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**Telephone: 503 292 4352**

• **Internet:** [www.askelm.com](http://www.askelm.com) •

**E-Mail:** [askoffice@askelm.com](mailto:askoffice@askelm.com)

## When The Eons Began

by David Sielaff, January 2021

First read the accompanying [Newsletter for January 2021](#)

Then read the January 1, 2021 Commentary, "[Not Divine, Not Yet](#)"



**Time began when the eons were “made” by the Son of God. What are eons? Eons are periods of time of varying lengths, but usually an eon is a long period of time. The instant the eons began, were made, or were created, the “clock” began ticking for God’s plan regarding mankind.**

- **You were included in God’s plan of the eons before Adam was created.**
- **You are living within that plan at this moment as you read these words.**
- **You will be present at the consummation of the eons when God’s plan is concluded.**

You and every human being will become part of the deity of God. We will be as close to God as Christ is to His Father. Read again a verse many of you know very well:

**“The last enemy that shall be destroyed is death. For he has put all things under his feet. But when he says all things are put under him, it is manifest that he [God our Father] is excepted, which did put all things under him.**

**And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, [Why?] that God may be all in all.”**

• *1 Corinthians 15:26–28, KJV*

That will be the moment God’s will shall be totally fulfilled, the eons will end, and God’s plan will end. God created each of us for a reason beyond the eons. That new plan (or several plans), when initiated, will involve wonders we cannot imagine at this time. You and I will have a major part of that plan because by that time we will be incorporated into God as His maturing children and we shall be like Christ is now:

**“Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew him not.**

**Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”**

• *1 John 3:1–2*

## Dr. Martin's Publications On the Eons

Dr. Martin and associate Gary Reid published a booklet in 1975 about the eons for the Foundation for Biblical Research, an organization of which Dr. Martin was Director. Reid later came to reject the teaching. After Dr. Martin's death Mr. Reid gave ASK permission to republish the booklet in two parts, "[The Time Periods for Salvation, Part 1](#)" and "[The Time Periods for Salvation, Part 2](#)" with my comments.

Toward the end of Part 1, I wrote four addendums. The first three addendums were collections of verses:

- Addendum 1: Every verse using the Hebrew noun olam (translated *age* or *eon*) singular and plural that is listed in the Old Testament.
- Addendum 2: Every use of the Greek noun aion (translated *age* or *eon*), singular and plural that is listed in the New Testament.<sup>1</sup>
- Addendum 3: Every use of the Greek adjective aionios (translated *age-lasting* or *eon-lasting*) in the New Testament that modifies other words, as in the phrase "eonian life." This phrase is often incorrectly translated as "life eternal" in many English translations (Matthew 25:46; John 4:36, 12:25 in the King James Version).

Aion or aionios have no relationship to any concept of "eternity" in the Greek. Several English translations recognize that truth and have the Hebrew and Greek words translated in English as *age* or *age-lasting*, or *eon* or *eonian*. These English translations correctly express the sense of the limited duration of the Hebrew and Greek terms. There are also superlative phrases such as "**eon of the eon**" (τὸν αἰῶνα τοῦ αἰῶνος in Hebrews 1:8) and "**eon of the eons**" (τοῦ αἰῶνος τῶν αἰώνων in Ephesians 3:21). These are like phrases in Scripture such as "king of kings," "lord of lords," and "day of days."

In a 1984 article, Dr. Martin modified his understanding about the first eon in "[The Doctrine of the Ages in the Bible](#)" that I reformatted, edited, and reprinted in 2005. In that article Dr. Martin rejected the Gap Theory (supported by Reid and Martin in their 1975 booklet), but Dr. Martin's understanding of *eon* and *eons* was strengthened. Therefore, those articles are still comprehensive and useful. Dr. Thomas Arnold also rejected the Gap Theory, as I discuss in the article "[The Story of Creation](#)" which I updated in 2017.

Dr. Martin's last word on the eons is found in *The Essentials of New Testament Doctrine*, Chapter 16, "[Resurrections from the Dead](#)"<sup>2</sup> the latest being a 2001 print edition a year before he died. Dr. Martin wrote a provocative statement about research he wanted to conduct but was unable to complete. Read carefully:

**"Each dispensation that God establishes for the performance of His actions of redemption for various peoples and during specific select times is called an 'age.' Indeed, there are dispensations (or ages) that God has determined that actually overlap one another. Believe it or not, there are several ages in effect even now in our present endtime dispensation. Some of those ages in which God works are short, while others are long. One thing for certain, the words *aion* and *olam* always have a beginning and an ending in their meanings, and in no way do they ever signify 'forever,' 'everlasting,' or 'eternity' (except in an allegorical sense).**

**I plan to write a book on the subject of the ages. I can prove, without doubt, that we are experiencing at least seven different types of ages for mankind (all simultaneously) at this very moment. God has given a multitude of ages to perform His work of salvation for the human race. The apostle Paul called them God's 'own time periods' (1 Timothy 2:6, see Greek). You need to recognize these periods or ages. This book [on the ages] will be an evaluation of the biblical texts that explain the dispensations in which God determines the times and the seasons for saving the entirety of humanity to Himself."**

- *Martin, Essentials, [chapter 16](#), note 10 in the online edition*

<sup>1</sup> **Note**, the Hebrew word *olam* is translated by the Greek word *aion* (our word *eon* in English) in most every instance in the LXX Greek translation of Old Testament.

