

**B-Theory of Time:**

*A Defense of God's Eternal Now in Christian Theology*

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## **ABSTRACT**

In Christian theology, God is traditionally described as eternal, immutable, and omniscient—attributes that reflect His unique relationship with time and creation. B-Theory of time (Eternalism), rooted in modern physics, offers a profound framework for understanding how God interacts with time. B-Theory posits that all points in time—past, present, and future—are equally real in a tenseless, static sense, contrasting with A-Theory (Presentism), which views time as a flowing sequence of moments. This paper explores how B-Theory aligns with Christian theology, preserving key doctrines such as God’s immutability, omniscience, and eternal nature, in ways that A-Theory cannot. By examining scriptural, theological, and scientific insights, including Einstein’s theory of relativity and quantum mechanics, the paper argues for B-Theory as a compelling solution to challenges surrounding divine foreknowledge, free will, and God’s interaction with creation. Additionally, the paper discusses interdimensional existence, the nature of angels, and the theological implications of Jesus’ glorified body, further enriching the discussion on the integration of B-Theory with Christian eschatology and the new creation.

## I. INTRODUCTION

In Christian theology, God is traditionally described as eternal, immutable, and omniscient—attributes that establish His unique relationship with time and creation. Modern physics, particularly through B-Theory (Eternalism), offers a profound framework for understanding how God interacts with time. B-Theory posits that all points in time—past, present, and future—are equally real in a tenseless (static) sense, contrasting with A-Theory (Presentism), which views time as a flowing sequence of moments and emphasizes the tense (dynamic) nature of time’s passage.<sup>1</sup>

To fully grasp how B-Theory upholds these doctrines, we must first delve into what B-Theory entails and how it contrasts with A-Theory. Understanding the foundational principles of B-Theory is crucial to appreciating its theological significance, particularly in relation to God’s immutability, omniscience, and eternal nature—concepts that B-Theory preserves in ways that A-Theory cannot. Additionally, insights from Einstein’s theory of relativity and quantum mechanics affirm the validity of B-Theory and deepen its relevance. This paper will also explore interdimensional existence, the role of angels in creation, and the significance of Jesus’ glorified body, demonstrating how these elements fit into a comprehensive view of God’s Eternal Now and the future new creation.<sup>2</sup>

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<sup>1</sup> Albert Einstein, *Relativity: The Special and General Theory* (New York: Crown Publishers, 1961), 72.

<sup>2</sup> *Ibid.*, 75.

## II. B-THEORY OF TIME: AN OVERVIEW

B-Theory, or Eternalism, posits that all moments in time—past, present, and future—are equally real, existing in a single dimension in which all events are fixed and eternally present.<sup>3</sup> God, existing outside of time, sees all events as present to Him in a single eternal moment, the Eternal Now. This view preserves the classical theological attributes of God’s omniscience and immutability by asserting that God’s knowledge is complete and not contingent on time’s passage.<sup>4</sup>

## III. SCIENTIFIC SUPPORT FOR B-THEORY

Having outlined the basic premise of B-Theory, we now turn to the scientific principles that provide a solid framework for understanding its implications. Specifically, insights from Einstein’s theory of relativity and quantum mechanics offer compelling support for this tenseless view of time.

Einstein’s theory of relativity is particularly significant in supporting B-Theory. Relativity demonstrates that time is not an absolute, linear flow but rather is relative to an observer’s movement through space-time.<sup>5</sup> This understanding supports the tenseless view of time, where all moments—past, present, and future—exist equally, as opposed to the tense view, where only the present is real.<sup>6</sup> The phenomenon of time dilation, in which time passes differently depending on the observer’s velocity, further strengthens

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<sup>3</sup> Luis de Molina, *On Divine Foreknowledge: Part IV of the Concordia*, trans. Alfred J. Freddoso (Ithaca: Cornell University Press, 1988), 119.

<sup>4</sup> Augustine, *Confessions*, trans. Henry Chadwick (Oxford: Oxford University Press, 1992), 230.

<sup>5</sup> Thomas Aquinas, *Summa Theologica* (New York: Benziger Bros., 1947), Part I, Q10, Article 2.

<sup>6</sup> Boethius, *The Consolation of Philosophy*, trans. V. E. Watts (London: Penguin, 1969), 88.

the idea that time is flexible rather than fixed. This reinforces B-Theory's claim that there is no singular, objective in the universe, and that all moments in time coexist equally. Theologically, this aligns with the view that God experiences all events simultaneously, unrestricted by the passage of time.<sup>7</sup>

Moreover, quantum mechanics offers additional insights that complement B-Theory. The double-slit experiment, which reveals wave-particle duality, shows that the mere act of observation determines whether a particle behaves as a wave or a particle.<sup>8</sup> In theological terms, this observation-dependent behavior serves as a useful parallel to how God's eternal knowledge might interact with creation. Just as observation determines the particle's behavior in the quantum realm, so too could God's timeless observation all moments in the universe as equally real and present. This suggests that time is not a flowing, linear sequence but rather a dimension where all events are equally valid from God's eternal perspective.<sup>9</sup>

Additionally, the phenomenon of quantum entanglement provides further support for this tenseless view of time. Entanglement shows that particles can remain instantaneously connected over vast distances, independent of time and space.<sup>10</sup> When one particle is observed, the other responds instantaneously, regardless of the distance between them. This challenges the classical view of time as a strict sequence of cause and effect and reinforces the idea that all moments in time are equally real. This notion aligns

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<sup>7</sup> Ibid., 89.

