

## 1. THE EONS

In accord with **the purpose of the eons**, which He makes in Christ Jesus, our Lord... (Ephesians 3.11 cv)

The most encouraging truth revealed in Scripture is that God has a purpose, and a plan to accomplish His purpose, and this is all being worked out in the eons through His Son, Christ Jesus, our Lord. This purpose and plan extends to all mankind, but it does not stop with mankind, for it embraces all God's creation and created beings, both visible and invisible, in the heavens and on the earth. The word *all* best sums up the purpose of the eons, *for out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!* (Romans 11.36 cv).

In order to understand God's purpose of the eons according to Scripture, we are presented with a challenge. The word *eon* does not appear in most English Bibles, for most translations use words like *eternal*, *everlasting*, *eternity*, *eternal*, *forever*, *world* and *age*.

So, to begin understanding *the purpose of the eons* we need to understand the *eons*, and when we come into an understanding of the eons, we will see that the eons are driving toward a glorious consummation, so that God may be *All* in all throughout His creation.

Now, anyone with any curiosity over the meaning of words is presented with another challenge. Looking at the Greek Scriptures (New Testament), if words such as *age*, *eternal*, *everlasting*, *eternity*, *eternal*, *forever* and *world* are translated from the same Greek word, which they are, then how can one Greek word be translated as *age*, *eternal* and *world* when these English words have different meanings? *Age* refers to a period of time that has a beginning and an end. *Eternal* refers to endlessness or that which has no beginning and no end. *World* refers to an orderly arrangement or system.

### ***Eternal and eternity.***

Today, many believers place great emphasis on the words *eternal* and *eternity*, and the concept of endlessness, as if this is the emphasis of Scripture. But is this truly what Scripture emphasizes? Among theologians, scholars and commentators of Scripture that possess knowledge of the Hebrew and Greek languages, there are those who claim it is the emphasis, and there are those who claim it is not. According to the latter group, the Hebrew and Greek languages do not have any words that mean *eternal*. The Hebrews looked out to the future and saw it as something concealed or obscured. The Greeks thought in terms of long periods of time with beginnings and ends and did not think in terms of endless.

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Accordingly, the concept of *eternity* (*eternal*) is not a fundamental concept in the original languages of the sacred <sup>1</sup> Scriptures, for everything is either obscured or is bound within time and marked by a beginning and an end.

If one agrees with this latter thinking, then the challenge deepens because it appears that many, if not most, English translations are based on the former thinking; that is, the concept of *eternity* (*eternal*) is a fundamental and essential tenet of Scripture. Is it possible that many translators have placed these words and their meaning into the modern-day English Bibles based on tradition and what could be called *interpretative bias*? <sup>2</sup> Perhaps! What if the fundamental tenet is actually the concept of *ages* or *eons*? Wouldn't this change the way we view Scripture and God's purpose and plan, or at least add some dimension to it that would otherwise be missed? I think so.

### ***Olam.***

In the Hebrew Scriptures (Old Testament), the words *everlasting*, *eternal* and *forever* are usually derived from the Hebrew word *olam*, which means "to hide, keep secret, obscure." *Olam* relates to an age whose end is unknown and thus whose end is obscure, but not endless. In other words, it refers to an indefinite period of time, and not to the concept of eternal or eternity, that is, endlessness. There are several examples in Hebrew Scripture to prove the point, but two will suffice.

Jonah was in the bowels of a large fish for three days, but it is recorded in most translations that the prophet cried out that the earth with its bars was around him *forever* (Jonah 2.6 KJV, NASB). But how could Jonah be in the belly of the fish for three days and nights and forever (eternally) at the same time? The answer becomes apparent when we see that the word *forever* is translated from *olam*. The more literal and accurate translations use the words *eon* (CV) or *age-abiding* (REB, YLT) rather than the word *forever*.

The second example is discovered in Psalm 45.6 in which the chief musician proclaims: *Thy throne, O God is forever and ever* (KJV, NASB, most other translations). In the Hebrew, it reads *olam va ad*, which means "the age and beyond", and proves beyond any doubt that the Psalmist had to add *va ad* to *olam* to bring in the concept of forever. The more literal and accurate renderings of this verse read "the eon and further" (CV), "the age and beyond" (REB), and "age-during and forever" (YLT).

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<sup>1</sup> As rendered in the Concordant Literal New Testament (2 Timothy 3.15 CV); rendered *holy writings* and *sacred letters* in other translations.

<sup>2</sup> *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. Unfortunately, some of the bias has resulted in incorrect understanding of Scripture and has fed what Paul called "the systematizing of the deception" (Ephesians 4.14 CV).

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Now, as we turn to the Greek Scriptures (New Testament), we will discover the same concept of ages or eons. However, before looking at the Greek, we need to be reminded that the writers of what we call the New Testament often quoted the Old Testament and when they did they usually quoted the Septuagint, which is the Greek version of the Hebrew Scriptures or Old Testament. Consequently, the meaning of a Greek word is often dictated by the meaning of the original Hebrew word used to translate into the Septuagint.

A classic example is discovered in Psalm 45.6, as just quoted. This verse is quoted in Hebrews 1.8: “*Thy throne, O God, is for the eon of the eon*” (cv). The word *eon* comes from the Greek word *aiōn*. Since *aiōn* must refer back to the Hebrew text, it must also convey the same meaning as the Hebrew word *olam*. As shown in what follows, *aiōn* refers to an *age* as well.

### ***Aiōn and aiōnion.***

Now, turning to the Greek Scriptures, the word *eon* is an Anglicized <sup>3</sup> word of the transliterated <sup>4</sup> 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 <sup>5</sup> 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, the theology of our day has stretched the meaning of the word to make it mean *forever*, *evermore*, *everlasting* or *eternal*, and in some cases, *world* or *universe*. Is this justified, or is it man injecting his traditions or interpretative bias into Scripture, rather than consistently translating the Greek words and allowing the reader to interpret the word under the guidance of the spirit of God? Let us attempt an answer to this question.

In the Greek text, the word *aiōn* is used 128 times (singular [*aiōn*] and plural [*aiōnōn*] forms), and the word *aiōnion* is used 71 times.

*Aiōn* (and its forms) is translated in many English New Testaments nearly forty different ways, including: age, ages, ago, age-lasting, age-long, duration, earliest ages, last ages, latest ages, remote age, remotest age, always, ancient, any more, beginning, does, end, eternal, eternity, ever, for ever, and ever, for evermore, first,

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<sup>3</sup> *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.

<sup>4</sup> *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*.

<sup>5</sup> An *adjective* is a word used to limit or qualify a noun. An adjective based on a noun (derived from a noun) has the same essential meaning as its noun. Thus, *eon* and *eonian* refer to a long period of time with a beginning and an end. When *eonian* appears with another noun, it limits or qualifies that noun to a long segment or period of time. For example, *eonian* kingdom would refer to a kingdom that extends for a long segment or period of time.

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very first, Immortal, life, never, nevermore, never while the world lasts, never to the end of my days, of old, permanently, time again, all time, old time, today, universe, world, yonder world.

In the King James Version, the Greek words *aiōn* and *aiōnion* are translated using the following English words (the number of times each word appears is noted):

### *aiōn (eon)*

Ages	2
Course	1
World	40
Ever	72

Never	7
Evermore	4
Eternal	2

### *aiōnion (eonian)*

Everlasting	25
Eternal	42
World	3
Ever	1

These statistics, alone, should be a red flag to anyone who is diligently seeking for the truth contained in Scripture. How can nearly forty English words for one Greek word not produce confusion or, worse, downright error? As an example, we discover that the word *aiōn* is translated both *world* and *eternal*. How can one word have such divergent usage and maintain the true meaning of the Greek? If the Greek word meant *world*, then why do the translators not use the word *world* in all places for the word *aiōn*? The answer is that it would not make sense in all cases. Conversely, the same argument is made with the English word *eternal*.

Isn't it far better to use the words *eon* (noun) or *eonian* (adjective) every place that the Greek words *aiōn* and *aiōnion* appear in the original language, to define the eons as "a long segment or period of time that has a beginning and an end," and to leave it to the seeker of truth to discern the meaning of the verses? Ah, some theologians might say that the common reader of Scripture is too ignorant of all the nuances of the Greek language to come to the proper conclusion. But this begs for the question: Is the spirit of God ignorant?

[From this point forward, the words *eon* and *eonian* will be used exclusively with the understanding that they are the English equivalents of the words *aiōn* and *aiōnion*, respectively.]

### ***Concordant method.***

Most who read the Bible daily do not have a working knowledge of Hebrew or Greek. However, there is a way to study Scripture, and it is called *the concordant method*, which takes a Hebrew or Greek word, finds all the places it is used in Scripture, and then determines its usage, and thus its meaning based on all the texts in which it is discovered. Anyone can do this with a concordance in hand, such as *Strong's Exhaustive Concordance*, *The Englishman's Greek Concordance* or *Young's Analytical Concordance*, to name a few.

There is one translation of the sacred Scriptures that is based on the concordant method; however, the editors applied a more rigorous standard to the method. An

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investigation of each and every Hebrew or Greek word found in the ancient manuscripts was conducted in order to find the single most exact English equivalent for each and every word. For example, instead of having 44 English words for one Greek word, they assigned only one English word for each Greek word, and this English word is not used for any other Greek word. Further, the English word was chosen based on the most accurate and consistent meaning as presented every place the word appears in the available manuscripts. The result of this work, which took many years to complete, is called the *Concordant Literal New Testament with Keyword Concordance* (designated cv). [A similar work was completed for the Hebrew Scriptures, but it has not been compiled into one book.] The result is that when one reads an English word, no matter where it is discovered in Scripture, the word presumably has the same meaning. This method helps to reduce interpretative bias; however, it does not eliminate it entirely. After all, the editors of all translations are but weak vessels, as we all are, especially those of us who attempt to write exposition of Scripture.

