

From the Beginning

John I John

Part I

Seven Thousand Years of Time
The Kingdom of This World

(This four-part article draws centrally from material in three of the five books which John wrote — his gospel, first epistle, and Revelation.

Parallel sections in John's gospel and first epistle will be dealt with, and the Book of Revelation will be used in conjunction with his gospel to show how he used the Greek words *aion* and *aionios* [translated "eternal" "forever," and "everlasting" in almost any English translation].

Other books could be used on the latter, for it would go without saying that uniformity on the use of these two words exists throughout the N.T. But there are certain things about doing this by using these two books John wrote which would not be the case by going elsewhere in the N.T. And this will become evident in different parts of the article.

Also, different parts of this article will deal with John's use of the Greek word *kosmos* ["world"] in his gospel and first epistle. And, as John's writings are a good place to show how *aion* and *aionios* are used in the N.T., the same thing could only be true about John's use of the word *kosmos*. This word appears more times in John's gospel and first epistle than in all the remaining books of the N.T. combined.

Then, the spiritual status of the Jewish people at the time of Christ's first coming will be dealt with, mainly in Part III of the article, apart from explanation, *EXACTLY as it should be understood and dealt with when studying any of the four gospels or Acts.*

In this respect, the Jewish people of that day will be dealt with as a saved but disobedient people [saved *the ONLY* way that man can ever be saved — through *substitutionary death and shed blood* — *BUT* guilty of covenantal disobedience covering centuries of time, particularly involvement in harlotry].

As well, apart from explanation, different places in the four parts of the article, the septenary structure and place which John's gospel should occupy in the N.T. will be treated *as something which individuals should also already know and understand — John's gospel seen as the Genesis of the N.T.*

As Genesis begins the O.T., introducing the other four books that Moses wrote [forming a Pentateuch beginning the O.T.], John should begin the N.T., introducing the other four books that the remaining three gospel writers wrote [forming a Pentateuch beginning the N.T.].

And both books begin with *the same septenary structure*, showing through this structure *NOT ONLY the same timeline BUT the same subject matter in each Testament which follows.*

For information on previously referenced material that will not be developed in parts of this article — material looked upon *as having to do with things that should already be known and understood* — refer to the author's articles, "Seven Thousand Years" [Parts I, II], "Genesis and John," "Salvation Is of the Jews," and "Salvation in the O.T., N.T."

These articles not only deal with the stated subject in an overall respect but reference other related articles and books written by the author over the past forty years.)

As alluded to in the previous introductory material, a correct use and understanding of the Greek words *aion*, *aionios*, and *kosmos* figure prominently in any correct understanding of the N.T. Thus, some basics about these words and their use will be necessary before properly dealing with parts of John's gospel and first epistle.

A number of other basics will enter into the matter — *e.g., types, signs, the place which Israel occupies in God's economy...* — but these will be developed different places in the article.

Thus, before proceeding further and dealing with some of these different basics, let's deal with John's use of the Greek words *aion* and *aionios* in his gospel, first epistle, and Revelation, then with his use of the Greek word *kosmos*.

Aion, Aionios

Scripture deals with events during "time," *FROM the creation of the heavens and the earth TO the destruction of the heavens and the earth.*

And, more specifically, Scripture deals with the *LAST 7,000 years of this time.*

Then, more specifically beyond that, *EVERYTHING occurring during the FIRST 6,000 years (Man's Day), after some fashion, points to and moves toward the LAST 1,000 years (the Lord's Day).*

Scripture has *NOTHING* to say about events preceding the creation of the heavens and the earth (note Job 38:4-7, at the "time" of the creation), and Scripture has *VERY LITTLE* to say about events following the destruction of the heavens and the earth (with parts of Rev. 21, 22 the most extensive).

Again, Scripture deals with "time," and this "time" has beginning and ending points. And this "time," with beginning and ending points, *CANNOT* somehow be seen *AS* "time" continuing from ages which may have existed prior to the creation of the heavens and the earth *OR* "time" continuing into ages which will follow the destruction of the heavens and the earth.