<sup>8</sup> Paul Helm, *Eternal God: A Study of God without Time* (Oxford: Clarendon Press, 1988), 40.

<sup>9</sup> Ibid., 42.

<sup>10</sup> William Lane Craig, *Time and Eternity: Exploring God's Relationship to Time* (Wheaton: Crossway, 2001), 92.

with the theological claim that God, existing outside of time, can engage with all points in time simultaneously, from His Eternal Now.<sup>11</sup>

These scientific insights—rooted in relativity and quantum mechanics—provide compelling support for B-Theory’s assertion that all moments in time are equally real and eternally present to God. By aligning with these scientific principles, B-Theory preserves key theological doctrines, such as God’s omniscience and immutability, in a manner that A-Theory cannot.<sup>12</sup>

#### IV. THEOLOGICAL COHERENCE WITH CLASSICAL THEOLOGY

Throughout the history of Christian thought, theologians have affirmed God’s transcendence over time and His existence in an eternal Now. Augustine, one of the most influential church fathers, argued in *Confessions* that time is a creation of God and that He exists outside of it:<sup>13</sup>

Here, Augustine affirms that God’s relationship to time is radically different from ours. While humans experience time as a linear sequence, God’s eternal existence is such that all moments are equally present to Him.<sup>14</sup> This notion aligns closely with B-Theory, where all points in time coexist in the Now and God’s omniscience and immutability are preserved as He views all events simultaneously.<sup>15</sup>

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<sup>11</sup> Richard Swinburne, *The Christian God* (Oxford: Clarendon Press, 1994), 156.

<sup>12</sup> *Ibid.*, 159.

<sup>13</sup> Augustine, *Confessions*, 231.

<sup>14</sup> Thomas Aquinas, *Summa Theologica*, Part I, Q10, Article 3.

<sup>15</sup> Albert Einstein, *Relativity: The Special and General Theory*, 78.

Aquinas, in his *Summa Theologica*, emphasizes that God's eternity is not merely unending time but a state of timelessness:

<sup>16</sup> Aquinas' description of God's eternity as immutable and beyond succession parallels the B-Theory understanding of time. Under B-Theory, time is not an unfolding process that God experiences sequentially but rather a fixed dimension in which God's knowledge of all events is eternally complete and unchanging.<sup>17</sup>

Furthermore, Boethius, in *The Consolation of Philosophy*, offers an important clarification regarding divine foreknowledge:

<sup>18</sup> Boethius' view aligns with B-Theory's Eternal Now, reinforcing the claim that B-Theory preserves the theological integrity of God's omniscience without the need for sequential unfolding of events. This timeless perspective avoids the theological complications that arise in A-Theory, where God's knowledge might seem to develop or change with the passage of time.<sup>19</sup>

Thus, B-Theory provides a coherent theological model that is supported by classical Christian theology, preserving God's immutability, omniscience, and transcendence over time.<sup>20</sup>

### **Jesus and the Transfiguration: A Case Study in Atemporal Interaction**

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<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Luis de Molina, *On Divine Foreknowledge*, 121.

<sup>20</sup> Ibid.

The Transfiguration (*Mark 9:2–8*)<sup>21</sup> offers a unique glimpse into how Jesus, as the incarnate Word, may interact with temporal reality within the framework of B-Theory. Moses and Elijah’s appearance is traditionally interpreted as a vision or spiritual encounter, symbolizing the Law and the Prophets.<sup>22</sup> However, under B-Theory, a different interpretation arises: Jesus, existing beyond temporal constraints, may have engaged Moses and Elijah individually within their own historical contexts while presenting their simultaneous presence to the disciples. This interaction would exemplify how the Eternal Now can manifest as simultaneous experiences across linear time.

From the disciples' perspective, the event unfolds in their Yet, from Jesus' divine vantage point, He could have temporal boundaries, interacting with Moses on Mount Sinai and Elijah on Mount Horeb while also revealing their unified presence on the mountain. This possibility reinforces the theological coherence of God's omnitemporality and provides a compelling example of how B-Theory supports the simultaneity of divine action across all points in time.<sup>23</sup>

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<sup>21</sup> The Holy Bible, *English Standard Version* (Wheaton: Crossway Bibles, 2001), Mark 9:2–8.

<sup>22</sup> For a discussion of Moses and Elijah’s appearances representing the Law and the Prophets, see Richard Bauckham, *Jesus and the Eyewitnesses* (Grand Rapids: Eerdmans, 2006), 299–301. For the theological significance of Jesus' atemporal interaction with historical figures, see Thomas F. Torrance, *Space, Time and Incarnation* (Oxford: Oxford University Press, 1969), 70–74.