<sup>2</sup> In the print edition of *Essentials* the quote is on page 224, footnote 63. In the online edition it is footnote #10 in the same chapter.

Dr. Martin did not write that book and he left no notes, but he certainly believed the different types of ages could be discovered within the Scriptures. No one I am aware of has published such information as Dr. Martin described. That research, when completed, would provide powerful additional biblical evidence for universal salvation and the fulfillment of God's will (Ephesians 1:11 and 1 Timothy 2:4-6).

### *Time in Scripture*

There are several concepts of *time* in the Old and New Testament Scripture. According to the article "Time" in the *Lexham Theological Wordbook*, the concept of time has three features: [1] points, [2] duration, and [3] units. These meanings merge and overlap in the biblical texts, but they are usually understood as being part of creation.<sup>3</sup> Except for the fact the concept of "forever," "eternal," or "eternity" is not expressed in either Hebrew or Greek in biblical times, I agree with that statement. The Lexham time article gives a good review of the terminology:

**"CONCEPT SUMMARY: The Hebrew and Greek terms for time in the Bible do not reflect a coherent system of time with relative units of time. Instead, they overlap and intersect in various ways, creating a complex and multifaceted concept of time. The basic Hebrew word for "time" is נָשׂ ( 'et). It can refer to a short or long period of time (Genesis 29:7; Isaiah 49:8), as well as to the right time for an event (Hosea 2:9).**

Another relevant word, אֵלָם (*ôlām*) has a wide variety of meanings; it can denote a long duration (Psalm 112:6), a time in the past (Ezekiel 26:20), or an indefinite period in the future (Deuteronomy 15:17), or it can refer to the eternal [?] nature of God (Isaiah 40:28)...<sup>4</sup>

The NT's [New Testament's] use of Greek words for time is heavily influenced by the OT [Old Testament] concepts.

1. The Greek word χρόνος (*chronos*, "time") denotes time in general (whether long or short, and in the past, present or future);
2. καιρός (*kairos*, "time") often refers to an appointed or special time;
3. αἰών (*aiōn*, "age") usually expresses a long duration of time in the past or future.
4. The related adjective αἰώνιος (*aiōnios*, "eternal"<sup>5</sup>) has a similar meaning, but when used with the Greek noun ζωή (*zōē*, "life") forms one of the ways that early Christians describe the resurrected life of believers (Matthew 19:16; John 3:16)."

• Rebecca Skaggs, "Time" in *Lexham Theological Wordbook*<sup>6</sup>

### *What Are the Eons?*

The study of the eons is not difficult. It can be done in a few hours. All that is required is to read and consider the basic meaning of and contexts of the uses of the Hebrew and Greek words for *eon*. To sum up, the eons are periods of time during which God exercises His will upon creation on earth. Eons are a natural measuring concept used by God for His purposes just as days, weeks, months, years, sabbatical periods, and jubilee periods have their function and purposes. However, different eons have different lengths. They are not

<sup>3</sup> Rebecca Skaggs, "Time," ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

<sup>4</sup> This last meaning is not true, in my opinion. It incorporates assumptions of Jewish and Christian theologians.

<sup>5</sup> This is not true. The concept of "eternal" for the adjective *aiōnios* is an inserted theological assumption that is used as supposed evidence of an eternal hell. It assumes if the adjective relates to God, then it must mean "eternal," or have an eternal consequence, as in "eonian judgment" or "eonian life." The reality of immortality has no relationship to the eons. It is outside of time, which relates only so long as the eons exist and are used by God for His purposes. See the work of Keiser, and Ramelli and Konstan's book cited in a footnote 7 below.

<sup>6</sup> The words in brackets and the numbered items are my formatting. I also spelled out the abbreviated Scripture names.

regular measures of time like the other periods that operate according to celestial mechanics as regular as clocks operate.<sup>7</sup>

### Who Made the Eons?

The eons were made by God, whose personal name is YHWH. The phrase **“the name of YHWH”** first occurs in Genesis 4:26:

**“And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD [YHWH in Hebrew].”<sup>8</sup>**

In that verse the name of YHWH seems to be used in a negative way. They were not praising YHWH, they were disparaging Him. This is interesting because in the pre-flood era, if anyone wanted to view supernatural beings as proof of God, they could go look at the cherubim guarding the entrance to the Garden of Eden (Genesis 3:24) during the Generation of Adam,<sup>9</sup> lasting until the flood. Perhaps it was a tourist attraction.

God made the eons through His Son, Christ Jesus. His Son was the prime agent, or “prime contractor” to use a construction phrase, who supervised the actual construction of all creation. This is explained in a verse telling about one of the things God’s Son was doing before He was sent to earth to be born of Mary. Let me present the context of the opening verses of the book or “sermon” of Hebrews<sup>10</sup>:

**“God, who at sundry [various] times and in diverse manners spoke in time past unto the fathers by the prophets, Has in these last days spoken unto us by his Son,**

- **whom he has appointed heir of all things,**
- **by whom [the Son] also he [God] made the worlds [the Greek word is eons, plural]<sup>11</sup>;**

**Who [the Son] being the brightness of his glory [the glory of God the Father], and the express image of his person [the image of God the Father], and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”**

• **Hebrews 1:1–3**

The “eons” made by the Son are also mentioned later at the beginning of Hebrews chapter 11, the “faith chapter”:

<sup>7</sup> Regarding the eons, for an older academic resource see Marvin R. Vincent, *Word Studies in the New Testament*, vol. 4 (Grand Rapids, MI: Eerdmans, [1864]), go to **page 634** and following. (A portion of Vincent’s article is also quoted in page 2 of my December 2004 Commentary “[Modern Recognition of Universal Salvation](#).”)