The O.T. begins with a seven-word statement (Heb. wording) regarding the creation of the heavens and the earth

(Gen. 1:1). This is then followed by an eight-word statement (Heb. wording) regarding a ruin of the earth (Gen. 1:2a). And this is in turn followed by a rather lengthy description of how God restored the ruined creation (Gen. 1:2b-25).

And the N.T. begins and continues *EXACTLY the same way*.

The N.T. begins with a thirty-six word statement (Gk. wording) regarding the creation of the heavens and the earth, *providing commentary on Gen. 1:1* (John 1:1-3).

This is then followed by *commentary* on Gen. 1:2a ff, *NOT ONLY, again*, calling attention to a ruined creation *BUT ALSO, again*, relating *HOW* God restores a ruined creation, *remaining COMPLETELY within the framework of that previously seen in Gen. 1:2b ff* (John 1:4-2:11).

The restoration in Genesis had to do with the ruined material creation, and the restoration in John had/has to do with ruined man.

(Note that God's restoration of man in John *MUST follow the EXACT pattern previously established* and set in God's restoration of the material creation in Genesis.

Once God had established the pattern [Genesis] *NO* change could *EVER* occur [John]. *God established the pattern PERFECT at the outset, in the beginning; and, to remain in COMPLETE accord with that which God had established, the latter MUST follow the former in EXACT detail.*

Understanding the pattern in Genesis and following *this SAME pattern in John* will allow an individual to correctly align events occurring on particular days, preventing mistakes often made in interpretation.

The preceding figures prominently in things developed in Part III of this article.)

The restoration in Genesis was immediately followed by man's creation, for a stated purpose.

Man was created to *RULE the restored domain* in the stead of the incumbent ruler, Satan (Gen. 1:26-28).

And man in John is being restored to *RULE the SAME domain, which will AGAIN be restored* (presently under a curse because of man's fall in Genesis chapter three).

Thus, God's purpose for the restoration of the earth and man's creation will ultimately be realized (Rom. 11:29).

And as seen in both the opening thirty-four verses in Genesis and the opening sixty-two verses in John, this will be realized *on the seventh day, the seventh and last of the 1,000-year periods, followed by the destruction of the present heavens and earth.*

As previously stated, Scripture deals with events during "time," *FROM the creation of the present heavens and earth TO their destruction, with the emphasis placed on the LAST 7,000 years of this time, particularly on the LAST 1,000 years immediately preceding this destruction.*

And Scripture uses words having to do with "time," *NOT* words having to do with "eternity." Scripture uses *olam* for this purpose throughout the O.T. and *aion*, with its adjective *aionios*, throughout the N.T.

These words are used in connection with "time" throughout Man's 6,000-year Day and the Lord's subsequent 1,000-year Day, often referring to an "age," or to "age-lasting," *particularly used in this manner to reference the Lord's Day.*

1) From the Beginning

Now, to clearly show the preceding, let's pick up at the beginning of the N.T. (i.e., at the beginning of John's gospel) and continue from that point.

John, at the outset, *EXACTLY like Moses beginning Genesis*, deals with the restoration of a ruined creation, over a six-day period; and the purpose for this restoration is to be realized on the seventh day, on the Sabbath.

This purpose is seen realized in the first of eight signs in John's gospel (2:1-11) — Turning water to wine at a wedding in Canaan of Galilee on the seventh day, foreshadowing God's restoration of Israel as the restored wife of Jehovah on the seventh day.

And matters have to do with *the PRESENT heavens and earth and DO NOT move beyond the seventh day.*

And so it is with the other seven signs in John's gospel.

Six of these remaining signs have specific days mentioned in connection with the signs (three or seven days, the Sabbath, and the Passover [which will be fulfilled on the seventh day]), connecting the fulfillment of that foreshadowed by *ALL six signs with the seventh day, occurring on the seventh day.*

The only sign which doesn't have specific days associated with it is the fifth sign in John 6:15-21. However, events which occur throughout this sign — Christ's appearance and deliverance of the disciples from a storm out on the sea, foreshadowing Christ's appearance and deliverance of the Jewish people from the nations following the Tribulation — *can ONLY point to a seventh-day fulfillment as well.*

Now, a question:

*SINCE the eight signs in John's gospel ALL point to the SAME thing, to something which will be fulfilled on the seventh day — the seventh and final 1,000-year period having to do with the present heavens and earth, completely in line with the septenary structure beginning John (previously having begun Genesis) — WHY are the words *aion* and *aionios* NOT translated after a manner in KEEPING with the SUBJECT MATTER in the book?*

The SUBJECT MATTER has to do with "TIME," announced through a septenary structure beginning John and accordingly seen in each of the eight signs in the book.