The CV is not perfect, and undoubtedly, there is interpretative bias built into it, as there are in all translations; nevertheless, it is quite helpful. Keep in mind that the English Bibles of our day are translations of manuscripts written in Hebrew or Greek that are copies of the original sacred text, which were lost long ago. To claim that one English Bible is the inspired word of God over all other translations, as if it were an exact replica of the original text, is dangerous, if not error. I find it helpful to compare the several translations that attempt to remain as literal as possible to the Hebrew or Greek.

### ***Man-inspired translations or God-inspired words?***

Now, returning to this matter of studying Scripture and the word *eon*; when we apply the concordant method, we discover that the Bible comes into sharper focus. To prove the point, consider two verses from the King James Version in which *aiōn* is translated as *world*.

So shall it be at **the end of the world**. (Matthew 13.49)  
...throughout all ages, **world without end**. (Ephesians 3.21)

If these two verses are allowed to stand unchallenged, then we have a clear contradiction in the Scriptures, and we must agree with those detractors who argue that Scripture is not consistent and thus not inspired (that is, the original sacred text). The problem lies not with the inspired words of God but with the man-inspired translations of God's words.

Just in case you have missed the inconsistency in the King James Version, answer this question: How can the world have an end and also have no end? In other words, the King James clearly states that the world has both an end and is endless. It just cannot be! The problem starts with the fact that the word *world* has no place in these verses, for the Greek word is *aiōn*. The Greek word for *world* is *kosmos*; however, this word is not in these verses in the original Greek.

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Following the concordant approach, these verses literally should read:

Thus shall it be in **the conclusion of the eon.**

For all the generations **of the eon of the eons.**

Note that the concordant rendering of these verses has no contradiction, even if one has no understanding of the word *eon*. The *eon* in the first verse has a conclusion, but there is no direct reference to an end of the *eon* of the *eons* in the second verse. We need to see that the focus of these verses is on a period of time, an *eon*, and not on the world. The world must either end or go on endlessly, but *eons* have a beginning and an end. In considering verses dealing with *eons*, we need to understand which *eon* is in view, and when we do, there is no contradiction of Scripture.

### ***Forever and ever.***

A fact that is lost in most English translations is that in some expressions in which the word *aiōn* appears in the Greek text, it is in both the singular (*aiōn*) and plural (*aiōns*) form. Using the Anglicized word *eon* or *eons*, we discover the phrases *the eons of the eons*, *the eon of the eons* and *the eon of the eon*. These phrases specifically refer to the last two eons; that is, the oncoming or impending eons that follow our present wicked eon. These are discussed later. However, anyone reading most English Bibles would never see this and would never be able to even question its meaning, for these phrases generally appear as *forever and ever* (e.g., Romans 16.27; Galatians 1.5; Philippians 4.20; 1 Timothy 1.17; 2 Timothy 4.18; Hebrews 13.21; 1 Peter 4.11; all in the King James Version).

I have no understanding of the Greek language; however, those who do have such understanding state that the Greek sometimes uses the plural and singular forms differently than we do in the English language; that is, the plural can refer to the singular. I must confess that I am not sure if this is the case with these words; however, if the translators rendered *forever and ever* in the singular or plural form, as in the Greek, the result would have been the phrases *forevers and evers*, *forever and evers* and *forever and ever*. Perhaps, realizing the difficulty of such renderings, most translators have chosen to ignore the plurality of the Greek.

By using the phrase *forever and ever*, the translators are trying to convey the idea of *eternal* or *eternity*, a concept generally not conveyed in the Greek language. However, again, just for the sake of argument, if the Greek does refer to the concept of eternity, then why use the phrase *forever and ever*? Would not the phrase *forever* be sufficient to convey the thought of eternal? It is an unneeded redundancy to add the word *ever*. Some argue that it is used to add force to the idea of being forever or eternal. If this alone were the issue, then there might be some credence to such a notion; however, it is not the only issue, for I believe we would still have to answer the question of why the Greek words are in the singular or the plural.

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Let us put aside the traditions of men for a moment and see if Scripture has another answer for us. If we allow Scripture to stand on its own, we discover the expressions *the oncoming eons* (Ephesians 2.7), *from the eons* (Ephesians 3.9; Colossians 1.26), *for the eons* (Luke 1.33; Romans 1.25; 9.5; 11.36; 2 Corinthians 11.31; Hebrews 13.8), *the eons* (Ephesians 3.11; 1 Timothy 1.17; Hebrews 1.2; 11.3; Jude 25), *the conclusion of the eons* (Hebrews 9.26), and *the consummation of the eons* (1 Corinthians 10.11; see 1 Corinthians 15.24).

These Scriptures alone should resolve any doubt in one's mind as to the concept of an eon, for they clearly reveal that there is more than one eon, there are eons to come, and there is a conclusion or a consummation of the eons. All one needs is an understanding of the meaning of the word *eon*, and these verses will make perfect sense.

However, this is not the case if we were to substitute the words *forever*, *everlasting* or *eternal* in these phrases because in the plural form they would read *the oncoming forevers* or *the oncoming eternal*s, or the *consummation of the forevers* or *the consummation of the everlastings*. In these examples, what would *forevers* or *everlastings* mean? It would imply that eternity consists of many eternities. How can forever have a consummation? It would imply that forever truly is not forever. Do you see the problems created by such translations of the Greek words *aiōn* and *aiōns*?

There are a few points that need to be stressed before proceeding to a discussion of the specific eons revealed in Scripture.

### ***The Son makes the eons.***

The first thing that we must see is that the eons and the Son of God are inseparable. We must never lose sight of God's Son in our understanding of the eons or in our understanding of all Scripture, for that matter. It is essential that we understand that through His Son, God makes the eons, and that *the eons begin and end in His Son*. It is *in Him* that we see the purpose of 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**.... (Hebrews 1.1-2 cv) <sup>6</sup>

He [the Son] brightly reflects God's glory and is the exact representation of His being, and **upholds the universe by His all-powerful word** (Hebrews 1.3 WNT).

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<sup>6</sup> Interpretative bias is clearly seen in this verse when we consider how it is rendered in the many other translations that read "through whom He made *the world* [*aiōn*]" (NASB). Note that the Greek word is *aiōn* (eon), not *kosmos* (world). Truly, the Son created the world, but He also created time or the eons along with the world. We could say that He created the time-space continuum in which we live today.

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Remove the Son from the universe and there is no universe. It is like removing the sun from our solar system. Remove the sun that shines upon our earth and human life on earth will cease to exist. Likewise, remove the Son from God's purpose and there is no purpose of God. All creation is held by the powerful word of the Son of God, who is the Word of God. The eons are nothing apart from the Son of God. He is the *Origin* and the *Consummation* of the eons.

Let this one truth be indelibly engraved on our hearts and in our minds: God established His purpose in His Son before He even brought forth the eons, and His purpose for the eons has been, is being and will continue to be worked out in His Son until the glorious consummation of the eons (1 Corinthians 1.10), and God is *All* in all (1 Corinthians 15.24).

### ***Before times eonian.***

In light of this truth, the second thing we need to see is discovered in Paul's epistles where he refers to *before times eonian* or *before the eons*. God's purpose and promises in Christ were set before times eonian. Another way of stating this is that they were set before the eons were made by the Son. In fact, the eons are made (past, present, future) to accomplish God's purpose in Christ.

Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus **before times eonian**.... (2 Timothy 1.9 cv)

Paul, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's chosen, and a realization of the truth, which accords with devoutness, in expectation of life eonian, which God, Who does not lie, promises **before times eonian**.... (Titus 1.1-2 cv)

Yet wisdom are we speaking among the mature, yet a wisdom not of this eon, neither of the chief men of this eon, who are being discarded, but we are speaking God's wisdom in a secret, wisdom which has been concealed, which God designates before—**before the eons**, for our glory, which not one of the chief men of this eon knows, for if they know, they would not crucify the Lord of glory. (1 Corinthians 2.6-8 cv)

### ***All the eons.***

The third thing we need to see is that Scripture establishes that there are eons, meaning that there is more than one eon. In concluding his epistle, Jude referenced *all the eons*.

Now to Him Who is able to guard you from tripping, and to stand you flawless in sight of His glory, in exultation, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before **the entire eon**, now, as well as for **all the eons**. Amen! (Jude 24-25 cv)

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Notice how Jude also refers to *the entire eon*, which refers to our present eon.

### ***Meaning of eon.***

The fourth thing we need to see is the meaning of the word *eon*. The Webster's Dictionary defines it as "an extremely long, indefinite period of time, thousands and thousands of years." Interestingly, this same dictionary defines *eonian* as "lasting forever; eternal." How can the noun form be a long period of time and the adjective form be eternal, when the adjective derives its meaning from the noun? The adjective cannot properly go beyond the meaning of the noun.

Fortunately, we do not have to rely on man's definitions, for Scripture has its own definitions built into it. Some scholarly brethren who have carefully investigated the use of the word *eon* in Scripture have concluded that it usually refers to a *period of time between two great physical and moral cataclysmic judgments of the earth and its inhabitants*.<sup>7</sup> Each of these long periods of time has a beginning and is punctuated by an end.

### ***Five eons.***

The fifth thing we need to see is that based on this definition, there are *five eons* referred to in Scripture, which are separated by *four great physical and moral changes*, punctuating the history of the human race and the earth, namely, the *disruption*, the *deluge*, the *wrath or indignation*, and the *great white throne*, bounded in the *past* by the *beginning* and in the *future* by the *consummation*.

I have concluded that this offers a plausible view of the eons that can be seen in Scripture, and that this provides a timeframe upon which to understand God's dealings with mankind in light of Scripture. Whether there are other eons that preceded these, we are not given explicit instruction in the word of God. However, I must also stress that this is not the only way that the times or ages can be viewed or even should be viewed. As shown later, one commentator emphasizes three ages based on the three feasts of Israel, something that warrants serious attention and study. Also, in a subsequent chapter I present the scriptural concept of time based on days, specifically six days followed by the seventh and eighth day.