Professor Heleen Keizer published her doctoral dissertation, *Life, Time, Entirety: A Study of AION in Greek Literature and Philosophy, the Septuagint and Philo* (University of Amsterdam, 1999), and has made it available to the public. Using Thesaurus Lingua Graeca she analyzed and found that no Greek word beginning from the 8<sup>th</sup> century BC to the 4<sup>th</sup> century AD was ever used in the sense of meaning *eternal, eternity, forever, or ever and ever*. The duration of *aion* singular and plural varied from a short time to an exceptionally long time, but it had limitations. It always had a beginning and an end.

The research of Professors Ilaria Ramelli and David Konstan was published in their book *Terms for Eternity: Aiōnios and Aīdios in Classical and Christian Texts*, 1st ed. (Piscataway, NJ: Gorgias Press, 2007). They agreed with Professor Keiser’s analysis and cite her work several times. Their independent research brought them to the same conclusion. Eons are limited in duration in [1] Christian texts in the New Testament, [2] Christian non-biblical texts, and in [3] classical texts outside of Christian writings.

<sup>8</sup> As is my fashion, I change the word “LORD” that occurs in the King James Version with the more precise term YHWH as it is used in Hebrew. In the King James Version, the phrase “the Lord” is simply the name YHWH. This name is holy. See the articles on using God’s name properly. The people of Israel were forbidden by God to speak the name YHWH aloud. The articles are: “[How Should the Names of Deity be Properly Rendered?](#),” “[The Divine Names and the New Testament](#),” and “[What is the Proper Name for the Father of Jesus?](#)”

<sup>9</sup> As explained in the article “[Genesis: Twelve Eyewitness Reports and Genealogies](#).”

<sup>10</sup> See Dr. Martin’s explanation of the purpose of “[The Book of Hebrews](#).”

<sup>11</sup> “Eons” are portions of time. Theologians choose to change the meaning of *eons* to mean “things” not time. The Greek word is not *cosmos*, a common Greek term in Scripture, used often in the New Testament for “worlds.”

**“Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds [again eons, plural in Greek] were framed [adjusted, adapted] by the word of God, so that things which are seen were not made of things which do appear.”**

• *Hebrews 11:1–3*

Note how they were made, **“the eons were framed by the word of God.”** The word of God adjusted, adapted, or framed the eons, the eons do not limit God. Limits of some kind could constrain the eons, likely as to the moment of the beginning or end of each eon.

Does the phrase **“word of God”** refer to Jesus as **“the Word”** of God in John chapter 1? Perhaps, but the Gospel of John tells of God’s revelation that the Word of God was the prophesied Son of God. The Gospel of John may not have been written when the sermon of Hebrews was spoken, written down, copied, and sent to the *ekklesias* probably about 60 or 61 AD. However, Hebrews 11:3 above fits perfectly with Hebrews 1:2 (that the Son made the eons) and John 1:3, which says: **“All things were made by him; and without him was not any thing made that was made.”**

It is more likely Hebrews 11:3 refers to God speaking the words (or Word) of creation in Genesis chapter 1 where it is written, **“And God said ...”** on 8 occasions, and **“God called ...”** on 3 occasions. God (Elohim) spoke 51 times in all of Genesis, while the Lord [YHWH] spoke to people 18 times in Genesis.

### ***So, When Were the Eons “Made”?* When Did the Eons Begin?**

We can now address the title of this article. We know who made the eons. It was YHWH. His Son was the active agent Who made it happen by speaking the words. Together they planned the entirety of creation before time began. We also know the purpose of the eons and why they were made. They were tools of time. They were identifiable periods of time that function as historical milestones to recognize the fulfillment of YHWH’s will for mankind.

The apostle Paul wrote about the eons in relation to God’s revelation of the Mystery to the *ekklesias* given to Paul in 63 AD. These three verses are packed with information as Paul tells of the task God gave to him:

**“... to make all men see what is the fellowship of the mystery, which from the beginning of the world [eons, plural] has been hid in God, who created all things by Jesus Christ:”**

**To the intent that now unto the principalities and powers in heavenly places might be known by the church [*ekklesia*] the manifold wisdom of God, According to the eternal purpose [the purpose of the eons, plural] which He [God our Father] purposed in Christ Jesus our Lord.”**

• *Ephesians 3:9–11*

While the phrase “plan of the eons” does not occur in many translations,<sup>12</sup> when a complex purpose of God begins, it is planned in precise detail. For example, scientists are increasingly confronted with evidence that the natural world has a pattern of systemic design in each detail from the micro to the macro systems. All together it means there was a designer, a planner, behind every design element. Every design of creation was planned beforehand by God and His Son before they were put into action. They were made with you in mind (and with everyone else in mind also). God is not a respecter of persons, nor should we be so (Acts 10:34; Romans 2:11; James 2:9; 1 Peter 1:17).