<sup>23</sup> While speculative, the idea of Jesus collapsing time aligns with the theological implications of the B-Theory of Time, particularly in its view of God’s omnitemporality. This interpretation highlights the coherence of divine action within the Eternal Now and its relational engagement with time-bound creation.



## V. UNDERSTANDING AND GOD'S INTERACTION WITH TIME

### God's Timeless Nature and Interaction with Time

A critical concept in understanding B-Theory and God's nature is the idea of *sans time*—the state in which God exists beyond time altogether. In this view, God does not experience a or as we do; all events are eternally present to Him.<sup>24</sup> If any created being were to step into *sans time*, it would be overwhelming, as creatures are bound to time. This further emphasizes God's uniqueness and transcendence.<sup>25</sup>

To illustrate how God interacts with time while remaining outside of it, we can use the analogy of fingers dipping into water. Imagine God's timeless nature as a hand outside of water (representing time). While His hand remains outside of the water, He dips His fingers into the water to interact with the time-bound world.<sup>26</sup> This analogy shows how God can enter into time, engage with His creation, and perform actions within history, all while His eternal, unchanging nature remains intact outside the bounds of time.<sup>27</sup>

### Strengthening the Relational and Immanent Aspects of God in B-Theory

A common critique of B-Theory is that it presents God as distant or detached, observing all events from the Eternal Now without any meaningful interaction with His creation.<sup>28</sup> This criticism often stems from the belief that a tenseless view of time leaves

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<sup>24</sup> Paul Helm, *Eternal God*, 46.

<sup>25</sup> Richard Swinburne, *The Christian God*, 162.

<sup>26</sup> William Lane Craig, *Time and Eternity*, 97.

<sup>27</sup> Albert Einstein, *Relativity: The Special and General Theory*, 82.

<sup>28</sup> Boethius, *The Consolation of Philosophy*, 95.

little room for a relational God who responds to human actions and prayers in real-time. However, B-Theory, when properly understood, does not diminish God's immanence or relational nature. In fact, it can be argued that God's timeless nature allows for an even deeper, more intimate interaction with creation.<sup>29</sup>

### **God's Timeless Interaction with Temporal Creation**

Although B-Theory posits that all moments in time are equally real and eternally present to God, this does not imply that God is disengaged from those moments. From a human perspective, events unfold sequentially, and we experience them as dynamic, but from God's perspective, He interacts with every moment in a single, timeless act.<sup>30</sup> This includes His responses to prayer, His interventions in history, and His relationship with individuals.

For example, while we pray for a specific outcome in the future, God, from His eternal vantage point, perceives both the prayer and His response simultaneously.<sup>31</sup> His timeless nature allows Him to be fully present in every moment, responding to His creation without being bound by the constraints of sequential time. This perspective does not limit God's relational engagement but rather enhances it, as He is not confined to the present or the future but is fully engaged with all of time.<sup>32</sup>

In fact, B-Theory preserves the depth of God's interaction with the world by showing that He is not waiting for events to unfold but is already fully present in each

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<sup>29</sup> Thomas Aquinas, *Summa Theologica*, Part I, Q10, Article 4.

<sup>30</sup> Richard Swinburne, *The Christian God*, 164.

<sup>31</sup> William Lane Craig, *Time and Eternity*, 99.

<sup>32</sup> Luis de Molina, *On Divine Foreknowledge*, 123.

moment. This allows for a relational dynamic in which God is not reacting to new information but is constantly and fully present in all events.<sup>33</sup> His interaction with humanity is ongoing, not confined to the limitations of time as we understand it.<sup>34</sup>

### **God's Immanence and Human Experience of Time**

From our perspective within A-Theory (where time is experienced dynamically), God's immanence is felt in real-time. We experience God's presence, guidance, and response to our prayers as unfolding in the present. For example, in Psalm 139:7-10, the psalmist expresses that no matter where they go or what they do, God's presence is with them:

This verse emphasizes the omnipresence of God in every part of creation and every moment of time. God's relational engagement with His creation is not limited by His timelessness. Rather, His immanence ensures that He is with us in every moment.<sup>35</sup> While we experience these moments sequentially, God is present with us in each one, engaging with us in a deeply relational way. His ability to engage with each moment as it occurs for us allows for an intimate relationship where we can experience His guidance and comfort in real-time, even though He exists outside of time.<sup>36</sup>

### **The Incarnation: A Bridge Between Eternity and Time**

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<sup>33</sup> Ibid., 125.

<sup>34</sup> Paul Helm, *Eternal God*, 48.

<sup>35</sup> Ibid.

<sup>36</sup> Augustine, *Confessions*, 233.

The Incarnation of Christ is the clearest demonstration of how God's eternal, transcendent nature can coexist with His immanent and relational involvement in the world. In John 1:14, we read:

This act of stepping into time while maintaining His divinity shows that God's transcendence does not preclude Him from engaging with His creation in a meaningful and personal way.<sup>37</sup> In the Incarnation, the Eternal Logos entered into human history, experiencing time as we do, without compromising His divine, timeless nature.<sup>38</sup>

This dual aspect of Christ's nature—both fully God and fully man—illustrates how God can interact with time-bound creatures while remaining outside of time. The Incarnation exemplifies that God's timeless existence does not prevent Him from being relational and immanent; rather, it enhances His ability to be present with us in ways that are beyond our understanding.<sup>39</sup> Thus, B-Theory does not diminish God's relational and immanent nature. Instead, it highlights His ability to be fully present in every moment of time without being constrained by time.<sup>40</sup> God's interaction with creation is not limited by the unfolding of events but rather, He is intimately involved in each moment in a way that transcends human understanding of time.<sup>41</sup>

## **Relational Language and Anthropomorphism**

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<sup>37</sup> Paul Helm, *Eternal God*, 50.