### ***The beginning of the eons.***

The sixth thing we need to see is when the eons began, at least as far as we can discern from Scripture. This is discovered in knowing when *the worlds* began. The word *worlds* is used because Scripture clearly speaks of more than one world. The word *world* (Greek word *kosmos*) means "an orderly arrangement or system," which refers not to land but to an orderly arrangement of the inhabitants of the land. It should be distinguished from the word *earth*, which refers to the land.

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<sup>7</sup> *God's Eonian Purpose* by Adlai Loudy, Concordant Publishing Concern, 1929, 1991.

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Scripture intimates that there are five world orders from the beginning to the consummation of the eons. Actually, the world orders correspond with the eons. There was a world *before the disruption*, an *ancient world after the disruption* and a *world after the deluge* (great flood) called *this world*; then there will be a regenerated (renascence) world in *the day of the Lord* and an entirely new world of the highest moral order in *the day of God*.<sup>8</sup>

The Hebrew Scriptures start with *in the beginning God [Elohim] created the heavens and the earth* (Genesis 1.1 REB [TSS]). This establishes our starting point, even though we are given no indication of when this occurred or what it looked like. All we know is that at a certain point, God created. It is at this point that perhaps the first eon began.

### ***The first eon.***

We know little about the first eon. Peter called it *the then world*.

For they want to be oblivious of this, that there were heavens of old, and an earth cohering out of water and through water, by the word of God; through which **the then world**, being deluged by water, perished. (2 Peter 3.5-6 cv)

In His wisdom, God has not given us any explanation of this eon, so we are left to conjecture about its character and demise, which many have attempted to do. I offer no such conjecture at this point other than to state that this eon may hold the key to unlock the secrets of the many fossil records, the extinction of huge animals called dinosaurs and the unknown number of years (perhaps millions) that our planet has been suspended in the vastness of God's universe. Scripture seems to indicate that about 6,000 years ago this earth was restored and Adam was created. It appears that something catastrophic occurred to this planet before it was restored in order to make it inhabitable for mankind.

### ***The then world ended with disruption.***

In Genesis 1.2, we discover that the earth was something other than an inhabitable ordered world. In fact, it was a dark chaotic world. *Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos* (Genesis 1.2 cv). Another translation reads: *The earth was formless and void, and darkness was over the surface of the deep* (NASB).

Did something happen to bring the earth into this condition after it was first created? Some people believe that something did happen and yet others believe this is simply how God created; that is, God sort of flung parts throughout the universe and then went about organizing them. In other words, God made the universe in a chaotic state and then made order out of it. Man might proceed on

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<sup>8</sup> In Scripture, there appear to be five eons, five world orders, three heavens and earths (old, present, future), and three days (*the day of Mankind*, *the day of the Lord* and *the day of God*).

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this ground, but God is not man. God speaks and whatever He desires comes about. Besides, this theory seems to go against Scripture. Consider the view presented in the book of Isaiah.

For thus says the LORD [Yahweh], who created the heavens (He is the God [Elohim] who formed the earth and made it, He established it and did not create it a waste place, but **formed it to be inhabited**). (Isaiah 45.18 NASB [REB/TSS])<sup>9</sup>

The word states that He did not create it a waste place. According to Job, when God created this earth, it was a magnificent sight to behold. The angels could not withhold their shouts of joy as they saw the glory of the Lord shining forth in the heavens and the earth (see Job 38.3-7). It was perfect order and beauty. It was a place to be inhabited.

God is a God of order, not of chaos. God is light, and when He speaks forth, His creative power brings forth life and order. Are we to believe that Elohim started with chaos and created order? Perhaps not! Scientists try to prove that life started in some primordial ooze that somehow grew from chaos into a highly specialized order. This is man's reasoning. In the natural world, there seems to be a universal principle that only God could have set forth—chaos never leads to greater order. Just consider a cultivated garden; once it is left on its own, what happens? It is overtaken by weeds and loses all sense of order and beauty. A garden will never grow on its own into a beautiful, cultivated garden. It takes man tilling the soil and caring for the garden for it to thrive. If order goes to chaos or ruin if let untended, then how can chaos or ruin ever be expected to produce order on its own?

In the beginning, God created, and part of His creative genius was the creation of good and evil (Isaiah 45.7). He created an evil adversary, Satan, who sinned from the beginning (1 John 3.8) and has been a murderer from the beginning (John 8.44). In other words, Satan was not created as a good messenger who fell in sin; but rather, he was created as an evil one to be part of bringing about God's purpose and plan. It is possible that, through the great dragon, the ancient serpent called *Adversary* and *Satan* (Revelation 12.9 *cv*), God's beginning creation was brought into ruin or waste. God's creation was in ruin for a reason not made clear to us in Scripture. However, given this thought, it is possible that this eon had something to do with a battle between good and evil, which has continued unabated to our present wicked eon. Although we are not given any indication of what transpired during this time or the reason for its existence, we are given some indication of how it ended to usher in the second eon.

If between Genesis 1.1 and 1.2a there is a period of time, an eon that ended in disaster, then this could answer why the earth became a dark, vacant chaos of

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<sup>9</sup> The words *Yahweh* and *Elohim* are transliterations from the Hebrew language; considered by some commentators to be the more accurate and appropriate words. *Yahweh* is the proper or personal name of the Almighty. *Elohim*, which is in the plural form, means "subjector(s)" and refers to God, as well as to lesser subjectors such as judges or false gods.

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raging waters (Genesis 1.2), at some point *after* it had been created a beautiful, inhabited planet.

Let us look at Genesis 1.1 and 1.2a in some detail.

Seven Hebrew words (ten English words; *ten* is the number of completion) are recorded in the beginning of the prophetic word of God. *In the beginning God created the heavens and the earth. Seven* is the number of divine perfection and refers to perfection of what is in view. In other words, when God created, He created with divine perfection. It was a complete and perfect work. He created the earth to be inhabited. It was not created to be a waste place.

However, Genesis 1.2a reveals something that seems entirely contrary to God's creative power: *Yet the earth **became** a chaos and vacant, and darkness was on the surface of the submerged chaos.* Some (not all) scholars of the Hebrew language state that "and the earth *was*" should be translated "but the earth *became*." Adding this thought to the meaning of the words which follow—formless, void, darkness and deep—gives a much different picture of the earth that in the beginning was created in divine perfection as a place of habitation. In fact, Genesis 1.2a declares that the earth was just the opposite of a place to be inhabited.

To understand the condition of the earth as recorded in Genesis 1.2a, it is necessary to look at the Hebrew meaning of *formless (without form), void, darkness and deep.* The Hebrew word for *formless* is *tohuw*, which comes from another word which means "to lie waste; a worthless thing." Attached to this word is the sense of confusion, vanity and wilderness. In other words, the earth was in a vain, worthless condition. It was in chaos.

The Hebrew word for *void* is *bohuw*, which comes from another word which means "to be empty" or "an indistinguishable ruin." In other words, the earth was an empty ruin. It was vacant.

The Hebrew word for *darkness* is *choshek*, which means "the dark", or "something in misery, destruction, death, ignorance, sorrow, wickedness." The sun was no longer giving light to the earth, and it was in misery. Thus, the earth was in misery or wickedness because there was darkness; the sun had ceased to give its light. Most likely, the heavens were disrupted as well.

The Hebrew word for *deep* is *tehowm*, which refers to "an abyss, as a surging mass of water." The waters on the face of the earth were not quiet and gentle but were raging.

Thus, when all these words are studied together, a picture is presented of the earth as a dark (without sunlight), worthless, wasted ruin with raging waters flowing over its surface. Surely the sons of God did not rejoice over the earth in this condition. The earth was in vanity and chaos.

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Peter adds to our understanding of this matter, for in his second epistle he takes us back to the very beginning, to the heavens and earth of old, which he called *the then world*. In other words, there was an orderly arrangement or a world in existence on this earth, but something must have happened to it for it to be deluged by water.

For they want to be oblivious of this, that there were **heavens of old, and an earth cohering out of water and through water**, by the word of God; through which **the then world**, being deluged by water, perished. (2 Peter 3.5-6 cv)

These verses are often thought to refer to the flood of Noah's day; however, they seem to refer to a time before man was created in which this world or earth went through a major change called *the disruption*, which corresponds with Genesis 1.2a. The earth was covered by water due to a cataclysmic event or series of events that brought the earth and the *then world* into chaos. It must have destroyed the entire world order. We can only surmise that this chaos had something to do with the adversary, the serpent of old.

So, there was *a beginning* and then there was *a disruption*, which means that there was a world (*the then world*) that existed from the beginning until it was brought into chaos, that is, *disruption*, for it was disrupted from its original, pristine state.

The word *disruption* is a translation of the Greek word *katabole*, which means "down-casting." Most English Bibles translate this word as *foundation*, but the CV uniformly uses the word *disruption*. Physiologically speaking, it refers to the discharge of the seed from the woman's ovaries (Hebrews 11.11 cv). The same Greek word is used in reference to the Lamb who was slain from the *disruption* of the world (Revelation 13.8 cv; also see Matthew 25.34; Luke 11.50; John 17.24; Ephesians 1.4; Hebrews 9.26; 1 Peter 1.20; Revelation 17.8), which refers to a time before sin entered the world. In the English language, *disruption* means "a forcible separation, a breach." Thus, it speaks of a time when something was discharged or breached and before sin entered into man's *kosmos* (world).

For those who still might have doubts about what has been presented, consider this prophetic word from Jeremiah.

I looked on the earth, and behold, **it was formless and void**; and to the heavens, and they had **no light**. I looked on the mountains, and behold, they were quaking, and all the hills moved to and fro. I looked, and behold, **there was no man**, and all the birds of the heavens had fled. I looked, and behold, **the fruitful land was a wilderness**, and **all its cities were pulled down before the LORD**, before His fierce anger. (Jeremiah 4.23-26 NASB)

Of course, this language could be viewed as signifying something spiritual, and yet, it also seems that Jeremiah was given a glimpse of a time ages ago that seems to fit

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the description given to us in Genesis 1.2 of the earth as formless, void and dark (no light). Obviously, there was no man at this time, for Adam came along in the sixth day of restoration. If we accept that Jeremiah saw the disruption of the ancient earth, then we have to accept that there was life during the first eon (or prior eons) of this earth. There were even cities that ultimately were completely destroyed. This leaves us wondering who or what lived on the earth at that time. Perhaps, it was the angelic host or a precursor to man. We can only conjecture, but for those of us with inquisitive minds, the thought of it is most intriguing.