The eons were made by God through Christ. We are told in Scripture when that occurred ... when the eons began. The beginning of the eons marked the beginning of biblical chronology.

That “making” of the eons was done in two processes. First, every physical element of creation was set in a unique location to work properly. Then the machine of the physical creation was switched “ON” when the cycle of day and night began in Genesis chapter 1 verses 2–5. Quite literally God through Christ “turned on the lights”:

<sup>12</sup> Rotherham translates Ephesians 3:10 in his translation as: **“According to a plan of the ages which he made in the anointed Jesus our Lord ...”**

**“And the earth was without form, and void; and darkness was upon the face of the deep. [In Genesis 1:1 nothing was going on, nothing was moving on earth.]**

**And the Spirit of God moved upon the face of the waters. And God said, ‘Let there be light’: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.**

• **Genesis 1:2–5**

The eons began when the Spirit of God moved upon the waters. I believe God began counting time at that moment, initiated with the beginning of the day and night cycles, then grouping those cycles into weeks, months, seasons, and years. That was when time began and so did the eons.<sup>13</sup>

**“And God said, ‘Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth’: and it was so.**

• **Genesis 1:14–15**

He also “turned on” the celestial clock and the physical universe began moving.<sup>14</sup>

**“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.”**

• **Genesis 1:16–19**

Jesus was the individual YHWH used to first, complete the physical universe, and “turn it on” so it operates. Then He was tasked to complete the plan of salvation through the eons of time. He was born of Mary. He grew to be such a man (*anthropou* in Greek).

**“... For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man [ἀνθρώπου, singular], Jesus Christ, has abounded unto many.”**

• **Romans 5:15**

The gift of the grace of God comes by Jesus Christ, who is a man, a human being, even at this moment. True, He is a glorified man (with greater glory than He had before being born of Mary).<sup>15</sup>

**“For this is good and acceptable in the sight of God our Savior; Who will have all men [ἀνθρώπους, plural] to be saved, and to come unto the knowledge [Greek, “full knowledge”] of the truth.**

**For there is one God, and one mediator between God and men [ἀνθρώπων, plural], the man [ἄνθρωπος, singular] Christ Jesus; Who gave himself a ransom for all, to be testified in due time [Greek *kairos*, the general term for time].”**

• **1 Timothy 2:3–6**

<sup>13</sup> Certainly, God, Christ, and the other supernatural beings could count time, but there is no evidence that they did so. How would time in the supernatural realm be measured? You will understand what I mean by that last sentence. Scripture does not say “time” existed before the heavens in relation to earth were “turned on.”

<sup>14</sup> Thomas Arnold may be correct when he says the physical heavens were expanding since Genesis 1:1 without counting of time (“time” did not exist yet). See his book, *Two Stage Biblical Creation: Uniting Biblical Insights Uncovered by Ten Notable Creation Theories* (Arlington Heights, IL: Thomas Arnold Publishing, 2007). He writes on page 509:

**“Creation took place in two states: In the beginning God created the heavens and the earth (but Earth was still uninhabitable, uninhabited, and its sea surface dark); so God worked by eight commands and six normal day-night days making the Earth lighted, habitable, and inhabited.”**

<sup>15</sup> Jesus emptied Himself of that glory as we are told in Philippians 2:10–11. He did that for our sake. At the close of Philippians Paul closes with: **“Now unto God and our Father be glory for ever and ever [for the eons of the eons, both plural]. Amen”** (Philippians 4:20).

This is the same individual who planned with YHWH to construct and complete their plan of salvation. He fulfilled His prophesied role as the Messiah. He was born of Mary, grew to be an adult and He preached the Gospel of the Kingdom of God, and established a team of fellow workers (apostles and disciples) to complete the task given them in the 1<sup>st</sup> century. After His suffering, crucifixion, death, resurrection, and glorification, the apostles set out to further His work.

Christ later chose Paul to build *ekklesias* (assemblies) of Gentile believers around the world, and the Body of Christ exists to this day, composed of believers in Christ's resurrection.

Another team of Israelites (collectively called Jews today) in coming years and decades will be convinced and converted to the truths of Scripture regarding Jesus as their Messiah. Just as God opened the heart and mind of the apostle Paul, He will also change the hearts and minds of many (dare I say, millions?) of Jews to accept the Gospel and Christ's resurrection from the dead to save them and the whole world.

They will take up the task to complete the preaching of the Gospel of the Kingdom of God to the world before Christ returns to earth to receive that Kingdom. We should and will help them understand what they do not yet understand. That process will be humble them, with the result that they increasingly commit themselves to preach the Gospel of the Kingdom of God, which will be completed before Christ returns.<sup>16</sup>

So, God's "**firstborn of every creature**" (see the Colossians passage below) took on the plan of His Father in Heaven, and He is continuing the task they planned together. God's Son took raw material of animated clods of dirt and built a complete man according to His own example of the image and likeness of God.<sup>17</sup>

This is like the description given in Hebrews 1:2. God gave His Son the raw materials (the parts of the clock) and the Son of God made the clock of creation to begin time and the various eons. He put the pieces in place, and He turned it on. He began the eons. This is what Hebrews 1:2 says — the eons began when God's Son "made the eons."