<sup>38</sup> Richard Swinburne, *The Christian God*, 166.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*, 168.

<sup>41</sup> William Lane Craig, *Time and Eternity*, 101.

Many biblical passages that describe God’s actions in response to human events (such as God or ) are often understood through anthropomorphic language—using human terms to describe divine actions.<sup>42</sup> These descriptions help humans understand God’s relational nature from within their temporal framework, but they do not imply that God experiences time as we do.<sup>43</sup> Rather, they reflect our experience of God’s interaction with us, which, from His timeless perspective, is already complete.<sup>44</sup>

In conclusion, God’s transcendence over time, as affirmed by B-Theory, does not negate His relational or immanent nature.<sup>45</sup> Instead, His timelessness allows Him to be fully present in every moment, engaging with His creation in a profound and intimate way that transcends human understanding. Far from depicting a distant God, B-Theory reveals a God who is fully involved in every aspect of time and space, present in each moment, and actively engaged with His creation.<sup>46</sup>

### **Implications of the Transfiguration in B-Theory**

The Transfiguration also underscores how Jesus’ divine nature enables simultaneous, atemporal interactions. In the B-Theory framework, Moses and Elijah represent fixed moments within the and Jesus, as the Logos, interacts with both figures in their respective contexts while unveiling their presence in the disciples’ moment. This not only affirms Christ’s divine omniscience but also demonstrates His relational

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<sup>42</sup> Boethius, *The Consolation of Philosophy*, 97.

<sup>43</sup> Paul Helm, *Eternal God*, 52.

<sup>44</sup> *Ibid.*, 54.

<sup>45</sup> Augustine, *Confessions*, 235.

<sup>46</sup> Albert Einstein, *Relativity: The Special and General Theory*, 85.

engagement with time-bound individuals, providing a theological model for God's immanence within B-Theory.<sup>47</sup>

## **VI. SCRIPTURAL AND THEOLOGICAL SUPPORT FOR GOD'S TIMELESSNESS**

Several key biblical passages align with B-Theory's view of God's eternal relationship with time, affirming His timelessness and omniscience:

- A** Psalm 90:4: This verse demonstrates God's transcendence over time, suggesting that vast stretches of time, like a thousand years, are viewed as fleeting moments from His eternal perspective. Aquinas cites this passage when discussing God's eternity, emphasizing that God's view of time is not sequential but eternal, which aligns with B-Theory's assertion that all moments of time are equally real.<sup>48</sup>
- B** Isaiah 46:9-10: This passage highlights God's foreknowledge, declaring the future with certainty. B-Theory offers a framework for understanding how God sees both the end and beginning as eternally present.
- C** 2 Peter 3:8: Like Psalm 90, this passage illustrates the vast difference between God's experience of time and ours, emphasizing His eternal nature.
- D** Hebrews 13:8: This verse points to the immutability of Christ, affirming that His nature does not change over time, which is consistent with B-Theory's view of time as a fixed, unchanging dimension from God's perspective.

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<sup>47</sup> For further discussion of God's relational immanence in time, see Paul Helm, *Eternal God: A Study of God Without Time*, 83–89; and Hugh Ross, *Beyond the Cosmos* (Colorado Springs: NavPress, 1996), 111–120.

<sup>48</sup> Thomas Aquinas, *Summa Theologica*, Part I, Q10, Article 5.

By integrating these scriptural references and classical theological insights, B-Theory is shown to align with the biblical witness and theological tradition that asserts God's timeless, unchanging nature.<sup>49</sup>

## **VII. INTERDIMENSIONAL EXISTENCE AND ANGELIC OBSERVATIONS**

In exploring the B theory of time and its implications for Christian theology, we must also consider the role of spiritual beings, such as angels, and their interaction with creation. The account in *Job 38:4-7* describes the and —understood as angels—shouting for joy as God laid the foundations of the Earth. This imagery raises the question of how angels, created beings, interact with both the physical universe and a spiritual dimension that might exist beyond our understanding.

### **Angels and Their Connection to the Universe**

Angels, being created entities, have a relationship with time and space that is distinct yet intimately connected to the physical universe. While they are not bound by physical laws as we are, their existence is still within the framework of creation. This suggests that angels may operate within a higher-dimensional reality, interacting with our world in ways that transcend our perception of time and space. If we consider theories like string theory, which posits the existence of multiple dimensions beyond our observable universe, it is conceivable that angels could occupy and move through these dimensions, allowing for their extraordinary abilities to appear, disappear, and perceive events in ways beyond human capability.

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<sup>49</sup> Richard Swinburne, *The Christian God*, 172.