*BUT, the translation in almost any English text of both *aion* (appearing thirteen times) and *aionios* (appearing seventeen times) is COMPLETELY out of line with the SUBJECT MATTER in John. Both words have consistently been translated in a sense*

depicting “eternity,” *changing the SUBJECT MATTER FROM that being dealt with in the book (the last 7,000 years of the present heavens and earth) TO that NOT being dealt with in the book (all the ages beyond, in the new heavens and the new earth).*

No wonder Christendom finds itself in the state in which it currently exists — *shot through and through with leaven!*

We have a gospel which, *by its own testimony (revelation),* deals with “time”; but, as well, this gospel dealing with “time,” *by its own testimony (translation),* deals with “eternity.”

And *this same thing* is seen elsewhere in Scripture, *NOT ONLY in the N.T. BUT in the O.T. as well.*

(To better understand *HOW and WHY this has happened, along with WHY the existing state of affairs continues WITHOUT change,* refer to the author’s book, *Till the Whole Was Leavened.*)

2) *Aion* — John, Revelation, Remainder of the N.T.

Aion appears in both singular and plural forms in the N.T., with the word used mainly in the singular (discounting Revelation, where the word is used only in the plural).

In this respect, with the use of *aion* having to do with “time,” the reference is usually to an “age,” with the singular translated “age” and the plural “ages.”

BUT, with the use of *aion* seen in a “timeless” respect, translated as and referencing “eternity,” then the singular and plural could only be rendered the same way, apart from distinction (seen in almost any English translation for at least the past four hundred years).

John uses only the singular form in his gospel (thirteen times) and only the plural form in Revelation (twenty-eight times in fourteen verses — a double use of *aion* each time, with both words articular and plural, with one exception).

The Greek structure in all but one of the verses in his gospel is *eis ton aiona*, meaning, “with respect to the age”

(e.g., *ref.* 6:51, 58; 8:35, 51, 52; 11:25). In the lone exception (9:32), only the preposition has changed (*ek* instead of *eis* — *ek tou aionos*), meaning, “out of [or, ‘from’] the age.”

In the Greek text of Revelation, John uses *eis tous aionas ton aionon* twelve times, meaning, “with respect to the ages of the ages” (e.g., *ref.* 1:6, 18; 4:9, 10; 5:13, 14). Then, one other time he omits the articles in a double use of *aion* (14:6), though still referencing the same thing — multiplied ages.

All but three of the thirteen double usages of *aion* in Revelation have to do with God or His Son, stating things like, “to him be glory and dominion for ever and ever” (1:6). The three exceptions have to do with the end of Israel’s harlotry (19:3), the final condition and abode of Satan and his angels (20:10), and the reign of the saints during future ages in the new heavens and the new earth (22:5).

Moving outside of John’s writings, in the remainder of the N.T., along with the mainly singular use of *aion*, there is a scattering of both plural usages and the same double use seen in Revelation. And, as in Revelation, almost all of these reference something about the person of God or His Son (e.g., *ref.* Matt. 6:13; Luke 1:33; Rom. 1:25; 11:26; Gal. 1:5).

Then, there is an interesting, one-of-a-kind, double and articular use of *aion* in Eph. 3:21. The first use of *aion* in this verse is singular, the second plural. And the use of these two words together in this manner has been translated in the KJV, “world without end.”

The words ending the verse in the KJV, “...throughout all ages, world without end,” should be translated, “...unto all the generations of the age of the ages.”

“The ages” (plural of *aion*) ending the verse, would be a reference back to verse eleven, which should be translated, “According to the purpose of the ages [past to present].”

And “the age” (singular of *aion*) preceding this plural usage *can ONLY* be a reference to the Messianic Era (trans-

lated “world” in the KJV, with the following plural of *aion* translated “without end”).

