

SEED & BREAD

FOR THE SOWER ISA. 55: 10 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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THE DAY OF THE EON

The immense truth expressed in the title of this study is found in 2 Peter 3:18. The reader of the *King James Version* may not be able to see it there, but it is there, nevertheless, even though completely obscured by the erroneous and nonsensical rendering of the Greek of the last two words of this passage. The language is quite simple here. It reads *hemeran aionos*. A literal translation of this phrase would be "day of eon." However, it is very emphatic in the Greek. We need to supply the definite articles in order to express this emphasis in English so we render it "the day of the eon."

The word "day" must not be taken to mean a twenty-four hour period. If the eon spoken of here is only for such a short time, it would be as unimportant as a one-minute rain after a long drought. The term "day" here signifies a long period of time which will be characterized by the activity and prominence of "the eon." Therefore, if we would understand this we must ask and answer the question, "What is the eon?"

It has been shown in previous studies that the Greek word *aion* is a noun that means a flow-er. I have hyphenated this word in this occurrence so that it will not be confused with foliage or blossoms. (See Issues No. **SB126**, **SB127**, **SB128**). The elements of the word bear this out and the history of this word confirms it. "Flowing" is the basic idea that underlies every occurrence of the word *aion*. Therefore, in the passage we are considering, we are reminded again of a long period of timer when God will stream forth with everything that this world needs: healing, health, light, truth, justice, wisdom, righteousness, joy, peace, happiness, life, order, virtue, love, purity, and power. When He does, it will be the day of the out flowing of God, even the day of the eon. In fact, the day of the eon is simply another descriptive term for the kingdom of God.

Since the kingdom of God is, both as to its inception and perpetuation, the result of many, very special outflowings of God, it is most fitting that Peter would describe it as "the day of the eon." Furthermore, it is a source of much truth to recognize that

again and again in the New Testament the kingdom of God is spoken of simply as "the eon." Quite often this is found in the phrase *eis ton aiona* which means "in regard to the eon." We will consider some of these passages.

In Matt. 12:32 the Lord Jesus spoke in regard to a certain sin saying: "It shall not be forgiven him, neither in this eon, nor in the one impending." There was a definite flow of forgiveness at the time these words were spoken. See Matt. 9:2; 9:6; Luke 7:47. And there will be a greater flow of forgiveness under God's government. But neither under that eon nor in the one to come was there any forgiveness for the one who blasphemes the Holy Spirit.

In Mark 10:30 the Lord declared of some that in the eon to come they would receive eonian life. The "eon to come" spoken of here is the kingdom of God. The very life we will live, called here eonian life, is the result of the outflow of God.

In Luke 1 :33 the angel declared to Mary concerning her child: "He shall govern (*basileuo*) the house of Jacob in respect to the eons, and of His government (*basileia*) there shall be no end." This answers the question: "When the immeasurable blessings flow forth from God, who will be governing?" And it also tells us that there will be no place that one can go upon this earth and come upon a sign saying, "God's government ends here."

In Luke 1:55, in her beautiful magnificat, Mary said: "**As He spoke to our fathers, to Abraham, and to his seed in regard to the eon.**" Expositors have struggled with this passage after seeing the impossibility of connecting "he spoke" with "forever." This problem is eliminated when we see that God spoke to Abraham concerning the blessings of the kingdom of God, here called "the eon."

In John 4: 14 the Lord Jesus declared: "**Whosoever drinketh of the water that I shall give him shall under no circumstances be thirsting in regard to the eon.**" In Ecclesiastes 3:11 we are told by Solomon that God has set the eon (*o/am*) in the heart of man. This produces a sense of great need which the outflowings of God alone can satisfy. We thirst for the eon today; yes, we hunger and thirst for the righteousness it will bring. We cry out with Amos: "**Let judgment run down as waters, and righteousness as a mighty stream.**" Meanwhile, resting in our faith, we are happy since we know our thirst will be quenched and our hunger satisfied. We say to all men: "**The day of the eon is coming, and though it tarry, wait for it, for it will surely come and not tarry**" (Hab. 2:3).

