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### TIME, TIMELESSNESS, AND OMNITEMPORALITY

The relationship of time to space and of both to God and humanity has plagued human thought at least since the Pre-Socratics. Parmenides and Zeno argued that any sense of time or change is not real, but merely a subjective illusion. Plato argued that where there is no change in material objects, there is no time. He added that what is truly real is beyond change and thus is timeless. Augustine seems to have accepted both of these conclusions and woven them into a Christian understanding of a timeless God who existed all alone “before” he created both time and space at the “time” he brought the universe of material objects into existence *ex nihilo*. The problems of space and time, and of space-time, have not been rendered any simpler by modern theories of relativity or more precisely the special theory of relativity (STR) and the general theory of relativity (GTR) formulated by Albert Einstein in our own century. Surprisingly, recent studies of the notion of divine timelessness have generally not made use of STR and GTR or have misconstrued them. Yet it is precisely the modern understanding of space-time which demonstrates the uniqueness of the Mormon understanding of God’s relation to space-time and the temporal world.

Unless we carefully define the different notions of time, space and space-time involved in a discussion of the divine timelessness, we will become confused in massive equivocations and analogical distortions.