The entirety of Ephesians chapter three has to do with *the mystery revealed to Paul* — Jew and Gentile in one body, forming *the one new man* “in Christ,” from which the co-heirs who are to rule and reign with Christ will be taken.

And this is being made known to the present rulers (Satan and his angels) through the new man, through the Church (v. 10).

In short, God has chosen to make known, *through the Church*, that the present contingent of rulers is about to be replaced. And that is what Satan’s warfare against the new man throughout the dispensation is all about, rendering the Church powerless to make this known.

And the latter is very much where the Church finds itself today — *powerless to make this known, for few Christians know anything about the mystery* — with the mistranslation and misuse of the words under discussion in this part of the article playing no small part in the matter.

Note what the mistranslation of *olam* in the O.T. and *aion* and *aionios* in the N.T. has done.

This mistranslation has replaced Scripture’s emphasis on the Messianic Era in connection with this present heavens and earth to thoughts of events during eternity and the new heavens and the new earth.

And part and parcel with this, Scripture’s emphasis on the Messianic Era has been replaced with an emphasis on salvation by grace, often to the complete exclusion of the Messianic Era (a large segment of Christendom, placing an emphasis on salvation by grace, doesn’t even believe in a future Messianic Era).

(Statements in the preceding two paragraphs are very general, for different facets of the matter existing in today’s Christendom are too numerous to discuss.

Aside from that, it would be best to simply leave the matter alone anyway, for knowing error is of little to no value. *THAT of value is knowing the truth; and THIS is of immense value.*)

3) *Aionios* — John, Remainder of the N.T.

With the preceding information on *aion*, at times covering *aionios* as well, little really need be said about *aionios* at this point in the article.

Aionios is simply the adjective form for the noun *aion*, meaning *EXACTLY* the same as the noun and being used *EXACTLY* the same way, except as an adjective.

The word is found seventeen times in John's gospel (e.g., John 3:15, 16, 36; 6:27, 40, 47, 54, 68) and an additional fifty-three times throughout the remainder of the N.T.

And understanding how the noun, *aion*, is used in the N.T. will leave no room to misunderstand how the adjective, *aionios*, is used as well. The adjective, as the noun, is used in connection with "time" existing between the creation of the heavens and the earth and the destruction of the heavens and the earth.

With only several exceptions, *aionios* is used throughout the N.T. to reference "time" during the future Messianic Era. And with *aion* being properly translated "age" when used in this respect, *aionios* would be properly translated "age-lasting."

Kosmos

Now, note different ways that the word *kosmos* is used in the N.T.

The Greek word *kosmos*, meaning "world," is found one hundred eighty-five times in the N.T., with one hundred one of those usages appearing in two of the five books which John wrote — his gospel and first epistle (also, one other usage in II John and three more in Revelation).

Thus, John used the word more times than all the rest of the N.T. writers combined.

Since John used the word *kosmos* more than any other N.T. writer, and this usage is seen mainly in his gospel and first epistle, we'll simply stay with these two books to understand the different ways that this word is used in the N.T.

Kosmos is used referring to the physical world, people in the world, objects in the world, ways or thoughts of those in the world, and other similar ways.

Thus, the word can be understood in a quite broad respect, necessitating that the word *ALWAYS* be understood textually and contextually.

(Our English word "cosmos," an Anglicized form of *kosmos*, is usually thought of in different respects than the word "world." *Cosmos* is often used to reference outer space or to reference order as opposed to disorder, to chaos.

The word "world," as well, could be used referring to either of the preceding, for the word is that broad in usage; but "cosmos" is usually the word of choice when referencing outer space or order, with "world" used numerous other ways.)

Seeing an expression like "the world" (e.g., in John 3:16, and numerous other places), individuals are far more often than not quick to think in an all-inclusive respect (i.e., understanding the expression *to reference everyone in the world*).

And that, as will be shown, is quite often a mistake, at times a mistake of major proportions, one which will completely change the correct interpretation to one which is not correct at all.

We'll return to John 3:16 later in the article, for this verse is a part of two parallel sections which will subsequently be dealt with (ref. Part III). But, to lay some groundwork first, note three other references where John used *kosmos*, two from John's gospel (16:8; 18:20) and one from I John (2:2).

