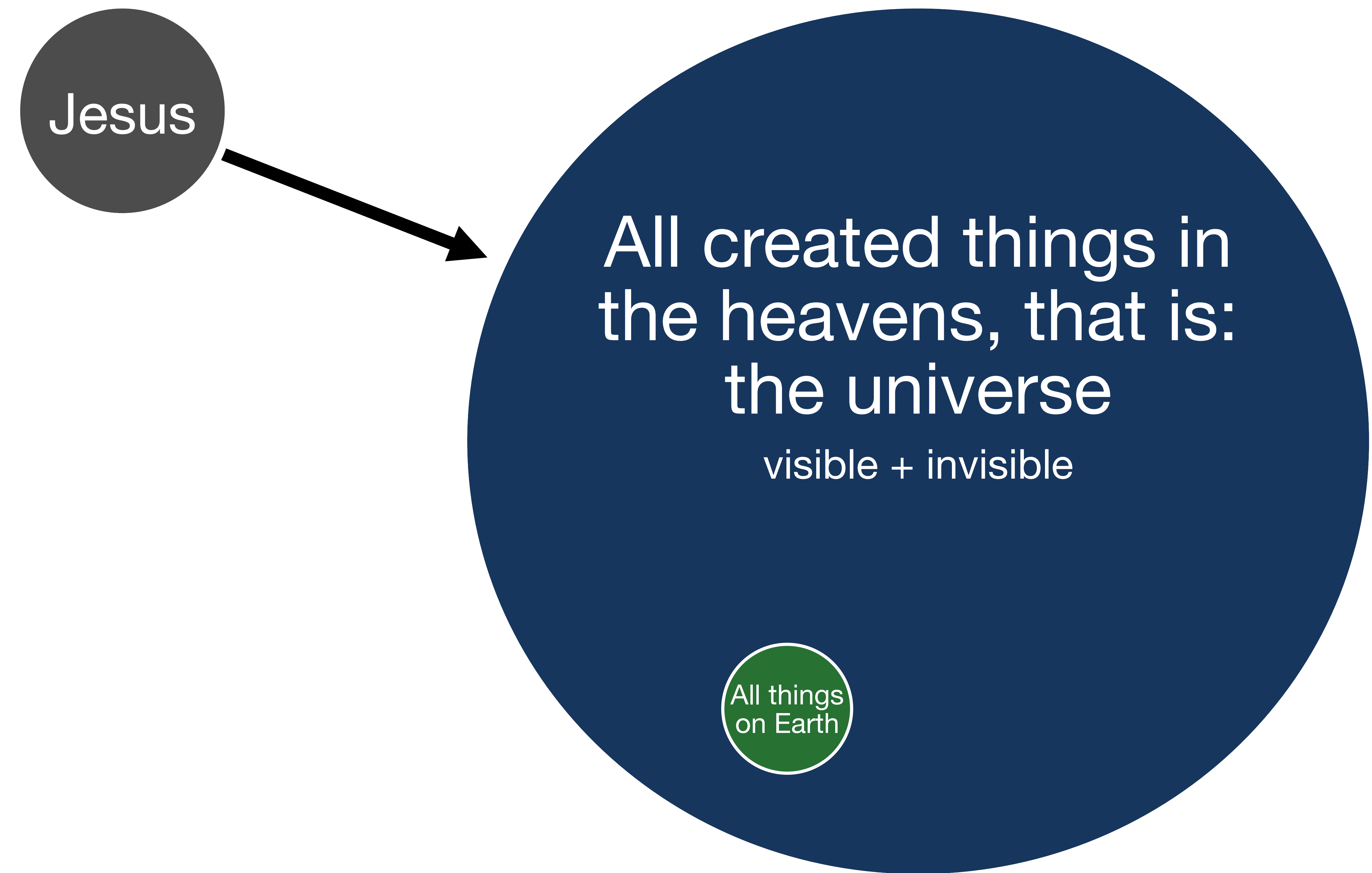
Non-Trinitarian: Includes Jesus in John 1:3a or redefines “all” to exclude Him.

Trinitarian: Accepts all of John 1:3, recognizing the parallelism of 1:3b disallows redefining “all.”