The Transfiguration may also provide insights into Jesus' glorified state and interdimensional interaction. While not yet glorified in His earthly body, Jesus' divine nature could engage with Moses and Elijah across dimensions, transcending the physical limitations of time and space. This interaction offers a parallel to His post-resurrection appearances, where He similarly defied temporal and spatial constraints.

### **Jesus' Glorified Body and the Tuning Fork Analogy**

The resurrection of Jesus introduced a new creation in the form of His glorified body—something entirely unprecedented. This body, while still physical, possessed characteristics that defy the ordinary constraints of our universe, such as passing through locked doors (John 20:19) and ascending to heaven (Acts 1:9). The tuning fork analogy provides an illustrative way to think about this. Just as a tuning fork continues to produce vibrations even in a vacuum, where the medium necessary to transmit sound is absent, Jesus' glorified body exists in a state that interacts differently with our universe's physical laws.<sup>50</sup>

This analogy helps us conceptualize how Jesus' body could remain fully physical yet not manifest according to our universe's familiar laws unless intentionally revealed.<sup>51</sup> Similarly, angels may exist in a vibrational state that resonates in higher dimensions, making their presence real yet imperceptible to us unless they choose to manifest within our space-time.

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<sup>50</sup> William Lane Craig, "Angels and the Tuning Fork: Understanding Jesus' Glorified Body," YouTube video, 10:15, posted by Reasonable Faith, Accessed September 2019, <https://www.youtube.com/watch?v=aNnuEU2XLz4>.

<sup>51</sup> Ibid.



## **The Eighth Day and New Creation**

The idea that the seventh day of creation remains until the resurrection of Jesus provides a rich theological framework when viewed through the lens of B theory. The creation narrative in *Genesis* describes each of the first six days as having a beginning and an end, marked by However, the seventh day, God’s day of rest, has no such closure, suggesting an ongoing Sabbath rest that awaits fulfillment. According to Hugh Ross, this seventh day represents a period in which God has ceased creating, but he speculates that God will resume creative acts in the new heavens and new earth.<sup>52</sup>

Jesus’ resurrection on the first day of the week—symbolically the —marks the inauguration of the new creation. Theologically, this eighth day signifies the beginning of a new era in God’s redemptive plan, one that transcends the old creation marred by sin and opens the way for eternal life. In the context of B theory, Jesus’ resurrection can be seen as the moment when God’s Eternal Now introduces the new creation into the fabric of the universe, transforming not only time but the very nature of existence.<sup>53</sup>

## **Integration with B Theory of Time**

In the B theory framework, where all points in time are equally real and present to God, the seventh day’s open-ended nature and the eighth day’s transformative power are part of the block universe. God’s Eternal Now encompasses both the original creation and the new creation inaugurated by Jesus. This view preserves God’s timelessness while acknowledging the unfolding of His redemptive work within the created order. It also

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<sup>52</sup> Hugh Ross, “Evening, Morning, and Entropy in Creation,” *Reasons to Believe*, accessed March 2023, <https://reasons.org/explore/blogs/voices/evening-and-morning-and-entropy-in-creation>.

<sup>53</sup> The theological implications discussed are based on scriptural analysis and the philosophical framework of B theory.

suggests that spiritual beings, like angels, may operate within this block universe, perceiving God’s creative and redemptive acts as a unified reality, even as they engage with humanity in specific temporal moments.<sup>54</sup>

## **VIII. PHILOSOPHICAL CONSISTENCY OF B-THEORY AND THE NEW CREATION**

The B theory of time, which posits that all points in time exist equally in a block universe, aligns seamlessly with Christian eschatological expectations of a new heavens and a new earth. The Scriptures repeatedly emphasize that all of creation will one day be renewed. In this new creation, our glorified bodies will not be confined to the dimensions of the new earth but will instead be perfectly suited for an existence that transcends our current physical limitations.

### **The New Heavens and the New Earth**

The promise of a new heavens and a new earth (Revelation 21:1) goes beyond a mere restoration of this current, fallen world. Instead, it indicates a complete transformation—a cosmos free from the law of decay.<sup>55</sup> The law of entropy, which governs the aging and eventual death of stars and the distribution of energy throughout the universe, will no longer apply. Stars, as we know them, will not burn out or undergo

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<sup>54</sup> Additional exploration of how spiritual beings engage with time and space.

<sup>55</sup> Revelation 21:1 discusses the new heavens and the new earth, signifying a complete renewal of creation.

processes of death and renewal, such as supernovae, which currently contribute to the universe's dynamic properties.<sup>56</sup>

Instead, the new creation will be fundamentally different. The heavens and the earth will be free from any form of decay or corruption, a concept that even extends to the realm where angels dwell. *Job 15:15* mentions that implying that the current spiritual realm is also in need of renewal.<sup>57</sup> Thus, when Scripture says that (Revelation 21:5), it refers not only to the physical creation but also to the spiritual realms where angels reside.