Paul gives us details about God's express image (as it says in Hebrews 1:3), who is God's anointed (the Christ, the Messiah), God's Firstborn, the Creator through whom all was created — including the eons:

**"In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God,**

- **the firstborn of every creature: For**
- **by Him were all things created** [that includes factors of time, and the *eons*, Hebrews 1:2],  
that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:
- **all things were created by Him, and**
- [all things were created] **for Him: and**
- **He is before all things** [He is before time, before the *eons*], **and**
- **by Him all things consist** [or 'hold together,' including the process and completion of the *eons*]."

• **Colossians 1:14–17**

The **eons** are sustained and are operating according to the will of YHWH (God the Father) and He made everything through the power of His living "**Word of God,**" His Son, the resurrected Christ. He was **the builder**:

**"In the beginning was the Word, ... The same was in the beginning with God. All things were made by him** [the Living Word]; **and without him was NOT any thing made that was made."**

• **John 1:1–3**

Note the double negative construction, "**without him was NOT anything made ...**" This double negative means

<sup>16</sup> See the articles "[Salvation and the Kingdom of God](#)" and "[The Great Generation and Modern Prophecy](#)."

<sup>17</sup> I wrote the June 2008 Commentary "[God's Body](#)" to introduce the article, "[The Bodily Composition of God](#)." Read also my "Addendum: 'Congratulations, You're Walking Dirt'" in Dr. Martin's article "[Figures of Speech and Holy Scripture](#)."

that everything was made by Him — everything — which is what we are told in many other verses.

Let me offer an analogy to help you understand the relationship between God the Father and the Son of God from society today. I will relate it to what transpired in the first chapter of Genesis. Remember, the Son told Adam what happened before the first man was made. Adam or one of his descendants wrote it down. (See “[Genesis: Twelve Eyewitness Reports and Genealogies](#).”)

Contrary to the common understanding, God did not create the heavens and the earth out of nothing, commonly termed *creatio ex nihilo*, or “creation out of nothing.” God never created anything out of nothing. He created everything that exists out of Himself, He created everything when He spoke His Word, or if you wish, allowed His Son, the living Word of God, to perform the actual task of calling creation into existence. That is not “nothing”; that is everything — and it was all according to their plan.

## Genesis Chapter 1

God the Father was like an architect who conceives to create a building, funds, and provides resources to begin and complete a project called “creation.” He consulted with His prime contractor, His Son the builder. Both share credit for the success of the project. Genesis 1:1 tells what the project was:

“[1] **In the beginning**<sup>18</sup> [2] **God created** [3] **the heaven[s] and the earth.**”

These three simple points in one declarative statement tell us [1] when it was done, [2] who did it, and [3] what was done and the result of that deed. By the way, the word “heaven” in the Hebrew Old Testament is always plural. It means all three heavens: the atmosphere, outer space, and God’s throne.

**“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”**

**Genesis 1:2**

Genesis 1:2 says nothing pleasant or desirable was on earth. There was no life, all was dark, formless (all was flat), all the earth was under water, until “**the Spirit of God moved ...**” That is the same Holy Spirit identified to Mary as “**the power of the Highest**” in Luke 1:35 by the angel Gabriel. That same Spirit, that power, began to act. The Son’s Spirit (given to Him by His Father, the Spirit that connects them together<sup>19</sup>) was sent to perform acts upon the water and then in the other days of creation. The Son spoke the words for the next verses of Genesis chapter 1. When God and His Son cause their Spirit to act — things happen.

Then God spoke, and things really began to happen.

**“And God said, ‘Let there be light’: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”**

• **Genesis 1:3–5**

When God established the first component of time, light and dark would make one day, even though there was no light and dark yet on the earth. That was when the “clock” of creation began. Day one led to day two, day three and on day four new aspects of time were made. God turned on new lights: the sun, moon, stars, and they would be used to give information about time, “**for signs, and for seasons, and for days, and years**” (Genesis 1:14), but no human was alive to pay attention.

Remember, this is the information that God’s Son (representing YHWH) gave to Adam and through the generations this information made its way to Moses and from there to us today. Amazing, when you think about it.

Various creatures were created on day five, more on day six, and another remarkable creation was made,

<sup>18</sup> The “beginning” is without reference to time. There is no definite article in the Hebrew. The statement is indefinite, and it says: “**In a beginning.**” There is no reference to time, except that it is before anything and everything else.

<sup>19</sup> That same Spirit, that same power, connects you and me to Christ and to God. It is a downpayment, an “earnest payment” from God on our behalf for our salvation (Ephesians 1:11–14).



God brought forth man from the earth and the breath of God gave the earth body life. It/ began to breathe, to live, and became **“a living soul”** (Genesis 2:7; 1 Corinthians 15:45). The individual, the first man, was named Adam, but *“adam”* in Hebrew is also the generic term for “man” or “human being” and means earth, dirt, or soil. All are correct in various contexts.<sup>20</sup> God did something else remarkable and unique:

**“God said, ‘Let us make man in our image, after our likeness:**

**and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.’**

**So God created man in his own image, in the image of God created he him; male and female created he them.”**

• **Genesis 1:26–27**

God’s actions of creation were noticed in the spiritual realm:

**“Then YHWH answered Job out of the whirlwind, and said [asking Job] ...**

**‘Where were you when I laid the foundation [singular in Hebrew] of the earth? declare, if you have understanding. Who has laid the measures thereof, [do] you know? or who has stretched the line upon it?**

**Whereupon [is] the foundation [singular] thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?’”**

• **Job 38:1, 4–7**

The word “foundation,” “fastened” and “cornerstone” are all construction terms familiar to the people of Job’s day and later. God through His Son made those things **“of the earth.”** His Son did it Himself. Indeed. they are in the construction business. And they are in the business of constructing a family of many billions of sons and daughters of God, to become just as Christ is now.