Note John 18:20 first:

“Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.”

This is Jesus, shortly before His crucifixion, responding to questions by Caiaphas, the high priest in Israel at that time. And Jesus used the word *kosmos*, translated “world,” to reference different groups of individuals in Israel, which He went on to identify.

There could be *NO* included reference to those outside Israel, to the Gentiles, for Jesus had been sent *ONLY* “unto the lost sheep of the house of Israel” (Matt. 15:24).

And He had specifically commanded the Twelve, later the Seventy, to *NOT* go to the Gentiles, *NOT* even to the Samaritans, *BUT ONLY* “to the lost sheep of the house of Israel” (Matt. 10:1ff; Luke 10:1ff).

(Events in John chapter four, Jesus’ ministry in Samaria, would appear to run counter to the preceding. But, *NOT so!* Refer to pp. 9b, 10 in Part II of this article.)

Next, note John 16:8:

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.”

“He” in the verse is a reference to the “Comforter” (v. 7), Who would be sent following Jesus’ departure (“Comforter” is a translation of *Parakletos* [a compound Gk. word meaning, “called alongside,” i.e., called alongside to help]).

This is a reference to the Spirit being sent on the day of Pentecost (Acts 1:5; 2:1-3), forming *the one new man* “in Christ,” along with the Spirit’s work with this new man (the Church) throughout the dispensation.

This is a particular work of the Spirit, peculiar to the present dispensation, the antitype of the work of Abraham's eldest servant in Genesis chapter twenty-four, sent into Mesopotamia on a particular, specified mission — searching for and procuring a bride for Abraham's son, *from among those comprising Abraham's family*.

In the antitype, this has to do with the central work of the Spirit throughout the present dispensation — searching for and procuring a bride for God's Son, *a work performed from among those comprising God's family, from among the saved*.

The Spirit was already in the world performing a work among the unsaved and had been for the previous 4,000 years. And the sending of and beginning work of the Spirit on the Day of Pentecost in 33 A.D. was for an entirely different, clearly revealed purpose.

The work of the Spirit referenced in John 16:8ff, dealt with in the type in Gen. 24:1ff and elsewhere, is *a work SOLELY among the saved of the present dispensation*. Thus, the word *kosmos* ("world") in John 16:8 *refers to Christians ALONE*, to whom the Spirit would be sent, as *kosmos* in John 18:20 *refers to the Jews ALONE*, to whom Christ was sent.

(For additional information on the typology of Gen. 24:1ff, refer to the author's book, *Search for the Bride*.)

Then, note I John 2:2:

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

The word "propitiation" is a translation of the Greek word *hilasmos* (also used in I John 4:10), a cognate form of *hilasterion*, the word translated "mercy seat" in Heb. 9:5 (also used in Rom. 3:25, translated "propitiation," same as *hilasmos* in I John 2:2).

Regardless of how these two words are translated, the basic, underlying thought behind whichever word is used *can ONLY have to do with the mercy seat and blood thereon*. And the mercy seat, with blood thereon, has to do with a *forgiveness of the sins of the saved, NOT the unsaved*.

Most of I John chapter one, leading into this verse in chapter two, is to be understood *in the light of the Tabernacle*. And this would be true for other parts of I John as well, particularly the first part of the fifth chapter.

(The preceding on I John is developed in Part IV of this article.)

Thus, with the word *hilasmos* in John 2:2 connected with the mercy seat and the forgiveness of the sins of the saved, continuing from the previous chapter, the unsaved and salvation by grace *CANNOT* be in view through the words ending this verse. *ONLY* the forgiveness of the sins of the saved, out in “the whole world,” can be in view.

And the use of *kosmos* after this same fashion could be shown other places in Scripture. But these three usages from John’s gospel and his first epistle should suffice to show that *this word MUST be understood textually and contextually*.

(Information on the proper use of three words in the Greek N.T. — *aion*, *aionios*, and *kosmos* — has been previously dealt with in this first part of the article for a purpose which will become more evident in the next three parts to the article.

An understanding of HOW these three words are used in the N.T., among OTHER things [e.g., ref. the first five pages of Part II], is VITALLY necessary for a proper understanding of the numerous passages where they appear.)