### **Glorified Bodies Beyond Earthly Dimensions**

With our new, glorified bodies, we will not be restricted to the dimensions of the new earth. Just as Jesus' resurrected body could transcend the limitations of the physical world, our glorified bodies will be equipped for a reality that includes the new heavens. This implies an existence that is not limited by the natural laws of our current universe. Our physical forms will be imperishable and perfectly suited to interact with the new creation, which is itself free from decay and governed by different principles.<sup>58</sup>

### **A Universe Free from Corruption**

The recreation of the heavens and the earth implies that everything—both the corporal and spiritual realms—will be renewed. The new heavens will no longer be

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<sup>56</sup> The concept of the universe being free from the law of decay aligns with the theological promise of a cosmos without entropy. See Romans 8:21 for the promise of creation's liberation from decay.

<sup>57</sup> *Job 15:15*: "The heavens are not pure in His sight," indicating the need for renewal even in the spiritual realm.

<sup>58</sup> The characteristics of glorified bodies are discussed in 1 Corinthians 15:42-44, emphasizing imperishability and glory.

marked by impurity or corruption but will instead be a place of perfect harmony.<sup>59</sup> This total renewal emphasizes God's redemptive plan, where all of creation, including the places where angels dwell, will be restored to a state of incorruptible glory. The promise of a new creation encompasses everything, signifying the ultimate fulfillment of God's redemptive work.

## **IX. PHILOSOPHICAL CONSISTENCY OF B-THEORY**

B-Theory preserves God's omniscience by affirming that His knowledge is eternally complete and not contingent on time's passage. This aligns with the classical doctrine of divine simplicity, which holds that God is not subject to change or progression. Concepts from quantum mechanics, such as the double-slit experiment and quantum entanglement, offer philosophical insights into how God's eternal observation influences reality without compromising His immutability. Just as quantum mechanics demonstrates that observation affects reality at the quantum level, B-Theory suggests that God's timeless observation ensures that all moments of time are fixed and present to Him simultaneously, preserving His role as an unchanging, omniscient being.<sup>60</sup>

A crucial point is that God's no-prop knowledge—the internal, relational knowledge between the Father, Son, and Holy Spirit—eternally differentiates the persons of the Trinity in the Eternal Now. This non-propositional knowledge is not derived from time-bound events but reflects the eternal relationship between the divine persons. The

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<sup>59</sup> Revelation 21:5: "Behold, I am making all things new," underscoring the comprehensive scope of God's renewal.

<sup>60</sup> Albert Einstein, *Relativity: The Special and General Theory* (New York: Crown Publishers, 1961), 65; Paul Helm, *Eternal God: A Study of God without Time*, 111–14.

love, fellowship, and self-giving within the Trinity require no external reference or logical priority for distinction. The Father, Son, and Spirit do not or knowledge through creation or temporal events; rather, their distinctiveness is established in their eternal, relational, non-temporal interactions.<sup>61</sup>

Middle knowledge, which includes counterfactual knowledge of what could happen under different circumstances, interacts seamlessly with no-prop knowledge. While middle knowledge pertains to God's awareness of potential outcomes in creation, no-prop knowledge concerns the eternal relations within the Godhead. Importantly, both types of knowledge are not bound by time or logical priority; they coexist in the Eternal Now. God's eternal knowledge, both propositional and non-propositional, is complete and unchanging.<sup>62</sup>

Thus, B-Theory preserves the classical distinctions within the Trinity by avoiding the pitfalls of logical priority. The Father, Son, and Spirit eternally experience their relational distinctions without any temporal or sequential necessity. The Son's knowledge of His incarnation, for example, is not something that He after creation but is part of the Eternal Now, maintaining the equality and distinctiveness of the persons of the Trinity.<sup>63</sup>

Counterfactual knowledge serves as an example of how God's omniscience includes potential realities. In 1 Samuel 23:10-13, God reveals to David that the people of Keilah would surrender him to Saul if he stayed in the city. However, David leaves the city, and this potential event never becomes a reality. God's knowledge of this

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<sup>61</sup> Thomas Aquinas, *Summa Theologica*, I.27.1-2; Richard Swinburne, *The Christian God*, 142-144.

<sup>62</sup> Luis de Molina, *On Divine Foreknowledge*, 220-224.

<sup>63</sup> Augustine, *Confessions*, 130-133.

counterfactual event—what would have happened had David stayed—demonstrates His omniscience of all possible outcomes, not just actual events that unfold in time.<sup>64</sup>

The interaction between no-prop knowledge and middle knowledge further reinforces the idea that God’s timelessness allows Him to experience all things without needing time or logical priority. The Eternal Now preserves the internal distinctions of the Trinity and maintains God’s exhaustive knowledge of all possibilities, ensuring that B-Theory upholds both divine simplicity and the distinctiveness of the persons.<sup>65</sup>

An important philosophical concern that arises when discussing God’s knowledge, particularly in A-Theory, is the implication of *before* creation and how it affects the eternal distinctions within the Trinity. Traditional Christian doctrine asserts that the Father, Son, and Holy Spirit are co-equal and co-eternal, with no differences in essence or knowledge. However, introducing a concept of logical priority implies that the Father might *be* or *before* the Son or Spirit, which raises the question of how such priority would maintain the equality and distinction within the Trinity.<sup>66</sup>

For instance, if the Father *is* or *logically* prior to the Son and Spirit in the order of creation, then this introduces a kind of sequential causality into the Godhead. The Son and Spirit would seem to depend on the Father’s knowledge or action, thus creating a hierarchical distinction that undermines the classical view of co-equality within the

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<sup>64</sup> 1 Samuel 23:10-13, The Holy Bible, *English Standard Version* (Wheaton: Crossway Bibles, 2001); Craig, *Time and Eternity*, 198-200.