For any creation, construction, or building (such as the several Temples of God in history), whenever a foundation is laid for that construction, the place of the “foundation” is disrupted, changed, and can no longer be used for its prior function. When King David bought the threshing floor from the Jebusite Araunah in 2 Samuel chapter 24, for his son to construct God’s Temple later by Solomon, the entire purpose of that location was altered. No sign of the threshing floor remained. It no longer existed. So too, when God prepared the foundation of the world in Genesis 1:2, as told in Job 38:4–7, everything on earth changed.

**“Paul even said that there were AGES [plural] in the past when animal sacrifices were the way to attain an atonement for sin, but those AGES came to an end with the sacrifice of Christ on the tree of crucifixion (Hebrews 9:26, see Greek). Paul understood that,**

1. **there were sacrifices for sin in the AGE before the Flood.**
2. **There were also different types of sacrifices during the AGE of Abraham.**
3. **The sacrifices became different again in the AGE of Moses which lasted until Christ’s death.**

**In other words, animal sacrifices were looked on divergently in the various AGES before the time of Christ.”**

• **Ernest Martin, Essentials, chapter 16, note 10 in the online edition**

### **“Disruption of the World” or “Foundation of the World?”**

It has been thought by some expositors of the biblical teaching of the eons, that the first eon began when

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<sup>20</sup> In my article **“Your Role in the Creation of God”** on page 3, I wrote a section called, “YOU Are ‘Dirt’ (or ‘Soil’).” You might find it interesting to note your physical composition. The section following in the article is “God Is Not in the Salvation Business; God Is in the Creation Business.”

the heavens and the earth were created in Genesis 1:1. That eon lasted for an unknown period that ended in Genesis 1:2. Between Genesis 1:1 and 1:2 there was a long “time” when a first creation of God existed before the creation of Adam. The idea is that creation was under the rule of supernatural beings<sup>21</sup> who rebelled against God and a war began, destroying the earth. Some think the dinosaurs lived during that extended period. At the end of this eon there was supposedly a great “disruption.” This idea is usually termed the “Gap Theory.”<sup>22</sup>

The eons relate to the creation only when the earth and the heavens are prepared for Adam and his descendants. There is no evidence the eons are for supernatural beings except as they interact with human beings. Christ is the subject and the reason for God’s creation. Each of us will be the object and beneficiaries of God’s creation through Christ (Colossians 1:14–17 above).

Whenever preparation is made for any construction to be done, the “foundation,” must be properly prepared to accept the cornerstones and then the other foundation stones for the new structure (or a replacement structure). Whatever exists on the construction must be torn down and the ground prepared, in other words “cast down” as the Greek term indicates.

“[God] **Who has saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began** [before χρόνων αιωνίων, “before times eonian”], **but is now made manifest** [made obvious or clear] [1] **by the appearing of our Savior Jesus Christ,** [2] **who has abolished death, and [3] has brought life and immortality to light** [How?] **through the gospel.**”

• 2 Timothy 1:9–10

Let me summarize these two verses: God saved us and called us for His own purpose and gave us His grace, and He resolved to do that before the eonian times began — before “**the foundation of the world,**” and before Adam was created. At the time Paul wrote, our salvation, our calling by God, our purpose and grace had been made obvious by Christ, who by His actions on our behalf, abolished death and replaced it with life and immortality through the Gospel. (I will write more on “Disruption/Foundation” in the future. DWS)

### ***What Was Done for You in Past Eons?***

I want to expand on what I wrote at the end of the article “[The Story of Creation.](#)”

- God the Father and Christ together formulated the plan of salvation for you.
- The planning all took place “before the foundation of the world.”<sup>23</sup>
- You are a priority for God and Christ.
- They planned the details of creation and the eons to include you.
- Christ fashioned all creation for you!
- You have a role in that creation.
- In fact, you — yes, you — are the object of all God’s creation in microcosm. Do not doubt that statement, it is true.
- Christ became a man for you.
- He suffered for you.
- He was totally innocent and was crucified for you.
- He died for you.

<sup>21</sup> See Dr. Martin’s article, “[Assumptions About Satan.](#)”

<sup>22</sup> The Gap Theory is one of the creation theories analyzed in Thomas Arnold’s book, *Two Stage Biblical Creation: Uniting Biblical Insights Uncovered by Ten Notable Creation Theories*. Arnold successfully points out the biblical errors of the theory.

<sup>23</sup> John 17:24; Ephesians 1:4; 1 Peter 1:20.

