

*I press on toward the finish line, where the prize waiting for me is the upward call of God IN KING JESUS.* (Philippians 3:14)

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## ***Eonian Life — “Life in God’s Age” Knowing God & Jesus Christ (Anointed)***

Without doubt, many would quote Jesus for their proof that the promise to believers who exercised their so-called **free will** is **eternal life**. After all, this is what all the mainline translations (and preachers) tell us: *whoever believes in Him shall not perish, but have eternal [aiōnios] life* (John 3:16). However, the more literal translations use the expression *eonian* or *aionian life* (or: similar expressions, such as *life age-during*), based on the Greek adjective *aiōnios*, which should get its meaning from the companion noun *aion*, which means *age*.

In other words, *eonian life* refers to life in an age, not in eternity (outside time, space). For example: *everyone who is believing in Him should not be perishing, but may be having **life eonian** [CLV]; everyone believing into him may not perish but obtain **aionian Life** [WED]; everyone who is believing in him may not perish, but may have **life age-during** [YLT].*

Another traditional rendering is found in Mark: *But that he will receive a hundred times as much now in the **present age**, houses and brothers and sisters and mothers and children and farms, along with persecutions; and **in the age to come, eternal life*** (Mark 10:30 NASB). Again, the same literal translations use the expressions **life eonian** [CLV], **aionian life** [WED], and **life age-during** [YLT]. Note how the NASB makes *the age to come* synonymous with *eternal life*. So, although the NASB uses the word *eternal*; it, nevertheless, implies *eternal* has to do with an age, not with endlessness outside of time.

Taking it at face value and not reading the concept of eternity (timelessness or endlessness) into Jesus’ words, it becomes apparent that He promised His disciples life in the age to come, and He called it *aionian life*, not *eternal life*. He could have used the Greek *aidios life*, which most closely speaks of an endless life, but He did not use this word here or any other place in Greek scripture. Clearly, Jesus made no mention of life outside of time. He promised His disciples life in the age or eon that was coming.

It’s important to understand to what age Jesus referred. The answer lies in the fact that Jesus, along with all the sons of Israel, prior to the cross were in **the age of Moses**. The cross and resurrection of Jesus would inaugurate the end of this age that would completely end in 70 AD with the destruction of the temple and the complete end to animal sacrifices. When Jesus rose from the grave and ascended to the throne of God in glory, a new age was inaugurated. It goes by various names: age of the Messiah, the Christian age, the age

of grace, the age of God. Regardless of how one labels it, this age began with God putting away the age of Moses and the letter of the law.

Consider Luke's companion verse to Mark 10:30. Notice that the CLV has chosen to use the expression *life eonian*, which is the same as *eonian life*. Of course, the mainstream rendering is *eternal life*, thus, obscuring the very nature of this life.

Who may not by all means be getting back manyfold in this era, and in the coming eon, life eonian [aiōnios] [aionian Life]. (Luke 18:30 CLV [WED])

Again, eonian life is joined with the age or eon to come that arrived after the cross. This has nothing to do with immediately going to heaven and entering into eternity upon death. Jesus was not making this promise. In his *Kingdom New Testament*, N.T. Wright clears up any confusion one might have over this verse.

“I'm telling you the truth,” said Jesus, “everyone who has left house or wife or brothers or parents or children, because of God's kingdom, will receive far more in return in **the present time**—and **in the age to come they will receive the life that belongs to that age.**” (Luke 18:29-30 KNT)

Clearly, Jesus wanted His disciples to know there was reward in following Him in that day prior to the cross and a greater reward—a new life—fifty days after the cross.

But there is a much greater meaning to the expression *eonian* or *aionian life* that could stand alone in the absence of the concepts of eternal or *eonian*, and it has to do with relationship—a **conscious knowing of God and His Son**. To prove this is not an isolated concept, consider four translations of the same words spoken by our Lord Jesus.

When Jesus had thus spoken, He raised his eyes towards Heaven and said, “Father, the hour has come. Glorify Thy Son that the Son may glorify Thee; even as Thou hast given Him authority over all mankind, so that on all whom Thou hast given Him He may bestow the Life of the Ages [aiōnios]. And in this consists the Life of the Ages [aiōnios]—in knowing Thee the only true God and Jesus Christ whom Thou hast sent. (John 17:1-3 WNT)

Jesus spoke these things; and lifted up His eyes to heaven, and said, “Father, the hour is come; glorify Thy Son, that the Son may glorify thee, as Thou didst give Him authority over all flesh, so that everything which thou hast given to him, he may give to them, even aionian [aiōnios] Life. And this is the aionian [aiōnios] Life, that they may know thee, the only true God, and him whom thou didst send, Jesus Christ. (John 17:1-3 WED)