Thus, the first eon (or perhaps a series of eons) ran from the beginning of creation to the disruption of the heavens and the earth, and possibly the entire universe. Obviously, we are not given any information about this eon other than it existed. As stated already, it is possible that many of the mysteries about this earth, such as the origin and extinction of dinosaurs and the multitude of fossils, are all hidden in this eon. Perhaps, this eon and even the disruption lasted for millions of years.

I recognize that to some believers this last suggestion is most untenable, for they see Genesis 1.2 as the beginning of the universe as well, and thus place the age of the universe at about 6,000 years.<sup>10</sup> However, the evidence does not seem to support such a theory and Scripture does not declare it so. In His wisdom, God has not revealed all the secrets of the universe or the many secrets hidden in our earth. The more men seek to understand the universe in which our little planet resides, the more men see the unfathomable extent of this universe and the vast number of secrets hidden within it. This should remind us of the unsearchable or unfathomable riches of Christ, the One who upholds the entire universe.

### ***The second eon.***

The second eon began with the restoration of the ruined earth as the spirit of God [Elohim] was brooding on the face of the waters (Genesis 1.2b REB [TSS]), after which on the sixth day man was created to be in the image and likeness of Elohim and to have dominion (Genesis 1.26 TSS). Peter called this age *the ancient world* that extended from Adam to Noah and the great flood (2 Peter 2.4-5). Elohim created man and restored this earth in six days and rested on the seventh, setting the pattern for the restoration or salvation of mankind once Adam fell in sin and death entered into the fiber of mankind.

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<sup>10</sup> The planets in our solar system, most likely, give us an indication of the condition of our earth during the disruption. All the planets show signs of great upheaval and change. However, we do not have to gaze into space to see such upheaval; all we need to do is look at our own home called *earth*. It obviously has undergone great change since its beginning. Further, if we look at the planet Saturn, we discover rings around it; it has several heavens rotating around it. Our earth was created with heavens around it as well, not just one heaven. We know that in the ancient world, the earth was watered from below and that there was an atmosphere of water covering the earth. This all changed after the deluge and has continued to our day. However, it is interesting that Peter wrote that at the end of the day of the Lord, which refers to the millennial kingdom of Christ, the heavens shall dissolve along with this earth, and new heavens and a new earth will come into view in the day of God (2 Peter 3.10-13). Perhaps there will be rings or a cloud of water vapor rotating the earth once again, or perhaps God has something entirely new.

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The restoration was a glorious garden, which soon turned into a plot of weeds as a result of God's ordained plan to allow the adversary to lead man to disobey his Creator, which means that this was all in the plan of God in order to bring about His purpose of the eons. The result was that *death passed through into all mankind, on which all sinned* (Romans 5.12 cv). Mankind possessed knowledge of good and evil and was thrust out of the garden. It is safe to state that rather than choose good and live by it, ancient mankind chose evil instead.

### ***The ancient world ended with a deluge.***

The result was that after about one to two millennia,<sup>11</sup> the earth was corrupt in the sight of God, the earth was filled with violence, and all flesh had corrupted their way upon the earth (Genesis 6.11-12 NASB). God determined to destroy mankind through the *deluge*, except for Noah and his immediate family.

For if God spares not sinning messengers, but thrusting them into the gloomy caverns of Tartarus, gives them up to be kept for chastening judging; and spares not the ancient world, but guards Noah, an eighth, a herald of righteousness, bringing **a deluge on the world of the irreverent...** (2 Peter 2.4-5 cv)

Thus, the ancient world was destroyed through a great flood; all in accord with the purpose of God, who works all things after the counsel of His will (Ephesians 1.11).

### ***The third eon.***

After the water receded, a third eon commenced through Noah and his three sons. In *a very broad sense*, this could be called the *present wicked eon* (Galatians 1.4 cv). As shown later, there most likely are other eons of shorter duration within this eon, such as *the Passover Age* and *the Pentecostal Age*.

Clearly, the deluge that wiped out the ancient world was a major physical and moral change for this earth. It most definitely was a moral change since all flesh had corrupted their way upon the earth (Genesis 6.12). There has been no major cataclysmic physical change of this earth since the deluge. We could say that we live in the post-deluge eon. Consequently, the ordered world in which we live today has continued unabated as an eon. Paul tells us that we are in *the eon of this world*. Obviously, *this world* refers to the world order after the deluge.

And you, being dead to your offenses and sins, in which once you walked, in accord with **the eon of this world**, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness.... (Ephesians 2.1-2 cv)

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<sup>11</sup> The word *millennium* refers to 1,000 years. There are differing views on how much time passed between Adam and the flood—1,307 years, 1,656 years or 2,262 years. Source: *Halley's Bible Handbook*, Zondervan Publishing House, 1965. The most likely figure is 1,656 years.

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According to the CV, there are many scriptural references to our current eon. Paul called it *the present wicked eon* (Galatians 1.4) and *the current eon* (1 Timothy 6.17; 2 Timothy 4.10; Titus 2.12). In other places, it is called *this eon* (Matthew 12.32; 13.22; Mark 4.19; Luke 16.8; 20.34; Romans 12.2; 1 Corinthians 1.20; 2.6, 8; 3.18; 2 Corinthians 4.4; Ephesians 1.21; 2.2).

### ***The day of Mankind—Man’s day.***

The third eon is also called *the day of Mankind* or, more accurately, *Man’s day*.

Now to me it is the least trifle that I may be being examined by you or by **man’s day**. (1 Corinthians 4.3 cv)

To me it is for a very little thing that by you I may be judged, or by **man’s day**, but not even myself do I judge.... (1 Corinthians 4.3 YLT)

What is *Man’s day*? An Expanded Translation by K.S. Wuest expresses this day in a slightly different manner, which might add some light: But with me it is a very small thing that I am being put on trial by you by **the [judicial] day of mankind** (1 Corinthians 4.3 WAET). In other words, it is a judicial day, and it relates to mankind judging one another.

The context of Paul’s epistle confirms that he used *Man’s day* in this manner.

For of nothing am I conscious as to myself, but not by this am I justified. Now He Who is examining me is the Lord. So that, be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God. (1 Corinthians 4.4-5 cv)

To Paul it meant nothing that he would be judged by man or judged in the context of *Man’s day*, for he was entrusting himself to the faithful Judge who will come one day and set all things right. He refused to be examined by the Corinthians. How could he agree to such a thing when they were challenging his motives and his methods, even his God-given apostleship? Their standard of judgment was not God’s and was filled with prejudice. Is this not a good description of *Man’s day*? Man’s laws and judicial systems are weak and often failed attempts to keep order among mankind. Man’s justice is often based on fear and punishment of the individual and seldom on forgiveness, restitution and restoration of the individual. In other words, man’s justice is penal in nature and not corrective in nature. Only God’s law is righteous and just, for it is for correction, restitution and restoration, based on love. It is never for destruction.

Essentially, *Man’s day* is the period of time in the history of man in which man rules over man and passes judgment on one another. Simply, it belongs to man and reveals all his failures. But let us not think that *Man’s day* is some aberration or blot upon God’s plan, for it is not. Rather, it is by design, for it provides

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mankind with the experience of good and evil, but even more than this, it will prove that the self-sufficiency of mankind is a failure and that only God's Son can truly rule and administer God's law in the earth. The theme that could be written across *Man's day* is found in Paul's Romans epistle: *For God has shut up all in disobedience so that He may show mercy to all* (Romans 11.32 NASB).

This leads to the question: When did *Man's day* start? There are only two points in the history of mankind that could be considered for the starting point.

The first point in history could have been when death passed through into mankind. Adam had chosen to live by the tree of the knowledge of good and evil, and even the ground was cursed on account of his one transgression. Since Adam lost the right to eat of the tree of life that would have given him God's righteous way to rule over the earth, Adam and all mankind were left to their own prejudices. Essentially, there were no governments and laws of the land. Some say there was anarchy. We get a glimpse of this as Cain and Abel were in the field, and Cain became angry with his brother and killed him. However, it was not man that passed judgment, but the Lord Himself who declared that Cain was cursed from the ground. In response to Cain's fear of being killed, the Lord pronounced that sevenfold vengeance be taken on any who killed him (see Genesis 4.1-15).

Although this point in history is possible as the start of *Man's day*, the second point in history seems just as plausible.

*Man's day* most likely began when men began making judgments about one another, which clearly occurred after the great deluge of Noah's day when the Lord gave a command or, we could say, the first law of this new era: *Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man* (Genesis 9.6 NASB). This is a very clear statement about man's rule over man (*by man*), which is what *Man's day* is all about. At this time, capital punishment was instituted, which has continued throughout our present eon. Consequently, it appears that *Man's day* began immediately following the deluge.

During this eon, government was formed and man began to govern over man. However, there were two types of governments that began to emerge, one with man as the center (humanism, secularism<sup>12</sup>), and the other with God as the center (theocracy).

The man-centered government followed the line of Noah's son, Ham, who caused a curse to fall on his son Canaan (Genesis 9.20-25). Through Ham's line came Nimrod, a mighty one, who formed the first kingdom on earth in the land of Shinar, the kingdom of Babel or Babylon. The Nimrods are known for attempting to build a tower to heaven for their own name and glory, and disobeying God's command to fill the earth (Genesis 9.1; 10.6-10; 11.1-9). It apparently was a

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<sup>12</sup> All man-centered movements, whether governmental or religious in nature, are what could be called "isms"—e.g., capitalism, communism, humanism, liberalism, secularism, socialism, spiritualism.