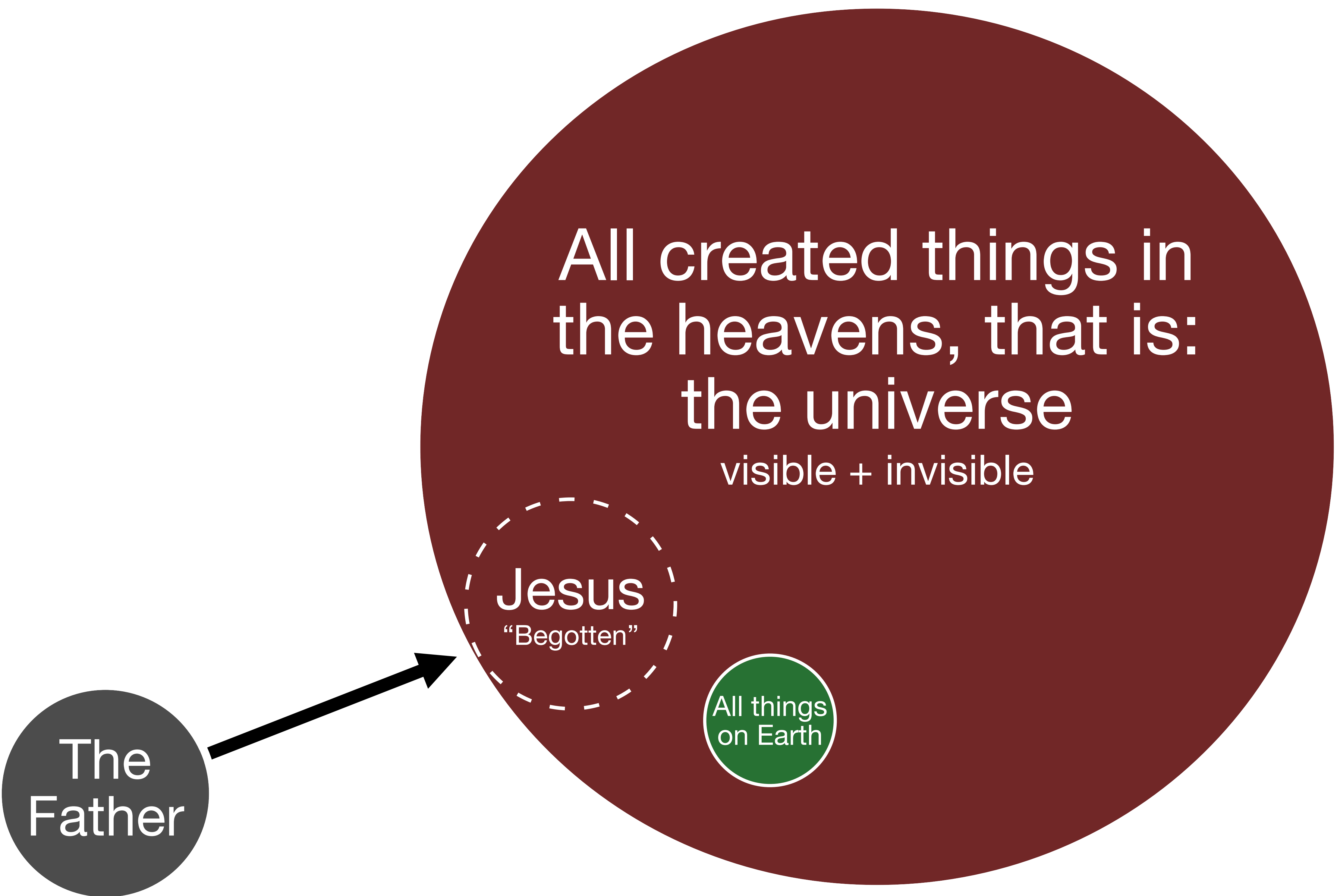


Colossians 1:16 - ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἑπὶ τῆς γῆς,
For by Him [Jesus] were created all [things] in the heavens and on the earth
τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
things visible and things invisible whether thrones or dominions or rulers or powers
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·
All [things] through Him and by/for Him were created

Biblical Logic: Jesus created everything in heaven and earth, including that which is visible & invisible.