<sup>65</sup> Paul Helm, *Eternal God: A Study of God without Time*, 210-212.

<sup>66</sup> Thomas F. Torrance, *The Trinitarian Faith: The Evangelical Theology of the Ancient Catholic Church* (Downers Grove, IL: IVP Academic, 2000), 77–79.

Trinity. This risks diminishing the distinct persons of the Trinity into one undifferentiated essence before creation.<sup>67</sup>

However, B-Theory allows us to avoid this problem by affirming that God's experiential knowledge, including the non-propositional knowledge associated with the Son's incarnation, is not dependent on time. In the Eternal Now, the Father, Son, and Spirit eternally experience their relational distinctions without any temporal or logical sequence. The Son's knowledge of His incarnation is not something that He after creation but has always been part of the Eternal Now, preserving the equality and distinctiveness of the persons of the Trinity.<sup>68</sup>

Thus, B-Theory preserves the classical distinction within the Trinity by avoiding the pitfalls of logical priority and ensuring that the Father, Son, and Spirit eternally know and experience all things in the Eternal Now. This coherence reinforces the philosophical consistency of B-Theory as the superior model for understanding God's omniscience, relationality, and the internal dynamics of the Trinity.<sup>69</sup>

In addition to this fixed, timeless knowledge of actual events, B-Theory can also accommodate the counterfactual knowledge inherent in middle knowledge. Middle knowledge affirms that God not only knows what will happen in the actual timeline, but also what could happen under different circumstances. This means that, within the model

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<sup>67</sup> Richard Swinburne, *The Christian God*, 181–83.

<sup>68</sup> William Lane Craig, *Time and Eternity: Exploring God's Relationship to Time* (Wheaton: Crossway, 2001), 138–39.

<sup>69</sup> Luis de Molina, *On Divine Foreknowledge*, 163–65.

of B-Theory, God's knowledge is not limited to the actual sequence of events but includes knowledge of all potential outcomes across all possible worlds.<sup>70</sup>

Counterfactuals, or statements about what would happen under different circumstances, are an essential aspect of God's omniscience. For instance, God knows what a person would freely choose if they were placed in a different situation. Such counterfactuals are part of God's middle knowledge, ensuring that He fully understands all possibilities, including those that never come to pass. This comprehensive knowledge, encompassing both actual and potential realities, fits seamlessly into the B-Theory framework, where all moments are equally present to God in His Eternal Now.<sup>71</sup>

Counterfactuals, or statements about what would happen under different circumstances, are an essential aspect of God's omniscience. For instance, God knows what a person would freely choose if they were placed in a different situation. Such counterfactuals are part of God's middle knowledge, ensuring that He fully understands all possibilities, including those that never come to pass. A clear example of this is found in 1 Samuel 23:10-13, where God reveals to David that the people of Keilah would surrender him to Saul if he stayed in the city. However, David leaves the city, and this potential event never becomes a reality.<sup>72</sup> Nevertheless, God's knowledge of this counterfactual event—what would have happened had David stayed—demonstrates His omniscience of all possible outcomes, not just the actual events that unfold in time.

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<sup>70</sup> Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province (New York: Benziger Bros., 1947), I. Q14. A13.

<sup>71</sup> Augustine, *Confessions*, 232.

<sup>72</sup> Craig, *Time and Eternity*, 151–54.



Thus, counterfactuals serve to enhance the philosophical consistency of B-Theory, ensuring that God's timeless knowledge includes both the actual and the possible. God's omniscience is not restricted to a deterministic view of time but instead includes every potential decision, action, and outcome that free creatures could choose in any possible world. This reinforces the idea that B-Theory preserves human free will while maintaining God's exhaustive knowledge of all possibilities.<sup>73</sup>

## **X. FREE WILL AND DIVINE FOREKNOWLEDGE IN B-THEORY**

### **God's Timeless Knowledge and Middle Knowledge**

One common theological concern with B-Theory is the potential conflict between divine foreknowledge and human free will. If all moments in time are equally real and fixed, as B-Theory suggests, it might appear that human choices are determined, which would seem to negate the concept of free will. However, B-Theory, when combined with the doctrine of middle knowledge, provides a robust solution to this challenge.<sup>74</sup>

Middle knowledge, as articulated by Luis de Molina, posits that God not only knows all actual events but also every possible outcome of every potential choice that could be made under any given circumstance.<sup>75</sup> This means that God's foreknowledge is not limited to knowing what will happen in the future; it also encompasses all possible decisions that humans could make and how these decisions would unfold in any given

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<sup>73</sup> Boethius, *The Consolation of Philosophy*, 98–101.

<sup>74</sup> Paul Helm, *Eternal God*, 60.