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warring kingdom without God, and it is safe to state that many of the kingdoms that have followed are patterned after this kingdom. <sup>13</sup> In fact, the spirit of Babylon has remained active on this earth and has been operative in our day, but will be judged and cast down at the consummation of our present wicked eon.

The God-centered government followed the line of Noah's son, Shem, and progressed to Abraham, the Hebrew, until it broke forth through the sons of Israel as Moses led the Israelites out of Egypt as a theocratic nation under the one, true God—a kingdom of priests, a holy nation (Exodus 19.6), chosen to lead all the nations of earth to God. Although there were times of glory for the Israelites, their history is marked by failure as they turned from their God and became apostate lovers [harlots (Hosea 1.2)] with the kingdoms of the world. They became the tail instead of the head. In a sense, they joined with the Nimrods of the world, which placed them under Canaan and against God's word (see Genesis 9.25-26).

What is the purpose of this eon? There are two answers to this question.

*First*, the purpose is to prove that nothing has changed in the heart of man and that man cannot rule over man or live without God and His Son. Everything that man touches according to his own will leads to death, not life. Simply, mankind is lost in sin. Throughout history, Babylon has ruled. As we near the end of this eon, the world is in captivity under the spell of **mystery Babylon**, which will fall as the kingdom of Christ begins to take hold of the kingdoms of this world.

*Second*, the purpose is discovered at Calvary. Truly, this present eon is filled with failure; but there is one glorious event that is an absolute 100% success, all to the glory of God and in full accord with the purpose of the eons.

### ***The crisis of the eons.***

In the middle of the five eons or the midpoint of this present wicked eon is the one great tragedy and triumph of the universe that we could call *the crisis of the eons*. In the fullness of time, God's Son came to this world to die on the cross of Calvary for the sin of the world and to defeat and ultimately abolish death, the last enemy of mankind. He came precisely at the midpoint of the eons and the midpoint of our present wicked eon. It is as if the cross is lifted up over all the eons declaring that, apart from Christ, the eons have no meaning and no value, but that Christ and the cross are God's answer to all the eons and their failures, and the transformation of mankind into the image of God's Son. We could say that the cross extends from the beginning of the eons to the consummation of the eons, and that it was set in the plan of God before eonian times, and that it will stand as an emblem of God's love after the consummation of the eons.

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<sup>13</sup> The ancient nation of Israel under God was a theocratic nation. Today, it is difficult to discern nations of this caliber in the earth. However, some nations, particularly in the West, *at times*, could be seen in a similar light as the Israel of our day as they have brought peace, security, order and, we could say, civilized culture to parts of the world. The United States and Great Britain are appropriate examples.

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Let us be clear that the cross was not a fix to a problem that caught God off guard. We could say that the cross is the apex of the eons and was according to the preordained plan of God. In fact, it was the predetermined and deliberate purpose of God to send His Son to this earth and pierce Him for the sin of the world (Acts 2.23). God's Son is the Lambkin slain from the disruption of the world (Revelation 13.8 cv), which means that before sin even entered into mankind, the Son of God was slain to the Father, even before the heinous act was carried out at the hand of man. God has every detail planned out to fulfill His purpose, and He is executing His plan accordingly and on schedule. Ultimately, God *alone* is responsible for the salvation, reconciliation and restoration of *all* mankind.

### ***The present eon of this world ends with the indignation and glory!***

Scripture clearly tells us that this present wicked eon has a conclusion. In fact, Jesus Himself tells us so as He taught His disciples on the secrets of the kingdom of the heavens, and the signs of His presence and the end of the eon.

Now the harvest is the conclusion of the eon. Now the reapers are messengers. Even as the darnel, then, are being culled and burned up with fire, thus shall it be in **the conclusion of the eon**. .... Thus shall it be in **the conclusion of the eon**. The messengers will be coming out and they will be severing the wicked from the midst of the just. (Matthew 13.39-40, 49 cv)

Now at His sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what is the sign of Thy presence and of **the conclusion of the eon**?" (Matthew 24.3 cv)

Given the words of Jesus and others, we know that there is a conclusion to our present wicked [evil] eon [age] (Galatians 1.4 cv [NASB]), and it will occur with first the removal of the darnel or tares followed by the harvests of the barley, wheat and grapes. We could say that our present eon will end with two opposing events: the wicked will be judged by the wrath of God (for chastening judging, which may include physical death, but not eternal annihilation or torture), and the glorious freedom of the children of God will begin to be revealed (Romans 8.21). It will be life coming out of death, all to the glory of the God of the living.

However, it is appropriate to conclude that, apart from Calvary and a glimpse of the glory to come in the oncoming eons, the key word to the first three eons is *failure*.

### ***The fourth eon.***

The fourth eon will not be perfect in every sense, for death and sin will continue; nonetheless, it is a glorious eon as the King of kings and Lord of lords ushers in the kingdom of the heavens on earth and progressively heads up or sums up all things in the heavens and on the earth (Ephesians 1.10).

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Unlike all previous eons, this eon is given a very specific number of years. Referring to the conquerors of the tribulation and the length of their reign, John perceived: *They will be reigning with Him **the thousand years**. And whenever **the thousand years** should be finished....* (Revelation 20.6, 7 cv)

This glorious eon is mentioned numerous times throughout both the Hebrew and Greek Scriptures. The Hebrew prophets spoke often of this eon. In Greek Scripture, it is called the coming or impending eon, or the age to come, depending on the translation (Mark 10.30; Luke 18.30; Hebrews 6.5). It can be described in a number of ways, *either in whole or in part*—the millennial (1,000-year) kingdom, the kingdom of His Christ, the Messianic kingdom, the kingdom of the heavens, the day of the Lord, the Kingdom Age, and even the Renaissance.

### ***Jubilee.***

This eon is also a time of jubilee in which all debts are paid, and we could say, mankind is set free from the bondage of the previous six days of 1,000-year days (2 Peter 3.8). During this time, the law of jubilee will no longer be ignored, for every 49 years all debts will be forgiven. Do you realize that worldwide the debt that is owed among the nations of the world is staggering? It is measured in the trillions of US dollars. The United States alone has accumulated nearly \$9 trillion dollars in public debt. American consumers have accumulated over \$2.4 trillion of debt on their own. Who says that we are not in the captivity of Babylon in our day? The world needs a jubilee to cancel out all debt. In a search of the Internet for statistics on debt, I discovered an article that was prophetic in that it proposed that a jubilee needs to be called forth, a jubilee just like the one Israel practiced. As our world system bulges at the seams with debt, it would appear that Babylon will soon fall, and the world will be released from its monetary bondage.

It is difficult not to have a growing sense of the bondage that mankind is under in our day due to the love of money and the power associated with it. This is nothing new, *for all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world (kosmos, system that governs our world), that is passing away, and also its lusts* (1 John 2.16-17 NASB). Our lives are in increasing bondage to an unrighteous system that is none other than Babylon. See Habakkuk 2.6-7. Thank God; one day it will fall!

God has set six days of labor (*the day of Mankind*) and a seventh day of rest (*the day of the Lord*). The next eon will usher in the seventh day or the seventh millennium since the restoration of the earth. In type, we see the day of jubilee as recorded in Leviticus 25; only the seventh millennium is on a much grander scale than the jubilee celebrated by the ancient nation of Israel. This jubilee will engulf the entire earth and begin the process of full redemption of all. However, it is not the end but just the beginning of the process, for most assuredly there are other jubilees to follow. The seventh day begins the progressive march toward the redemption of mankind until all that was lost in Adam is regained, and all mankind is fully reconciled to God.

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In reference to those led out of Egypt by Moses, the writer to the Hebrews reminds us of a certain fixed day; a day fixed by the Father's authority (Acts 1.7).

For **He has said somewhere concerning the seventh day**: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"; and again in this passage, "THEY SHALL NOT ENTER MY REST." Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, **He again fixes a certain day**, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS." (Hebrews 4.4-7 NASB)

God again fixes a certain day. Although many are being called into this day in our present eon, it has not come, *for yet in a little while He who is coming will come, and will not delay. But My righteous one shall live by faith* (Hebrews 10.37-38 NASB). Until then, those of faith must hear and obey His voice while they wait patiently for His presence.

### ***The day of the Lord.***

It might be helpful to briefly mention *the day of the Lord*, which is the term used by the Hebrew prophets and repeated in Greek Scripture to describe the wrath of God that occurs during our present eon and precedes the second coming of Christ when He takes the scepter to reign over this earth after being gone for a long time (e.g., Isaiah 13.6; Ezekiel 30.3; Joel 1.15; 2.1, 31; 3.14; Amos 5.18, 20; Obadiah 1.15; Zephaniah 1.7, 8, 14, 18; 2.2, 3; Malachi 4.5; Acts 2.20; 1 Thessalonians 5.2; 2 Thessalonians 2.2). The prophets placed the emphasis on the indignation or wrath of the Lamb as they saw the coming of the Lord in great power; however, they also saw it as the day in which the glory of the Lord will fill the earth (Isaiah 6.3; 40.5; 60.1; Habakkuk 2.14). They saw beyond the indignation to what John saw in his vision of *the day of the Lord* that will extend for 1,000 years. According to Peter, *the day of the Lord* will come as a thief, and it will be a time when the second heaven and the second earth will be purged or cleansed of all unrighteousness until all is new in the last eon.

Now **the day of the Lord** will be arriving as a thief, in which the heavens shall be passing by with a booming noise, yet the elements shall be dissolved by combustion, and the earth and the works in it shall be found. (2 Peter 3.10 cv)

Interestingly, Peter wrote as if this day will end as soon as it starts. We are not given a clear indication of what this will look like; however, it does not appear that there will be a total destruction of the earth. It appears to be more like a purging and cleansing of the countless wicked works that have been manifested on the earth. We could say that the heavens and earth must go through their own lake of fire of judgment according to God's divine law. One thing for sure, according to Scripture, we know that although it will come as a thief, it will last for 1,000 years,

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and most likely, the cleansing (dissolution) will continue throughout the eon as righteousness is taught and enforced (Isaiah 26.9). The glory of the Lord will fill the earth, and glory is like a consuming fire (Exodus 24.17).