- He was resurrected from the dead for **you**.
- He was glorified so **you** will be glorified.<sup>24</sup>
- **You** are justified through Him.
- **You** are made righteous through Him.
  - “If the Spirit of him that raised up Jesus from the dead dwell in **you**, he that raised up Christ from the dead shall also quicken **your** mortal bodies by his Spirit that dwells in **you**” (Romans 8:11).
- **Your** citizenship waits for you in heaven, until Christ returns to earth (Philippians 3:20–21).
- **You** are a child of God **now** because of Christ’s work and His Spirit within you (Romans 8:16; 1 John 3:2–3).
- **You** are a joint heir with Christ along with all other believers (Romans 8:17).

### *Christ’s Return for **You** in the Future Eons*

- He will return to earth for **you**, just as He made all creation **for you**, and He died and was resurrected **for you**.
- **You** will witness Christ’s return to earth and stepping back on the ground.
- **You** will rise in the air and Christ will give **you** immortality — so far as **you** realize — the instant after your death (1 Corinthians 1:51–55).<sup>25</sup>
- **You** will help reconcile either (1) people on earth or (2) spirit beings throughout the heavenly creation.<sup>26</sup>
- **You** will witness the destruction of the old heavens and earth.
- **You** will witness the transition, the supernatural “move” of New Jerusalem from the old heaven to the New Earth (Revelation 21:1–6).
- **You** already have been given a “place” within that structure.<sup>27</sup>
- **You** may be able and allowed to greet those **you** know when former non-believers are resurrected to physical life in the Great White Throne judgment. They will learn at that time what God has allowed you to know and understand during your life.
- All **your** friends and relatives will be in the Kingdom of God along with all humanity — eventually.
- **You** will witness Christ give up all power, all rule, and all authority to God the Father (1 Corinthians 15:27–28).

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<sup>24</sup> Colossians 3:1–4:

“If **you** then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth. For you are dead, and your life is hid with Christ in God. **When Christ, who is our life, shall appear** [be manifested], **then shall you also appear** [be manifested] **with him in glory.**”

<sup>25</sup> See also my article, “[Your Resurrection](#)” and then read “[Your Resurrection: Paul’s Comparisons](#).”

<sup>26</sup> Those New Covenant believers will receive rewards to help reconcile people on earth. Those believers of the Mystery will help reconcile supernatural beings in the physical creation outside of earth. There will be much intersection between the two. See the discussions of the Mystery in the following publications: “[The Mystery of God](#),” “[The History of the Revelation of the Mystery](#),” and especially “[The Mystery and the New Covenant](#).”

<sup>27</sup> Jesus spoke to His disciples, but His words are also applicable to you, me, and all believers in John 14:2–4:

“In my Father’s house are many mansions [dwelling places, abodes]: if it were not so, I would have told you. I go to prepare a place for **you**. And if I go and prepare a place for you, I will come again, and receive **you** unto myself; that **where I am, there you may be also**. And whither I go **you** know, and the way **you** know.”

- There may be no need for time after the eons. Time is necessary because of physical limitations. So, what does God have in store for His Children of God after the eons end. We are not told in Scripture, not even in the writings of Paul, and no spirit probably knows (other than Christ). But we can guess if we examine God’s purpose in Scripture.

Dr. Martin once told me that **“God is in the creation business. That is what He does.”** (I am paraphrasing). Perhaps He may want His children to follow in His footsteps, as Christ Jesus did when He assisted His father in the creation of mankind. Together God and His Son established the plans before time began, so every detail was determined before they began to begin construction.<sup>28</sup>

- **You** will know each of the tens of billions of people since Adam (and those who live after your death) better than you know anyone at present.

Read all of Romans 8:16–30. Below is a portion of that longer passage. I changed the unfortunate translation of “creature” to what modern translations justifiably translate as, **“*creation*”** (in italics):

**“The Spirit itself bears witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the CREATION waits for the manifestation of the sons of God. [!!!]**

**For the CREATION was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope, Because the CREATION itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

**For we know that the whole CREATION groans and travails in pain together until now. And not only they, but ourselves also [groan], which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”**

• **Romans 8:16–23**

(see also 2 Corinthians 5:17–19 and Galatians 6:15)

Dr. Ernest Martin pointed out in his last article, **“[The Great Generation and Modern Prophecy](#)”** that the apostle Paul thought several eons ended with the First Advent of Christ:

**“Now all these things happened unto them [the historical events of the PAST that happened to the people in the Old Testament] for examples [to those in Paul’s day, and to us by extension]: and they are written [in the Old Testament] for our admonition, upon whom the Ends [note: the PLURAL] of the World [eons, plural] are come [present tense, in Paul’s time].”**

• **1 Corinthians 10:11**

Note how the message of the verse is not just obscured but is almost fully hidden. The last part of the verse says, **“they are written for our admonition, upon whom the ends of the eons are come.”** Eons have an end and more than one *eon* ended through the actions of Christ. Those *eons*, plural, ended in Paul’s lifetime, and the end of those *eons* is stated as a completed fact, not a future hope. We should recognize that fact also. More than several eons ended when Christ ascended to heaven after His resurrection. A new eon began, perhaps more than one, which is for us to understand from the Old Testament prophecies.