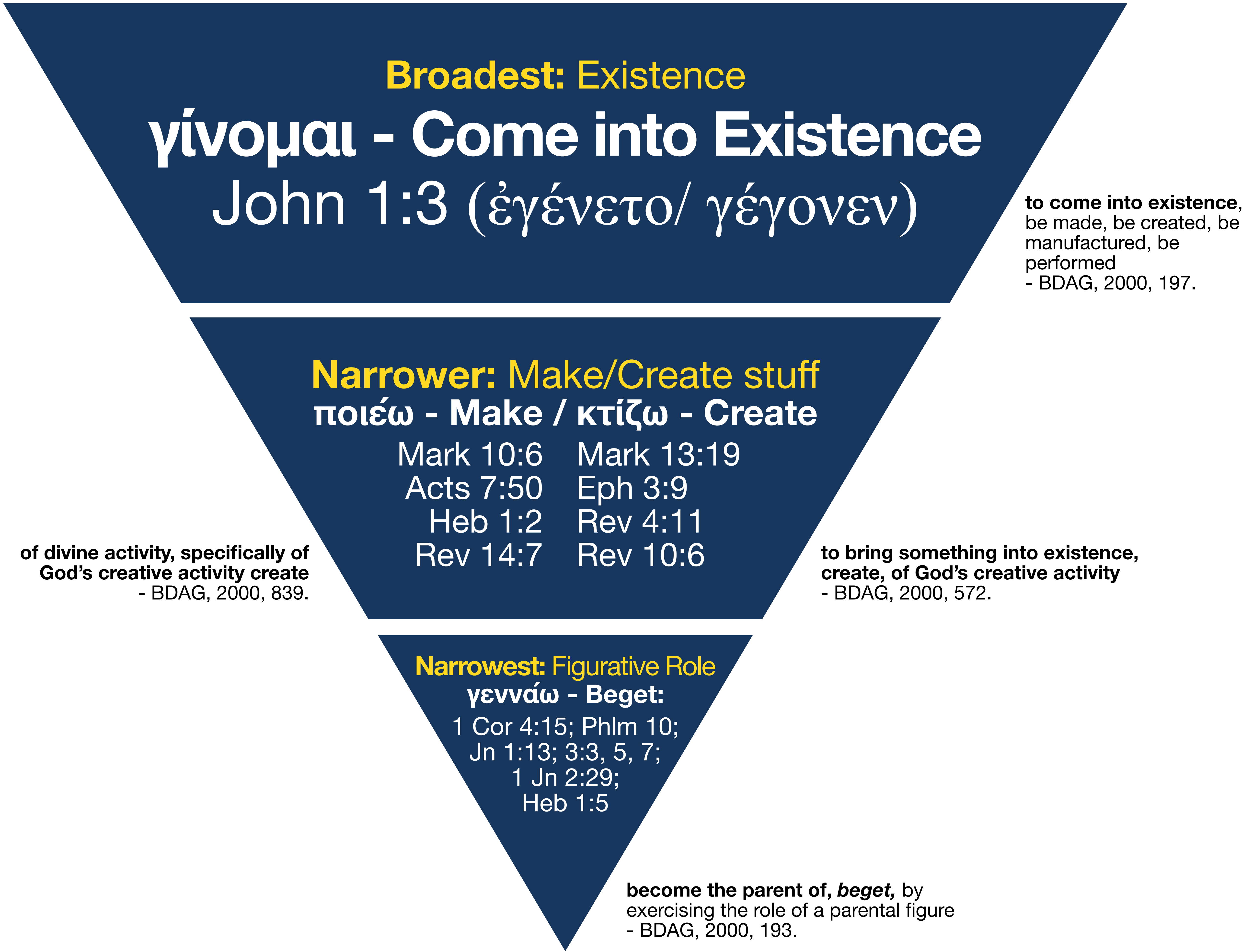
Non-Trinitarian Logic: Jesus created everything in heaven and earth... yet somehow was also created.