In John 6:51 the Lord declared emphatically that He was the living bread which came down from heaven; then said: "**If any man eat of this bread he shall live in regard to the eon.**" The prophet Balaam after uttering a magnificent prophecy

concerning the Kingdom of God asked the question: "**Alas, who shall live when God doeth this!**" (Num. 24:23). Of course every Israelite wanted to be alive in the day of the great outpouring, and the Lord answered their question. Those who partook of Him would live in regard to the eon. Even as Paul later said to the Hebrews: "**For we are made partakers of Christ, it we hold the beginning of our confidence steadfast unto the end**" (Heb. 3:14).

In John 10:27, 28 the Lord said: "**My sheep hear My voice, and I know them, and they follow Me, and I give unto them eonian life, and they shall under no circumstances be perishing in regard to the eon, neither shall any man pluck them out of My hand.**"

At this point a word of warning needs to be sounded. When God assumes sovereignty and the kingdom of God begins, the outflow from God will bring punishment to those who have so lived that there will be no place or portion for them under God's government. These will have to be eliminated. 1 Cor. 6:9,10 and Gal. 5:19,21 gives a list of the kind of persons who will be cut off when God governs. I have told you before and I tell you again that those of this character will find no place or enjoy any portion in the kingdom of God.

The God revealed in the Bible is one who gives; therefore, He is a Giver, the ever-giving One who gives to all life, and breath, and all things (Acts 17:25). Our God loves; therefore, He is a Lover, the everloving One whose very being is love (1 John 4: 16). Our God saves; therefore, He is a Savior, the ever-saving One who stands as the Savior of the world and the Savior of mankind (John 4:42). These are facts that most believers recognize and hold to be true. But seldom recognized and yet equal to and as important as any of these is the fact that our God flows; therefore, He is a Flower, the ever-flowing One, who stands ready to pour out every blessing this world needs to make it again what He created it to be.

Let no one think that when we speak of a future outflowing of God that there is no out flowing today. His present outflow is one of grace and nothing but grace. He flows forth constantly in gracious acts that are performed in secret. We will never know what this flow of grace has done for the world, for mankind, for the individual, and for the believer until that day comes when His record of grace can be minutely examined and all the untraceable riches of His present flow can be traced out.

Nevertheless, the fact remains that God is not doing today all that He can do, neither is He doing all that He has declared He will yet do. This is all in harmony with God's present purpose.

The out flowing nature of God is expressed in many passages of Scripture. In Psalm 36:7-9 David sings out: "How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied (filled) with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light." This passage anticipates the day of the eon, that period of time that will be characterized by the outflowing of God.

This is seen again in Psalm 46:4-6. **"There is a river, the streams whereof shall make glad the city of God (Jerusalem), the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The nations raged, the kingdoms were moved: He uttered His voice, the earth melted."**

The prophet Isaiah spoke many times about the future outflowings of God. In Isaiah 32:13,15 we read: **"Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: . . . Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."** In 33:21 he speaks of the glorious LORD being unto the inhabitants of Jerusalem, **"A place of broad rivers and streams,"** upon which no ship shall go, for it is not that kind of a river. See also Isa. 44:3 and 45:8.

God's present outflow of grace is not sufficient to overcome the present flood of evil. He has said: **"Let favor (grace) be showed to the wicked, yet will he not learn righteousness"** (Isa. 26:10). Almost two thousand years of dispensing grace has demonstrated the truth of this. Paul speaks of **"the present evil eon."** This is the present flow of an evil river that is now at flood stage. It is a river that is being kept full by the billions of sewers large and small that daily make their contribution to it and form its contents. This is the present evil eon, the present evil flow, a thing so obvious that none can deny it, and yet so mysterious that none can understand it. Men say today: "We must do something about this flood of iniquity. This wave of crime must be stopped! "

And yet nothing can be done unless we can get at the source of iniquity, and it is beyond men to do this. But as we look upon the flood of evil we are inclined to cry with the prophet:

Oh that Thou wouldest rend the heavens (a cloudburst) that Thou wouldest come down, that the mountains (governments) might flow down at Thy presence, as when the melting fire (lava) burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence (Isa. 64:1,2). This prayer will yet be answered, and when it is, it will be the day of the eon. Wait for it.

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