

UPWARD CALL

Brethren, I do not regard myself as having laid hold of it yet; but this is my one aim: to forget everything that's behind, and to strain every nerve to go after what lies ahead. I press on toward the finish line, where the prize waiting for me is the upward call of God

IN KING JESUS.

(Philippians 3:13-14)

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Ages [Eons] Made Through the Son

In many ways and in various ways of old, God spoke to the fathers in the prophets; in these last days *He* spoke to us in *the Son*, whom He appointed heir of all; *through whom He indeed made the ages...* (Hebrews 1:1-2 LITV)

Recently, I was having some fellowship over a meal with an elderly brother in Christ. I appreciate our times together because he is not a "pew-sitting, get all his spiritual food from the pulpit sort of guy." Actually, I tell him that he is a maverick because he often does not buy into the orthodox or traditional theological thought of the day. After all, I should know a maverick when I see one since I don't buy into much of it, either. So, at times, I relate to some, not all, of his musings over the meaning of scripture. Well, during this particular time with him, he made one of his declarative statements, and it was about time. He said, *God is not in time. Time is an invention of man.* My ears perked up! Now, this is not a new thought to me. Actually, some time ago, I heard that some brother who had the same view was writing a book on the subject to prove, according to scripture, that God does not care much about time. Simply, He is not in it. I imagine that such thinking comes from the concepts of an eternal God and eternal life. In fact, most believers place a lot of emphasis on eternal life as our hope while I see scripture emphasizing eonian life (life in the coming eons or ages; Gods' age) and immortality or life beyond death.

As much as I enjoy considering off-the-wall thoughts, this is one for which I must draw the line and not cross. Scripture is abundantly clear that God works in time, and that He alone, through His Son, set time in motion. God is the mathematical genius of the universe, and His word is filled with numbers, many of which refer to time. Time is based on numbers (60 seconds, 60 minutes, 24 hours, 7 days, 52 weeks, 12 months). The Bible is a numeric wonder that, when studied diligently, begins to unlock the timing of God's purpose and plan that is to be accomplished through *the ages*.

Now, I often use the word *eon*, which is an Anglicized word of the transliterated Greek word *aiōn*, which means a long segment or period of time that has a beginning and an end. There is also another Greek word, *aiōnion*, which is the adjective form of the noun *aiōn*. The English equivalent of *aiōnion* is *eonian*. Generally, Greek-English Lexicons acknowledge that *aiōn* [*eon*] is an indefinite, long period of time—***an age***. However, many have stretched the meaning of the word to make it mean *forever*, *evermore*, *everlasting*, or *eternal*, and in some cases, *world* or *universe*. This is not justified, for it injects interpretative bias into scripture.

Note:

Anglicized means the item in question has been changed to an English idiom, pronunciation, custom, manner, word, etc. Thus, *eon* is the Anglicized word for *aiōn*. Notice how the two words are similar in spelling and pronunciation.

Transliterated means to write or spell words, etc. in the characters of another alphabet that represents the same sound or sounds. Thus, *aiōn* is the transliterated word for the Greek word *αἰών*, pronounced *ahee-ohn*.

Interpretative bias means that in translating scripture from the original languages into another language, the translators used words based on tradition and interpretation of what they believe to be the meaning behind the words. The term is not meant to question the integrity or honesty of any translators. It seems that a certain amount of interpretation is inevitable.

With a proper understanding of the word *eon*, one can clearly see that scripture itself declares that through His Son, God makes the eons.

God, speaking to the fathers in the prophets, in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, ***through Whom He also makes the eons*** [*aiōns*].... (Hebrews 1:1-2 CLV)

Strong's *Concordance* states that the word *aiōn* properly means an *age* and, by implication, the *world*. Consequently, in the above verse, many translations use the word *worlds* instead of *eons*, which obviously biases the meaning. It is quite true that the Son makes the world, for He is the creator of all things, both visible and invisible (Colossians 1:16); however, this must include time as well. Translators of Greek scripture that purpose to be as literal as possible use the word *ages* (LITV, REB, WNT, YLT). In other words, Jesus, the Son of God, makes the eons or ages; He created time.

Consider the sun, the moon, and the stars, which have been fixed or set by the Lord: *Thus says the LORD, Who gives the sun for light by day and the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; the LORD of hosts is His name* (Jeremiah 31:35). The earth is part of this fixed order and rotates around the sun in 24-hour cycles, during which time the entire earth is bathed in the sun's light that gives us life as we know it. Now, consider this: The number *six* is the number of man, and the earth orbits around the sun at the speed of 66,600 mph. The number 666 refers to man's authority over God's creation.

The Son of God came into this world and was born in time. Jesus was born on a very specific date, which some have shown to be September 29, 2 BC, at the time of Israel's Feast of Trumpets. As an aside, most scholars acknowledge that December 25 is not the date of His birth. His birth was most likely exactly 4,000 years from the creation of Adam and 1,000 years from David's rule in Jerusalem. Jesus' birth on this day and year was no happenstance. It was in accord with the preordained purpose and plan of God. But when the fullness of the time came, God sent forth His Son, born of a woman, born under the law (Galatians 4:4).

Genesis, the book of beginnings, lays down the truth of time based on six days for man to rule over the earth (man's day), followed by a seventh day for God's Son to rule over the earth (Lord's day), which leads to an eighth day (God's day). *Elohim* restored our earth that was in waste and ruin in six days and rested on the seventh day. This is time. These restorative days are prophetic of the time or eons set by God for our present earth. Peter wrote: *But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day* (2 Peter 3:8). Time is a matter of perception. To us on earth living in time, 1,000 years seems like an eternity, but to God, 1,000 years is like one day. Consequently, there are 6,000 years for man to rule and 1,000 years for God's Son, the King of kings, to rule over our current earth. Through Moses, the Lord commanded that the Israelites work six days and have a sabbatical rest on the seventh. This is time. The Israelites were commanded to celebrate feasts that were set for precise times of the year, which are prophetic of the first and second coming of Christ. In other words, they foretell precisely when the Lord Jesus came to die for the sin of the world and when He will come again to manifestly (openly) establish the kingdom of God on this earth and to reign over the earth. The world unknowingly awaits the Feast of Tabernacles when the rivers of living water will flow forth from the innermost being of the conquerors of Christ that will ultimately extend to all mankind as New Jerusalem, the dwelling of God in spirit, envelopes or engulfs the new earth (John 7:37-39; Revelation 22:1, 17).

God is in time because His Son created time, came into time, and is coming again to reign over this earth in time. We wait for the Son to come from heaven to reveal His kingdom reign over this earth—the kingdom of Christ that ushers in the eighth day of God in which righteousness will truly dwell through and through (2 Peter 3:13).

We wait for the one through whom God makes the eons.