John 1:3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν· ὃ γέγονεν:
All [things] through Him [Jesus] were made and apart from Him came into existence not one that came into existence

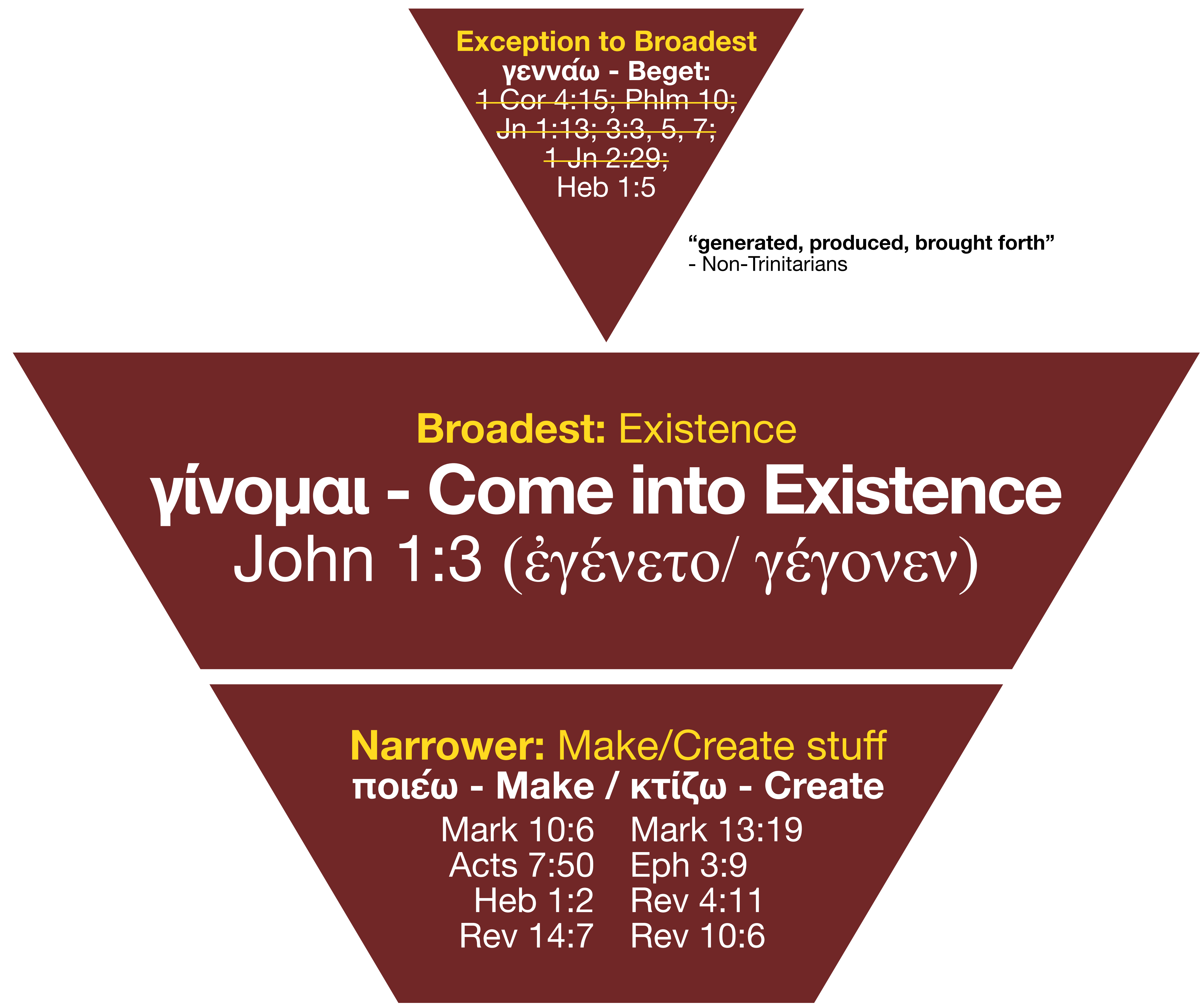
Biblical Logic: All that came into existence ≥ Make/Create > Beget

Logical breadth of biblical creative terms/categories:



