

## How the Eons Were Made

### Commentary for February 15, 2018 — Explaining Paul's Statement in Hebrews 1:2

In his introduction to the Book of Hebrews the apostle Paul in the first three verses of the first chapter gives us six important declarations about what God's Son has done, will do, and what He will receive from His Father:

**"By many portions and many modes, of old, God, speaking to the fathers in the prophets,**

- [1] in the last of these days [God] speaks to us in a Son,**
- [2] Whom He appoints enjoyer of the allotment of all,**
- [3] through Whom [the Son] He also makes the eons<sup>1</sup>;**
- [4] Who [again, the Son], being the Effulgence [radiance, brilliance] of His glory and Emblem of His assumption, besides carrying on all by His [the Father's] powerful declaration,**
- [5] making a cleansing of sins,**
- [6] is seated at the right hand of the Majesty in the heights."<sup>2</sup>**

• *Hebrews 1:1–3, Concordant Literal Version*

Note of the phrase in **[3]** "... He also makes the eons." The word "makes" is a common Greek verb. That word in that form is used 46 times in the Greek Old Testament translation of Genesis. In Genesis 1:1 the Greek form is translated "create," where God creates something for the first time. It is used in the same sense in Hebrews 1:2, where the Son makes or creates, but in Hebrews the Son makes or creates from something that existed prior to the Son working with it, to make or create, and then begin God's plan of the eons.

In addition, the noun "eon," its plural "eons," or its adjectival form "eonian" occur 21 times in the Book of Hebrews, making it an important word to Paul. An "eon" is an irregular period (usually a long period of time), determined by the context of other words surrounding it. An eon has a beginning and an end. The adjective has the same time limitation as the noun.

### Making "Time"

How does one "make" time? The answer may not be as difficult to find as we might think. We are told in Genesis that the sun, moon, and the stars were created to measure time:

<sup>1</sup> The phrase "... He also makes the eons," is erroneously translated in the King James Version "... he also made the worlds." However, the Greek term "eons" is a term of time (as it was anciently understood until the middle 4<sup>th</sup> century AD). It is not a term for a thing such as a "world" or "worlds." Most all Bible quotes in this Commentary are from the Concordant Literal Version.

<sup>2</sup> The last item **[6]** is from Psalm 110, which is quoted extensively in Hebrews. In fact, Psalm 110 is quoted more often in the New Testament than any other text from the Old Testament.

**“And Elohim said: Let luminaries come to be in the atmosphere of the heavens to separate between the day and the night, that they may be for signs, for appointed seasons, for days and [for] years.”**

• *Genesis 1:14, CLV*

Eons are derived from the **“appointed seasons,”** that God (through Christ His Son) established when the earth/heavens “clock” was set in motion. Eons are very long seasons, true, but they are seasons nonetheless. In Psalm 81:15 we are told that a “season” can last for an “eon”: **“Those hating Yahweh, they shall cower before Him, And their season for this shall be [shall last] for the eon.”**

In Proverbs chapter 8 wisdom is personified. Wisdom began soon after the eons were conceived, but before the earth was created: **“From the eon was I [wisdom] inaugurated, From the beginning, preceding the earth”** (Proverbs 8:23). It might even be that wisdom is a product of the concept of the “eon” or the creation of time itself.

We are told later in Hebrews of another use of “eons” (plural) and how eons come from the words expressed by God (through His Son, just as we read in Hebrews 1:2).

**“Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed; for in this the elders were testified to.**

**By faith we are apprehending the eons to adjust to a declaration of God, so that what is being observed has not come out of what is appearing.”**

• *Hebrews 11:1-3, CLV*

In this case the King James Version of Hebrews 11:3 may assist our understanding. (The Concordant Literal Version may be less clear because it is too literal):

**“Through faith we understand that the worlds [eons] were framed by the word of God, so that things which are seen were not made of things which do appear.”**

• *Hebrews 11:3, King James Version*

## ***The Beginning and the End of the Eons***

God’s plan of the eons was conceived in His thoughts, communicated and declared by His Son (the Word of God), but the plan of the eons did not begin until the foundations of the earth were laid. Then at some moment “times,” and “seasons” began to be counted (Genesis 1:14).

Each eon is put “in the heart” of people alive during that eon (Ecclesiastes 3:11<sup>3</sup>) not to be understood by those people living in that eon, until God reveals it to them. The end of God’s plan of the eons occurs when God becomes all and all (1 Corinthians 15:22–28).

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<sup>3</sup> The King James Version renders Ecclesiastes 3:11 as follows. Note that “world” is *olam* in Hebrew which means “the eon”:

**“He has made every thing beautiful in his time: also he has set the world [the eon] in their heart, so that no man can find out the work that God makes from the beginning to the end.”**