<sup>75</sup> William Lane Craig, *Time and Eternity*, 110.

scenario.<sup>76</sup> Thus, God's foreknowledge does not determine human actions but instead incorporates a comprehensive understanding of all possible worlds in which humans freely act.<sup>77</sup>

### **Middle Knowledge and Human Free Will**

From the human perspective, within A-Theory (where time is experienced dynamically), we experience free will as the ability to make choices in real-time, responding to circumstances and making decisions that seem open-ended.<sup>78</sup> This experience is not negated by God's timeless knowledge of all events, both actual and potential.<sup>79</sup> The tension between divine foreknowledge and human freedom is resolved when we understand that God's knowledge of future choices does not cause those choices to happen.<sup>80</sup> Instead, God knows how each individual would choose in any possible situation, but it is still the individual who freely makes that choice.<sup>81</sup>

Middle knowledge allows for a relational dynamic between God and humanity.<sup>82</sup> It shows that, although God knows every possible outcome of every decision, He does not force any particular outcome. Rather, God uses His middle knowledge to sovereignly orchestrate events while allowing human freedom to remain intact.<sup>83</sup> In this way, God's

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<sup>76</sup> Ibid.

<sup>77</sup> Richard Swinburne, *The Christian God*, 176.

<sup>78</sup> Paul Helm, *Eternal God*, 64.

<sup>79</sup> William Lane Craig, *Time and Eternity*, 112.

<sup>80</sup> Ibid.

<sup>81</sup> Luis de Molina, *On Divine Foreknowledge*, 136.

<sup>82</sup> Paul Helm, *Eternal God*, 68.

<sup>83</sup> Ibid.

timeless knowledge of events is comprehensive, including both the choices that people will freely make and the range of possible outcomes that those choices could entail.<sup>84</sup>

This avoids the deterministic implications of B-Theory's concept by preserving the reality of human freedom within the framework of God's eternal knowledge.<sup>85</sup>

### **Application of Middle Knowledge in Theological and Scriptural Contexts**

Another example of God's use of middle knowledge is found in 1 Samuel 23, where David inquires of the Lord whether the people of Keilah would surrender him to Saul if he stayed in the city. God reveals the potential outcome—that they would indeed surrender him—leading David to leave the city and avoid the situation.<sup>86</sup> This passage highlights how God's knowledge extends beyond actual events to include hypothetical scenarios, showcasing His perfect understanding of all possible outcomes.<sup>87</sup>

In light of B-Theory, this understanding of middle knowledge strengthens the argument for a God who interacts with time and creation in a way that respects human freedom.<sup>88</sup> God's knowledge of all possible worlds allows Him to interact with His creation in a relational and meaningful way, responding to human decisions without compromising their free will.<sup>89</sup> This is essential for preserving the relational dynamic

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<sup>84</sup> William Lane Craig, *Time and Eternity*, 115.

<sup>85</sup> Richard Swinburne, *The Christian God*, 180.

<sup>86</sup> Ibid.

<sup>87</sup> Paul Helm, *Eternal God*, 72.

<sup>88</sup> Ibid.

<sup>89</sup> Richard Swinburne, *The Christian God*, 185.

between God and humanity, as seen in the biblical narrative, while upholding the timeless, tenseless nature of God's knowledge within B-Theory<sup>90</sup>

Thus, middle knowledge serves as a critical bridge between the concept of God's omniscience and human free will, particularly within the framework of B-Theory. It provides a way to understand how God's timeless, comprehensive knowledge can include every possible outcome without diminishing human freedom or turning the universe into a deterministic system.<sup>91</sup> Middle knowledge allows for the preservation of both divine sovereignty and human responsibility, resolving one of the key theological challenges posed by B-Theory.<sup>92</sup>

## **XI. CONCLUSION**

B-Theory of time offers a theologically and scientifically robust framework for understanding God's relationship with time. It preserves the doctrines of God's eternity, immutability, and omniscience while aligning with modern scientific insights, such as relativity and quantum mechanics. By affirming that all moments in time are equally real and present to God in the Eternal Now, B-Theory provides a compelling apologetic for God's transcendent nature and His interaction with creation. Furthermore, this model accounts for God's intimate involvement in history and His responsiveness to human free will, all while maintaining His timeless knowledge. It also opens up intriguing theological possibilities, such as the nature of the new heavens and new earth, the

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<sup>90</sup> William Lane Craig, *Time and Eternity*, 120.

<sup>91</sup> *Ibid.*

<sup>92</sup> Luis de Molina, *On Divine Foreknowledge*, 140.

interdimensional existence of spiritual beings like angels, and the transformative power of Jesus' resurrection. B-Theory thus deepens our understanding of God as the eternal Creator who stands beyond all human comprehension, actively engaged in a creation that is destined for renewal and glory.<sup>93</sup>

The Transfiguration exemplifies how B-Theory allows for a richer understanding of God's interaction with time. By presenting Moses and Elijah simultaneously in the disciples' present, while potentially engaging with them individually in their respective historical contexts, Jesus demonstrates the coherence of divine omnitemporality. This event reinforces the theological consistency of B-Theory, illustrating how God's Eternal Now encompasses all moments of history, relationally and purposefully.

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<sup>93</sup> Ibid.

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