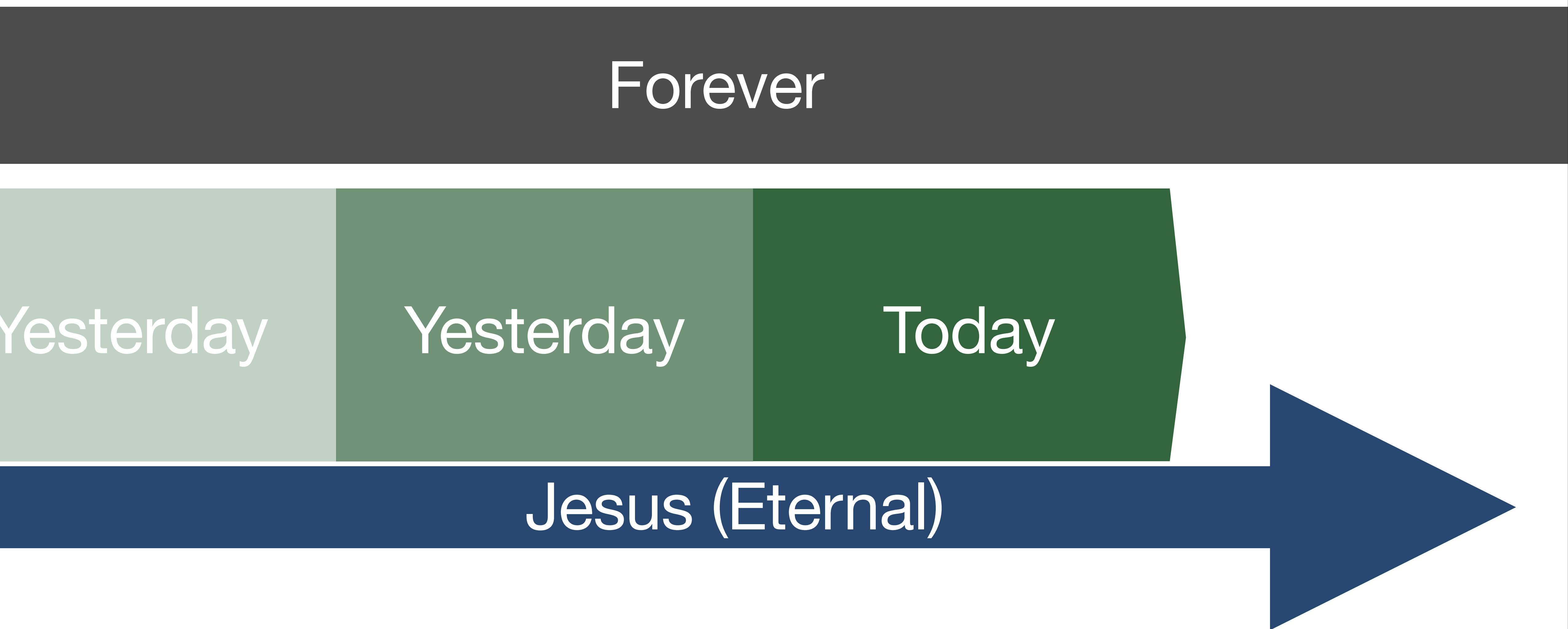
Non-Trinitarian Logic: Beget >≠ All that came into existence.

Redefines John 1:3 so Jesus **is** begotten/made, but somehow He doesn't fall under the umbrella of all "that came into existence" in John 1:3, apart from which nothing made, exists. *A contradiction.*