The Apostle Paul presents interesting comparisons that relate directly to you and your resurrection that will take place when Christ returns. What Paul wrote applies not just to you but also everyone else born from Adam and Eve, including those who have never believed in Christ’s resurrection or never believed in God. Eventually all will believe and will be raised to glory two eons after Christ returns. This will include many (if

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<sup>28</sup> The father of Jesus being a carpenter, a builder, a person who “created” in his own right was a picture of Christ Jesus being in His heavenly Father’s business of being the Creator or “prime contractor” for the construction of all things (see Colossians 1:14–17).

not most) of your loved ones, even those who have rejected God and Christ, even the worst human beings throughout history.

What Paul wrote applies to everyone because everyone will accept God as their Savior (Philippians 2:1–11). I hope you enjoy learning a bit more about your future experience that God has willed for you to go through (1 Timothy 2:4-6; Ephesians 1:3–5). The layout of the biblical text is subjective but (to me) it seems to reflect an emphasis as Paul might have spoken the words in dictation.

## First Corinthians 15:21–25 and 39–58, King James Version <sup>29</sup>

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*Verse 21* **For since by man came death, by man came also the resurrection of the dead.**

<sup>22</sup> **For as in Adam all die, even so in Christ shall all be made alive.**

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<sup>23</sup> **But every man in his own order:**

**Christ [1] the firstfruits;**

**afterward [2] they that are Christ's at his coming**

<sup>24</sup> **Then comes the end, [3] when he [Christ] shall have delivered up the kingdom to**

**God, even the Father;**

**when he shall have put down all rule and all authority and power.**

<sup>25</sup> **For he must reign, till he has put all enemies under his feet.**

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*Verse 39* **All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.**

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<sup>40</sup> **There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.**

<sup>41</sup> **There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory.**

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<sup>42</sup> **So also is the resurrection of the dead.**

**It is sown in corruption; it is raised in incorruption:**

<sup>43</sup> **It is sown in dishonor ; it is raised in glory:**

**it is sown in weakness; it is raised in power:**

<sup>44</sup> **It is sown a natural body; it is raised a spiritual body.**

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**There is a natural body, And there is a spiritual body.**

<sup>45</sup> **And so it is written,**

**“The first man Adam was made a living soul” [Genesis 2:7];**

**The last Adam was made; a quickening spirit.**

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<sup>46</sup> **Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.**

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<sup>47</sup> **The first man is of the earth, earthy: the second man is the Lord from heaven, and**

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<sup>48</sup> **As is the earthy Such are they also that are earthy: as is the heavenly such are they also that are heavenly.**

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<sup>29</sup> From “[Your Resurrection; Paul’s Comparisons.](#)”

<sup>49</sup> **And as we have borne** The image of the earthy,  
**we shall also bear** the image of the heavenly.

<sup>50</sup> **Now this I say, brethren,**  
**that flesh and blood cannot** inherit the kingdom of God;  
**neither does corruption** inherit incorruption.

<sup>51</sup> **Behold,** I show you a mystery;  
**We shall not all sleep,** but we shall all be changed,

<sup>52</sup> **In a moment,** in the twinkling of an eye,  
**at the last trump:** for the trumpet shall sound, and  
**the dead shall be raised incorruptible,** and we shall be changed.

<sup>53</sup> **For this corruptible** must put on incorruption,  
**and this mortal** must put on immortality.

<sup>54</sup> **So when this corruptible** shall have put on incorruption,  
**and this mortal** shall have put on immortality,  
**then shall be brought to pass** the saying that is written,  
Death is swallowed up in victory.<sup>30</sup>

<sup>55</sup> **O death, where is your sting?** O grave, where is your victory?  
<sup>56</sup> **The sting of death is sin;** and the strength of sin is the law.

<sup>57</sup> **But thanks be to God,** which gives us the victory  
**through our Lord Jesus Christ.**

<sup>58</sup> **Therefore, my beloved brethren,** be you steadfast, unmovable,  
**always abounding** in the work of the Lord,  
**forasmuch as you know that** your labor is not in vain in the Lord.

Paul gives a great deal of exciting information in that passage of First Corinthians. Yet even Paul could not begin to understand what our individual personal glorification will be like. No one can fully imagine what we will be like (Isaiah 64:4; 1 Corinthians 2:9).

**“And of the angels he says, ‘Who makes his angels spirits, and his ministers a flame of fire.’**

**But unto the Son he says, ‘Your throne, O God, is for ever and ever [for the eon of the eon, both singular]: a scepter of righteousness is the scepter of your kingdom.’”**

• *Hebrews 1:7–8*

The rule of the Son will extend from His return to earth through to the end of **“the eon of the eon”** (the superlative eon). After Christ’s reign of 1,000 years, the Great White Throne judgment will begin. Both consecutive eons will be subject to the rule of God’s Son, Christ Jesus. After the **“eon of the eon”** (the White Throne judgment, which I believe will also last 1,000 years), Christ will give up all rule to God the Father (1 Corinthians 15:28).

The plans of God the Father and His firstborn Son were made before **“the foundation of the world.”** The plan of the eons began at Genesis 1:2, when God’s Son began the earthly and celestial “clock” to begin counting time. There was no “time” before that moment. The Son made the eons (Hebrews 1:2). God’s plan was for each human being to receive our “allotment” from before the foundation of the world.”

David Sielaff, January 2021

<sup>30</sup> Paul refers to Hosea 13:14. He is not quoting, but he is commenting on the verse.