“Correspondingly as You give (or: gave) to Him right, privilege and authority pertaining to, and over, all flesh, to the end that everything (or: all folks, male or female) which You have given to Him, to them He will give eonian life (life having its origin in, and the characteristics and qualities of the Age [of Messiah]; or age-enduring life; life of and for the ages). “Now THIS is (or: exists being) eonian life (living existence of and for the ages; life pertaining to the Age [of Messiah]: namely, that **they may progressively come to intimately and experientially know You, the only true and real (genuine God) – and Jesus Christ, Whom You send forth as an Emissary** (or: as well as **Jesus [as the] Anointed One**, who You sent off as a Representative).” (John 17:2-3 JM-NT)

“Father,” he said, “the moment has come. Glorify your son, so that your son may glorify you. Do this in the same way as you did when you gave him authority over all flesh, so that he could give **the life of God’s coming age** to everyone you gave him. And by ‘**life of God’s coming age**’ I mean this **that they should know you, the only true God, and Jesus the Messiah, the one you sent.**” (John 17:1b-3 Kingdom NT [bold added])

Take special note of how the last translation (from N.T. Wright) uses a slightly different expression from the other translations—*the life of God’s coming age*. This is so vital to our understanding of Jesus’ declarative prayer to His Father that it is worth repeating. To what age is He referring? Keep in mind that Jesus had not inaugurated what some call *the age of the Messiah (the Christ, the Anointed One)* that would come after His death and resurrection. However, prior to this was the age of Moses. Given this; the answer is that following His resurrection and ascension, Jesus promised to send His spirit to reside in all those given His faith to believe—they would receive His life and this is what God’s age is about, meaning all who have been given the faith to believe in Jesus over the last 21 centuries have entered *eonian life* or *life in God’s age* with the expectation of knowing God.

This leads to the essential question that seems lost in the gospel of the [nominal church](#). What is the purpose of this life? Or, what does it look like?

Carefully consider how Jesus defines this life—thus, challenging the tradition of men. Eonian life is not about an endless life (in eternity); rather, **it is all about relationship, knowing God the Father and knowing His Son, the Anointed One, whom He sent to earth to reveal the Father**. This is how Jesus defines eonian life. Nowhere are we told that eonian life is about dying and going to heaven for eternity or even about immortality, for that matter. It is all relational, to **KNOW GOD AND HIS SON**. This new life was inaugurated the moment the glorified Jesus sent His spirit to reside in His people on the day of Pentecost. As Mitchell’s [JM-NT] translation states, it is a progressive knowing, a knowing that grows. It is dynamic, not static! This is truly the good news of eonian life.

To repeat, it is a relational life, a life of fellowship, a life of knowing God and Jesus Christ throughout the present age and all the ages to come. Will this life progress into eternity, if there is even such a thing? Of course, it will; but this is not the heart of the life that Jesus has given us. **Whether we are in time, the ages, or in some other dimensional state that we have no understanding of today, it matters not. What matters is that we have a dynamic life that progressively comes to know GOD!! This is eonian life!**

**It is life in the NOW!** It is a present life. It is getting to know the Father and His Son every single day, as we live out the faith of Jesus. It is getting to know our Creator through daily experience, from fiery trials to glorious delights. **Our reward in this present age is to know God.** Think about how glorious this is!

It is coming into a daily consciousness of the Father and His Son, united through the one spirit, continually growing in the mind and heart of Christ and being transformed into the image of the Son of God, until we openly manifest to the world as sons of God. To this, add the whole concept of the body of Christ being built up in love. It's not only about us as individuals but, just as importantly, if not more so, about us collectively coming into the consciousness of Father and Son—an anointed, corporate body united as one, living in the consciousness of God. This is how we are built together as one body, a dwelling of God in spirit.

Just think about it. Generally, eternal life is preached as if it is a thing unto itself. Living forever is presented as if it is the good news, and it is mostly about the future. But, living forever doing what? Drinking heavenly mint juleps, strolling down the golden streets, dusting furniture in huge heavenly mansions, meeting long-ago ancestors; is this what it is all about? No! It is about knowing God and being one with Him in heart—to be in love with God is love. We are tasting of this and growing in it in our present age, but it will get even better in the next age and the ages to follow. Again, it is progressive. It will continually grow and will never end. This is eonian life!

One might be wondering if **eonian life and immortality** are the same. Technically speaking, eonian life is not exactly the same as immortal life. In a sense, they are both relational words. Eonian life relates to knowing God and immortality relates to being separated from death and being brought into full or complete (nothing lacking) conformance with the life of the Son. **Eonian life is life in our present time and the ages to come, and immortality is life beyond death, regardless of the age.**

It is amazing how easy it is to miss simple truths. Unfortunately, the concept of eternal (defined as outside of time and endless) is a tradition of men that will not bend to the truth. But Jesus clearly gives us the truth about eonian life, not eternal life. **It is a life that consciously and spiritually and experientially knows God the Father and His Son.**