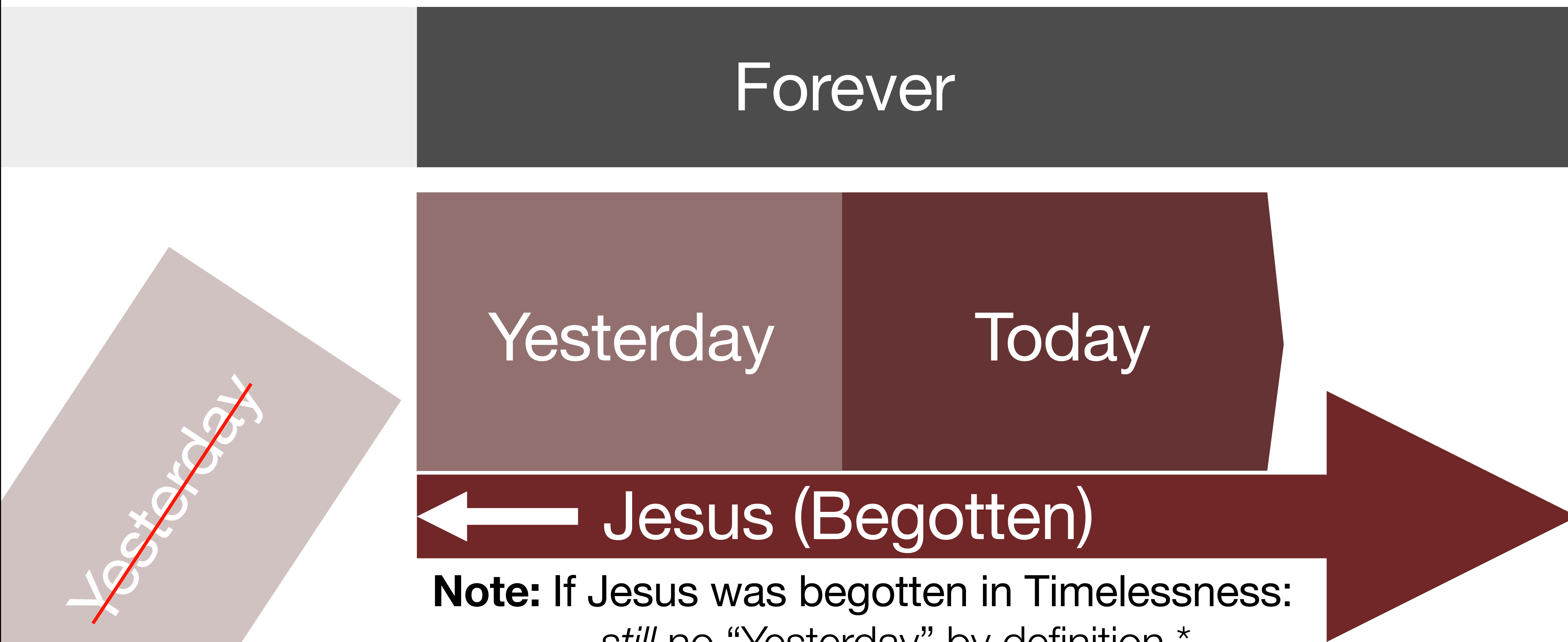


Hebrews 13:8 - Jesus Christ is the same yesterday and today and forever

Biblical Logic: Jesus has always been the same.



Non-Trinitarian Logic: There was a time when it was not true that Jesus was the same “Yesterday” as He would not have existed prior to His begetting.



Note: If Jesus was begotten in Timelessness: ... *still* no “Yesterday” by definition.*

***Time:** The condition in which there is before, during, and after such that there would not be any temporal priority, extension, or posteriority in the absence of time. I.e. Succession.
Hebrews 13:9 - Do not be carried about with various and strange doctrines...

Hebrews 13:8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας
Jesus Christ yesterday and today ([is] the same) and to the ages

"Through Whom?" - The Father and Son in Hebrews 1:2 and 2:10

HEBREWS 1:2 - The Son

In these last days has spoken to us in His Son, whom He appointed heir of all things, **through whom** (δι' οὗ) He also made the universe.

HEBREWS 2:10 - The Father

For it was fitting for Him, for whom are all things, and **through whom** (δι' οὗ) are all things, in bringing many sons to glory, to perfect the originator of their salvation through sufferings.

WHY THE COMPARISON MATTERS

The Father is not merely the architect and the Son a tool; Hebrews applies the same "through whom" construction to both the Father and Son. Both the Father and Son are agent and beneficiary in creation. There is additional interchangeability with "through" in Rom 11:36, 1 Cor 8:6; and "for" in Rom 11:36, 1 Cor 8:6, Col 1:16.