### ***The fourth eon ends with the great white throne.***

The conclusion of the fourth eon comes when the adversary is released from his jail to deceive the nations of Gog and Magog, resulting in fire coming from God that devours all the rebellious nations and the adversary being cast into the lake of fire (Revelation 20.7-10). Then heaven and earth will flee away from the presence of the great white throne that will be set to judge mankind not raised from the dead in the first or former resurrection that will have occurred about 1,000 years prior. Those whose names appear in the book of life will be saved, yet so as through fire (1 Corinthians 3.15; Revelation 20.12). The works of the great and the small whose names are not in the book of life will be judged in the spiritual fire of God's judgment, for God is *spirit*, He is *a consuming fire* (John 4.24; Hebrews 12.29; Revelation 20.11-15), and His law (word) is *spiritual* and *like fire, a fiery law* (Romans 7.14; Jeremiah 23.29; Deuteronomy 4.36; 33.2).

Thus, the fourth eon concludes with a major physical and moral change. All the wicked or unjust are judged in the *spiritual* lake of fire outside the new Jerusalem (but **not** tormented in a *physical* fire forever and ever).

### ***The fifth eon.***

The fifth and last eon is unlike all the eons that precede it. This day begins when a new heaven and a new earth come into view. Also, the holy city, new Jerusalem, the spiritual Jerusalem, the corporate body-bride of Christ, will come down out of heaven, having the glory of God. It is declared that the one sitting on the throne is making all new. This day was foretold by Isaiah (Isaiah 65.17), declared by Peter (2 Peter 3.11-13), and perceived by John (Revelation 20.1-22.5). God will possess this day as He tabernacles with mankind. It is all new, and it is when righteousness truly dwells as all mankind is taught righteousness.

For, behold, **I create new heavens and a new earth:** and the former shall not be remembered, nor come into mind. (Isaiah 65.17 KJV)

Since all these things are thus pre-destined to dissolution, what sort of men ought you to be found to be in all holy living and godly conduct, eagerly looking forward to the coming of **the day of God**, by reason of which the heavens, all ablaze, will be destroyed, and the elements will melt in the fierce heat? But in accordance with His promise we are expecting new heavens and a new earth, in which righteousness will dwell. (2 Peter 3.11-13 WNT)

And I perceived **a new heaven and a new earth**, for the former heaven and the former earth pass away, and the sea is no more. I perceived the holy city, new Jerusalem, descending out of heaven from God, made ready as a

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bride adorned for her husband. And I hear a loud voice out of the throne saying, “Lo! the tabernacle of God is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them. And He will be brushing away every tear from their eyes. And death will be no more, nor mourning, nor clamor, nor misery; they will be no more, for the former things passed away.” And He Who is sitting on the throne said, “**Lo! New am I making all!**” And He is saying, “Write, for these sayings are faithful and true.” And He said to me, “I have become the Alpha and the Omega, the Origin and the Consummation. To him who is thirsting I shall be giving of the spring of the water of life gratuitously.” (Revelation 21.1-6 cv)

Truly, this is an entirely new world order. There is a new heaven and earth and a new Jerusalem in which there is no more death.

### ***The day of God.***

As quoted from the second epistle of Peter, the fifth and last eon is also called *the day of God* (*God's day* in the cv). Why is this day called *the day of God*? Simply, God will possess this day as His own as His will, will be done on earth as it is in heaven, without any further failure. His throne will be established on the new earth from which will proceed the very source of life. During *the day of the Lord*, Christ will sit upon the throne of David as *the Son of Mankind*, but in *the day of God* He will sit upon the throne of God as *the Son of God and the Lamb*.

And he showed me a pure river of water of life, clear as crystal, proceeding out of **the throne of God and of the Lamb**. (Revelation 22.1 KJV)

And there shall be no more curse: but **the throne of God and of the Lamb** shall be in it... (Revelation 22.3 KJV)

We are not told how long this day will last. All we know is that this is the last eon revealed in Scripture. What comes after this day is not ours to know, but we can be assured that it will be glory beyond measure for all mankind, for this is in accord with the purpose of God. What we do know is that death will be completely abolished, which means that sin also will be completely removed because it can only reign in death. Most of all, we know that all mankind will be restored, so that God may be *All* in all throughout His entire creation.

### ***The last eon ushers in the consummation of all.***

Thankfully, this is not the end of the story. Christ has begun heading up or summing up all things in the heavens and on the earth, and He will reign until He has placed all His enemies under His feet and has nullified all sovereignty and all authority and power, and even has abolished the last enemy death (see Ephesians 1.10, 22; 1 Corinthians 15.24-26). When He ascended back to heaven to sit at the right hand of His Father, the Son of God ascended far above all. Today, He alone

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has *immortality* (1 Timothy 6.16), and He alone *has ascended into heaven* (John 3.13). Consider what Scripture tells us about the exalted position of the risen, glorified Christ.

And Jesus came and spake unto them, saying, All power [spiritual and physical] is given unto me **in heaven and in earth**. (Matthew 28.18 KJV [writer])

Who is gone into heaven, and is on the right hand of God; **angels and authorities and powers being made subject unto him**. (1 Peter 3.22 KJV)

Christ, rousing Him from among the dead and seating Him at His right hand among the celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: and **subjects all under His feet**, and gives Him, as Head over all, to the ecclesia which is His body, the complement of **the One completing the all in all**. (Ephesians 1.20b-22 cv)

When the Son has subjected all things under His feet, including the last enemy death, then He will give up the kingdom to His God and Father, so that God may be *All* in all. When this glorious work is accomplished, the eons, as made known to us in Scripture, will come to God's intended conclusion, and His purpose will have been accomplished.

For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead. For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation, whenever **He may be giving up the kingdom to His God and Father**, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, **that God may be All in all**.) (1 Corinthians 15.21-28 cv)

These few verses are filled with some of the most profound truths in all Scripture. Christ is the Firstfruit of all who are dead and remain so until the first or *former* resurrection (cv rendering of Revelation 20.5). When He comes at the end of this eon, He will raise to life all the anointed firstfruits (the saints of light, the conquerors, the barley believers) that are destined to reign in the coming or impending eon. At the end of the millennial kingdom, He will raise the rest of the dead (all that missed out on the first resurrection, believers and unbelievers) that must appear before the great white throne, either to be saved yet so as through fire,

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or to be purified in the spiritual lake of fire, so that eventually they too may enter the glory of God and know God is love for eternity (or more eons) that follow. Thereafter, at the consummation of the eons, all mankind will be fully restored, and death will be swallowed up in victory, the victory of the cross of Calvary. God the Father will be *All* in all.

Thus, the eons have a beginning, and they have an end, and in between there have been and yet will be major physical upheavals and moral change, until the purpose of the eons is accomplished. That which started at the beginning must continue until the consummation of all, so that God may be *All* in all. Praise God!

One final word on this matter needs to be stressed, and that is that although there seems to be very definite breakpoints between each eon, it may not always seem this way. It does seem that the Lord has transitions between the eons as He begins to close down what He is doing in one period and opens up something entirely new that he will do in the next period. These transitions may appear to be a time of mixture. We see such a transition when Messiah came the first time that extended from the beginning of His earthly ministry to His death on the cross in 33 AD, to the total destruction of Jerusalem in 70 AD. I believe that we are living in such a time of transition as the spirit of God is preparing to introduce the sons of God to the nations and to all that are among the celestials, and as the world is readied for the second coming of Christ.

Now, there is another matter that needs to be addressed, and this deals with the three phrases already mentioned: *the eons of the eons*, *the eon of the eon* and *the eon of the eons*.

### ***The eons of the eons—the last two eons.***

The phrase *the eons of the eons* is used twenty-one times in the Greek Scriptures (Romans 16.27; Galatians 1.5; Philippians 4.20; 1 Timothy 1.17; 2 Timothy 4.18; Hebrews 13.21; 1 Peter 4.11; 5.11; Revelation 1.6, 18; 4.9, 10; 5.13; 7.12; 10.6; 11.15; 14.11; 15.7; 19.3; 20.10; 22.5). The following are a few examples.

Grace to you and peace from God, our Father, and the Lord Jesus Christ, Who gives Himself for our sins, so that He might extricate us out of **the present wicked eon**, according to the will of our God and Father, to Whom be glory for **the eons of the eons**. Amen! (Galatians 1.3-5 cv)

Paul referred to the present wicked eon and looked forward to what he called *the eons of the eons*.

The Lord will be rescuing me from every wicked work and will be saving me for **His celestial kingdom**: to Whom be glory for **the eons of the eons**. Amen! (2 Timothy 4.18 cv)

Paul joined the celestial or heavenly kingdom with *the eons of the eons*.

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Each, according as he obtained a gracious gift, be dispensing it among yourselves, as ideal administrators of the varied grace of God; if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing; that in all God may be glorified, through Jesus Christ, to Whom is the glory and the might for **the eons of the eons**. Amen! (1 Peter 4.10-11 cv)

Peter concluded these verses with the exact same phrase as Paul, and that these eons are joined with glory.

And from Jesus Christ, the Faithful Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth. To Him Who is loving us and looses us from our sins by His blood and makes us a kingdom and priests to His God and Father, to Him be glory and might for **the eons of the eons!** Amen! (Revelation 1.5-6 cv)

Finally, John opened *The Revelation of Jesus Christ*, which unveils Christ in *the Lord's day*, which speaks of the last two eons or *the eons of the eons*. So, it is clear that all three of these mighty apostles referred to *the eons of the eons*.

*The eons of the eons* are to be viewed as the eons that stand out among all the eons. When Paul referred to *the purpose of the eons*, I believe he was primarily referring to the last two eons. In other words, he had these two eons in view when he wrote of the purpose of God, for it is during these oncoming eons that the glory of God will begin to shine brighter and brighter, until it is like the brightness of the noonday sun. Why will these eons shine so brightly? They will shine because this is when the reign of God's Son is truly manifested, so that all will see and know who rules in the affairs of mankind. It will be when the kingdom prayer is truly answered: *Thy kingdom come. Thy will be done on earth as it is in heaven* (Matthew 6.10).

We could say that the five eons are divided into two groups—the first three eons and the last two eons. The last two eons are referred to as the *oncoming eons* and *the eons of the eons* because they are in relation to the preceding three eons.

### ***The Lord's day.***

Before moving on, it might be helpful to look at *the Lord's day*. As with *Man's day*, the term *Lord's day* is found only once in Scripture as used by John in reference to his Patmos vision.

I might be alone when it comes to the meaning of *the Lord's day*, but I perceive it on two levels. First, it is foremost a spiritual day, for John was *in spirit* in this day. Consequently, it must be understood by interpreting *spiritual by spiritual* (1 Corinthians 2.13 ALT). Second, it refers to all the events perceived from Pentecost to the eons of the eons. After all, John was *in spirit* in *the Lord's day*, which is described in all twenty-two chapters of the Revelation. Consequently, the entire

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Revelation encompasses our present eon and the last two eons, *the eons of the eons*, and it is called *the Lord's day*. These eons are possessed by the Lord as He heads up all in the heavens and on the earth. Simply, *the Lord's day* is a glorious day that progresses from glory to glory, and it is a spiritual day that progresses until all mankind is brought into the spiritual realm of God, into the presence of God.

Now, to most believers, the *Lord's day* is the first day of the week, Sunday, and represents the day of worship. However, we worship in spirit and in truth (John 4.23). And yet, this does not negate the need for us to have a weekly sabbatical rest according to God's divine law. To further our understanding, the following Scriptures are presented from the Concordant Version. Compare the following verses to the version that you are currently reading. Most translations use the phrase *the first day of the week*, or something similar.<sup>14</sup>

And, very early in the morning on **one of the sabbaths**, they are coming to the tomb at the rising of the sun. ... Now, rising in the morning in **the first sabbath**, He appeared first to Mary Magdalene, from whom He had cast out seven demons. (Mark 16.2, 9 cv)

Now in the early depths of **one of the sabbaths**, they, and certain others together with them, came to the tomb, bringing the spices which they make ready. (Luke 24.1 cv)

Now, on **one of the sabbaths**, Miriam Magdalene is coming to the tomb in the morning, there being still darkness, and is observing the stone taken away from the door of the tomb. ... It being, then, the evening of that day, **one of the sabbaths**, and the doors having been locked where the disciples were gathered together, because of fear of the Jews, Jesus came and stood in the midst and is saying to them, "Peace to you!" (John 20.1, 19 cv)

Now on **one of the sabbaths**, at our having gathered to break bread, Paul argued with them, being about to be off on the morrow. (Acts 20.7 cv)

On **one of the sabbaths** let each of you lay aside by himself in store that in which he should be prospered, that no collections may be occurring then, whenever I may come. (1 Corinthians 16.2 cv)

Is there anything in these verses to indicate the first day of the week? Of course not, for all of them refer to *sabbaths*, which is the seventh day, not the first day of the week. The term *one of the sabbaths* refers to one of the weekly sabbaths between Wave Sheaf and Pentecost. The only way that these words can become the first day of the week is if the words are intentionally changed to make them refer to Sunday. Translators have taken the word for *one* and made it *first* and the word for *sabbaths* and made it into the singular *week* (compare John 20.1 in the KJV).

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<sup>14</sup> The Young's Literal Translation uses the word *sabbaths* as well.

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This is a vital point in our understanding of the *Lord's day*, for this bias is almost exclusively carried over by commentators to the verse that uses this term in reference to John's Patmos vision. For continuity, the entire verse is presented.

I, John, your brother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came to be in the island called Patmos, because of the word of God, and because of the testimony of Jesus Christ. I came to be, in spirit, **in the Lord's day**, and I hear behind me a voice, loud as a trumpet, saying, "What you are observing write into a scroll and send it to the seven ecclesias: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." (Revelation 1.9-11 cv)

John came to be in the *Lord's day*; that is, *in spirit* he found himself *in the Lord's day*. The term *Lord's day* is used in most translations (24 out of 25 that were checked). However, the difference among the versions is in the use of the prepositions *in* or *on*. Most translations use the expression *on the Lord's day*. The Concordant Version and the Modern King James Version use the expression *in the Lord's day*. Interestingly, Green's Interlinear Greek-English New Testament translates from the Greek using the word *in* but then uses the word *on* for its final literal English translation.

The fact of the matter is that the word *in* comes from the Greek preposition *εν* and is used in both phrases under discussion: *in* (*εν*) spirit and *in* (*εν*) the *Lord's day*. Why translate *εν* two different ways in the same sentence? Could the answer be because of interpretative bias? Obviously, the use of *on* or *in* can change the meaning of the sentence depending on one's bias. The use of *on* restricts the time to a certain day of the week. The use of *in* removes the restriction of a fixed day and opens up the possibility that it refers to a period of time.

What are we to conclude? Perhaps, John's vision had nothing to do with a day of the week, not even the sabbaths (or, even time or ages, for that matter), for John was *in spirit* in a very specific day which belongs to the Lord. In this case, the word *day* does not refer to a 24-hour period of time but to something greater. Simply, *in spirit*, John saw the Lord Jesus Christ. After all, the title of John's book is *The Revelation [Unveiling] of Jesus Christ*, which means that at the heart of John's vision is the vision of Jesus Christ. This is what John's vision is all about; therefore, it only makes sense that the day that John saw be called the *Lord's day*. It is not *Man's day*; it is *His day*. The day belongs to Christ alone, and this spiritual day extends from our eon to the eons of the eons and beyond. In His day, mankind will progressively move into the spiritual, celestial realm of God, that is, not all of mankind will come into this glory at the same time; each class will enter into it in their own era.

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### ***The eon of the eon.***

Now, moving on to the other eon phrases, the phrase *the eon of the eon* refers to the relation of one eon to the preceding eon. It is used only in one place, and it most likely refers to the last eon as presented in Scripture.

Yet to the Son: “Thy throne, O God, is for **the eon of the eon**, and a scepter of rectitude is the scepter of Thy kingdom.” (Hebrews 1.8 cv)

Could this refer to *the day of God* when there is a new heaven and a new earth? We could say that, during the *Lord’s day*, Christ’s throne progresses from the throne of God to David’s throne to the throne of God and of the Lamb. During *the day of the Lord*, Christ sits on the throne as the Son of Mankind and during *the day of God* He sits on the throne as the Son of God. Of course, He has always been and always will be the Son of God.

### ***The eon of the eons—the last eon.***

The phrase *the eon of the eons* refers to an eon in relation to all the preceding eons. In this case, it too refers to the last eon or *the day of God*. This makes perfect sense, for of all the eons it is truly *the eon of the eons*. It is the highpoint of all the eons and even stands out from the preceding eon or the Messianic era. It is just like Jesus as the King of kings and the Lord of lords. There is no other like Him. In relation to all other kings and lords, He alone is preeminent.

Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us, to Him be glory in the ecclesia and in Christ Jesus for all the generations of **the eon of the eons!** Amen! (Ephesians 3.20-21 cv)

Paul was given revelation that the ecclesia, <sup>15</sup> which is the body of Christ, is **a new creation in Christ** and, as such, is more closely related to the last eon when all things are new (2 Corinthians 5.17; Galatians 6.15; Revelation 21.1). Those who are called and chosen to be enjoyers of an allotment (inheritance) in the oncoming eons will transcend time to spiritually enter where the chief priests were allowed to enter only once a year, the most holy place, the holy of holies, which speaks of being in the presence of God. Spiritually speaking, the new Jerusalem that comes down out of heaven having the glory of God (Revelation 21.2, 10-11) is a picture of the corporate body-bride of Christ that has been conformed into His image. The city-bride is not so much a picture of a literal city as it is a picture of a literal people that have received the full inheritance of the land, which refers to glorified bodies like that of Jesus. The new Jerusalem is **the holy temple in the Lord** that has been built together into **a dwelling of God in the spirit** (Ephesians 2.19-22). It is **the one new man in Christ** (Ephesians 2.15). Praise God!

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<sup>15</sup> Many translations use the word *church*, which is a translation of the Greek word *ekklesia*, meaning “out-called.” The English equivalent of *ekklesia* is *ecclesia*, which I prefer because the word *church* has taken on a meaning far greater than what Scripture presents.

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Paul testified that he was snatched to the third heaven, which, most likely, refers to the third heaven in sequence, not a place in the far reaches of the universe.<sup>16</sup>

### ***The holies of the holies.***

Actually, Scripture reveals a pattern for the eons, especially for the last two eons or *the eons of the eons*, and this is discovered in the five divisions of the tabernacle and the temple system.

Just as the tabernacle consisted of five physical divisions (spatial), so do the eons consist of five divisions (time). However, although we are tempted to leave both the tabernacle and the eons in the realm of space and time, they actually speak of a spiritual reality and refer to the spiritual and the celestial realms, which are something other than time and space, as we know it.

The tabernacle and the temple system were divided into *outside the camp, within the camp, the court, the holy place, and the holy of holies or the most holy place*. The first three divisions are far different from the last two divisions, which in Scripture are called *the holies of holies*. It is unfortunate that most translations do not render the Greek accurately, for they drop the *s* from the first holy, when, in fact, it is rendered *holies* in the Greek.

Nor yet is it that He may be offering Himself often, even as the chief priest is entering into **the holies of holies** year by year by the blood of others....  
(Hebrews 9.25 cv)

As the chief priest was called and chosen to enter *the holies of the holies* and no one else was allowed to enter, so today there are those who are being called and chosen to enter *the eons of the eons* at the conclusion of our present wicked eon. The rest will follow either at the great white throne or at the consummation of the eons, but until then, only the called and chosen of God, the ones who more than conquer through the One who loves us, will enter into this most glorious celestial realm to be with the Lord.

As with the eons, the first three divisions are different from the last two, for *the holy place* and *the most holy place* are parts of the tabernacle itself. This is what the writer to the Hebrews referred to as *the holies of the holies*, just as the last two eons are referred to as *the eons of the eons*. This alone should perk one up to see that it just might be possible that the spirit of God designed it this way to reveal God's purpose of the eons to those with open minds.

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<sup>16</sup> In his Patmos vision, John *perceived a new heaven and a new earth, for the former heaven and the former earth pass away* (Revelation 21.1 cv); and it is most likely what Paul saw when he was *snatched away to the third heaven* (2 Corinthians 12.2 cv). Paul saw exactly what John perceived. He was also snatched away to paradise, which would be the new creation as described in Revelation 21-22. John wrote about what he saw, but Paul heard ineffable declarations that he was not allowed to speak.

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There is an uncanny similarity between the tabernacle divisions and the eons that is hard to pass off as mere coincidence. God does not work in coincidences but with purpose and plan.

The **first eon** is likened to *outside the camp*. We are given very little information about this eon. It was simply outside the view of mankind as outside the camp was not under the jurisdiction of the tabernacle and temple system.

The **second eon** is likened to *within the camp* and represents when death and sin entered into mankind and the world. Mankind was barred from the garden, but God made provision for their nakedness by sacrificing an animal and covering them with its skin, which pointed to a future provision for their sin. This is a picture of the camp, which consisted of the sinners that had to rely on the sacrificial system to deal with their sins and to approach God in the temple.

The **third eon** is likened to *the court* and represents man moving toward God, although he is not there yet. Christ has made the way, but concerning the world at large, many are still in the court. This is the present wicked eon, which is highlighted by the fact that it was during this eon that the Son of God was crucified, at which time He began the process of “dragging” all unto Himself (Greek rendering of John 12.32).

The **fourth eon** is likened to *the holy place* and represents the Messianic kingdom when the true Israelites are a kingdom and priests; when the conquering saints enter their respective places in the kingdom. The holy place and all its furniture are a type of Christ and speak of *the day of the Lord*. The revealed sons of God will manifest the magnificence and glory of Christ to the nations on earth, and they will teach them righteousness and administer justice. Further, the sons are the ecclesia, which is His body, the complement of the One completing the all in all, that join Christ as He continues to gather up all things, both that in the heavens and on the earth (Ephesians 1.10, 23).

Finally, the **fifth eon** is likened to *the holy of holies* or *the most holy place*, and represents the last eon or *the day of God* when there will be no need for the temple, for mankind will be brought into the presence of God.

And I hear a loud voice out of the throne saying, “Lo! the tabernacle of God is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them. And He will be brushing away every tear from their eyes. And death will be no more, nor mourning, nor clamor, nor misery; they will be no more, for the former things passed away.” ... And a temple I did not perceive in it, for **the Lord God Almighty is its temple, and the Lambkin.** (Revelation 21.3-4, 22 cv)

Thus, the last two eons are typified by *the holies of the holies*.

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Nor yet is it that He may be offering Himself often, even as the chief priest is entering into **the holies of holies** year by year by the blood of others, since then He must often be suffering from the disruption of the world, yet now, once, at the conclusion of the eons, for the repudiation of sin through His sacrifice, is He manifest. (Hebrews 9.25-26 cv)

The chief priest entered into the holies of the holies, the last two and most sacred divisions of the temple. In like fashion, mankind, according to their own class, will begin to enter into the last two and most sacred divisions of time, *the eons of the eons*. But let us not become fixated on this entrance as if the emphasis is in space and time. This is a spiritual matter. It is entering into the very realm in which God operates. It is entering into the very presence of God where there is no need for a temple, for the Lord God Almighty is its temple, and the Lambkin (Revelation 21.22 cv). *God is Spirit* (John 4.24) and *God is Love* (1 John 4.8, 16), and He dwells among the celestials. It is entering the spiritual and celestial realm of God that operates on the principle of His love.

Today, there are a people, the body of Christ, seated together among the celestials, in Christ Jesus (Ephesians 2.6 cv). The body of Christ is blessed with every spiritual blessing among the celestials, in Christ (Ephesians 1.3 cv). These are spiritual realities for all who are called and chosen in this eon to be in Christ. Those who are called and chosen have a foretaste of what it will be like when *the eons of the eons* commence, for they will be the first to enter *the holies of the holies*, even *the most holy place*, in spirit and among the celestials.

Oh, the wonderful symmetry of Scripture! It is no coincidence that Scripture speaks of *the holies of the holies* and *the eons of the eons*. One is in space and the other is in time. Both speak of a spiritual and celestial reality for the called and chosen and ultimately for all mankind. When we see the beauty of this symmetry, we begin to see the beauty of God's purpose of the eons. The longing of mankind should be to enter into the presence of God.

### ***The three feasts of Israel—three ages [eons].***

Now, before concluding this chapter, there is one more matter that needs to be addressed that was mentioned earlier and that pertains to the three main feasts of Israel—*Passover [Feast of Unleavened Bread]*, *Pentecost [Feast of Harvest]* and *Tabernacles [Feast of Ingathering]* (see Exodus 23.14-17; Leviticus 23).

One commentator <sup>17</sup> has shown quite convincingly that these three feasts are prophetic in that they speak of three stages of development in the kingdom of God upon the earth as the spirit of God is manifested in greater measure or empowerment. They are described as the three stages of kingdom development and begin with the Passover when the nation of Israel was called forth from Egypt. Thus, from Moses to Christ is the *Passover Age* in which the kingdom was brought to

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<sup>17</sup> *Creation's Jubilee* by Dr. Stephen E. Jones, M.A., ThD., God's Kingdom Ministries, 1991.

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earth but in a relatively small scale of empowerment of the spirit. The day of Pentecost (Acts 2) began the *Pentecostal Age* in which the spirit of God was given in much greater measure, not in fullness, but rather as an earnest of a future empowerment. It is the next age or the *Tabernacles Age* in which the spirit will begin to be poured out in fullness and the kingdom will be established on the earth in increasing measure. The *Tabernacles Age* corresponds to the oncoming eons, as well as to the harvests that will occur at the end of our present eon.

### Passover Age

Moses & Israel come out of Egypt

### Pentecostal Age

Holy Spirit given as an earnest on day of Pentecost

### Tabernacles Age

Kingdom has come on earth as in heaven

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***God is All in all!***

This progression perfectly matches the secret of His will in Christ as revealed to Paul. God has purposed in His Son to sum up (gather up, head up) all in the heavens and on the earth (Ephesians 1.10). By His spirit, Christ has been progressively summing up all on two levels; a national level and an individual level.

On the national level, we see this starting with Moses and the ecclesia in the wilderness and then we see a much greater measure with the pouring out of the spirit on the ecclesia, which is the body of Christ. However, this will not begin to be manifested on earth in its greatest measure until we approach the oncoming eons or ages when the firstfruits, the conquerors of Christ's body, enter into the celestial realm, glorified as Christ is glorified, and the kingdoms of this world become the kingdom of our Lord and of His Christ (Revelation 11.15). Only then will the kingdom increase in much greater measure and intensity until all has been subjected to the Son, bringing about the restoration and reconciliation of all and the consummation of the eons.

On the individual level, we see a similar progression for all who believe in this eon and are overwhelmingly conquering through Christ who loves us (Romans 8.37). **Passover** represents **justification by His blood** (Romans 5.9); **Pentecost** represents **sanctification through the infilling of the Holy Spirit** (2 Thessalonians 2.13); **Tabernacles** represents glorification as one is **conformed to the image of the Son of God**, conformed to the body of His glory (Romans 8.29; Philippians 3.21).

Concluding, the glory of God will begin to shine ever so brightly in *the eons of the eons* until all creation is brought into the realm of God. Then all creation will be bathed in His love and glory, and all will enter the most holy place to the glory of God and His Son. Praise God for this glimpse of His purpose!

# THE PURPOSE AND PLAN OF THE EONS

[The following charts summarize the eons.]

Before Eonian Times

<b>E O N I A N  T I M E S</b>	<b>The Beginning</b> (Creation)
	1 <sup>st</sup> Eon ————— <i>1<sup>st</sup> Heaven &amp; Earth</i>
	<b>The Disruption</b> (Ruin, Waste)
	2 <sup>nd</sup> Eon ————— <i>2<sup>nd</sup> Heaven &amp; Earth</i>
	<b>The Deluge</b> (Flood)
	3 <sup>rd</sup> Eon – <i>The day of Mankind - Man's Day</i>
	<b>The Indignation, Glory</b>
	4 <sup>th</sup> Eon – <i>The day of the Lord</i>
	<b>The Great White Throne</b> (Lake of Fire)
	5 <sup>th</sup> Eon – <i>The day of God</i> — <i>3<sup>rd</sup> Heaven &amp; Earth</i>
<b>The Consummation of All</b>	

Post-Eonian Times (Eternity?)

## Eonian Times

<b>The Eons of the Eons  The Holies of the Holies</b>	1 <sup>st</sup> Eon <span style="float: right;"><i>The Then World</i></span>	
	<b>Outside the Camp</b>	
	2 <sup>nd</sup> Eon <span style="float: right;"><i>The Ancient World</i></span>	
	<b>Within the Camp</b>	
	3 <sup>rd</sup> Eon – <i>The day of Mankind</i> <span style="float: right;"><i>The Present World</i></span>	
	<b>The Court The Cross</b>	
	4 <sup>th</sup> Eon – <i>The day of the Lord</i> <span style="float: right;"><i>The Renascence World</i></span>	
	<b>The Holy Place</b>	
	5 <sup>th</sup> Eon – <i>The day of God</i> <span style="float: right;"><i>The New World</i></span>	
<b>The Most Holy Place</b>		
<b>God is All in all!</b>		