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Weekly

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume XXI
Issue 517

Definition of Bible Terms

Part 1

ÆON and *KOSMOS*

by — Arthur P. Adams (1847-1920)

There are several different words in the original New Testament that are translated in the common version¹ by this one English word, WORLD; the two principal ones are *æon* and *kosmos*. Though both of these words are usually rendered world, yet they are really very distinct, and different in their meaning, and ought to have been rendered respectively *age* and *world*. We shall consider the word *æon* (i.e., age).



In Ephesians 2:7 we read that,

in the ages to come God will show the exceeding riches of His grace.

Now these passages plainly indicate two things in regard to this word:

1. The ages are limited periods of time; several of them have run their course and have come to an end in the past, and there are yet more to come.

2. The “ages to come” are to be richer in the manifestation of the grace of God than the present or past ages; in other words – God’s grace broadens and His plan develops as the ages roll; mysteries that have been hidden in past ages are made known, and the future ages are to witness the “riches of his grace” to an extent “exceeding” that of any previous age.

These points are clear from these passages; but we could not determine from these whether the ages are definite periods of time, or not – whether Paul refers to the centuries, or whether he uses the word in a loose, indefinite sense as it is sometimes used at the present time, or whether he refers to specific and definite periods in the past and the future. To determine this point, let us look at other Scripture.

(see *TERMS*, page 4539)

ÆON

Our knowledge of God’s plan of the ages depends upon a correct understanding of the meaning of this word, and without a knowledge of that plan we can understand but little of the truth. Hence we can see how very important is the study of this word.

There are only two places in the common version where the word *æon* is rendered, as it should be in every case, age; but these two instances are significant, because they show of themselves the meaning of the word.

In Colossians 1:26 we read of,

The mystery which hath been hid from ages and from generations but now is made manifest to His saints.

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1. [Editor:] Generally a reference to the King James Version.



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Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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TERMS (continued from front page)

Now once **at the end of the ages** hath Christ been manifested to put away sin by the sacrifice of Himself (Hebrews 9:26).

It plainly appears from this passage that when Christ came to suffer and die it was at the end of a series of ages; this is positive.

*These things were written for our admonition upon whom **the ends of ages are come** (I Corinthians 10:11).*

This peculiar expression, “ends of the ages,” is clear when we understand that the apostle, and they to whom he wrote, lived during the transition period between two ages. The Jewish age was closing and passing away – hence the “ends of the ages” was upon them.

That this is the meaning here is still further confirmed when we understand that the word here rendered “are come” literally means “are met,” thus bringing out the idea of the meeting of the two ends of the ages.

Furthermore, it is apparent from many Scriptures that the time from the first to the second advent is called an age; for example:

this present evil age (Galatians 1:4);

this present age (Titus 2:12);

the present age (I Timothy 6:17);

this age (I Corinthians 2:6-8; 3:18; II Corinthians 4:4; Ephesians 6:12).

Now, to still further confirm this point, see Matthew 24:3.

*What shall be the sign of Thy coming and of **the end of the age.***

From this passage it is evident that the end of “*this present evil age*” is synchronous with the second coming of Christ. The gospel age extends from the first to the second advent of Christ; and then what?

Then comes “eternity,” most Christians think. This is a mistake, however; then comes another age, and beyond that are more ages, even “ages of ages.”

In proof of this see Luke 20:34-36.

*The children of **this age** ... which shall be counted worthy to obtain **that age** ...*

Jesus is plainly talking here of *two ages*: “*this age*” and “*that age*.” At the end of “*this age*” comes, not “eternity,” but another age – “*that age*.”

This word *æon* occurs in the New Testament in so many peculiar and varying forms as to make it certain, that it expresses some deep and important meaning, well worth searching out.

The simple word *æon* is repeated many times in Scripture,² both in the singular and plural; then we have the word in combination with several prepositions:

from the age (Luke 1:70)

from the ages (Ephesians 3:9)

out of the age (John 9:32)

before the ages (I Corinthians 2:7)

before the times of ages (Titus 1:2)

the purpose of the ages (Ephesians 3:11)

the age to come (Hebrews 6:5)

the ages to come (Ephesians 2:7)

the end of the age (Matthew 24:3)

the end of the ages (Hebrews 9:26; I Corinthians 10:11)

Furthermore, in connection with the preposition “*unto*” we find the following remarkable changes:

unto the age (Mark 3:29; Luke 1:33) ▶

2. [Editor:] 128 times in 102 verses in the KJV.

unto all the age (Jude 25)

unto the age of the age (Hebrews 1:8)

unto the ages of the ages (Revelation 1:6)

unto the day of an age (II Peter 3:18)

unto all the generations of the age of ages (Ephesians 3:21)

Can anyone suppose that these peculiar forms have no special meaning? Is all of this a mere play upon words? – simply purposeless repetition?

Remember, God by His spirit is the real author of the inspired Word.

Holy men of God spake as they were moved by the holy spirit.

Is it not certain then that these varying forms, so peculiar and striking, hide some spiritual mystery? Would it not have been more respectful to the Word if the translators of the common version, and of the new version too, had rendered these expressions literally, even though they did not know what they meant, rather than to obscure the sense altogether by false and capricious renderings?

These translators have handled this word apparently without any respect whatever to its real meaning; they have rendered its various combinations in thirteen different ways (*viz.*, “age,” “course,” “world,” “eternal,” “since the world began,” “the beginning of the world,” “ever,” “for ever,” “forever and ever,” “for

evermore,” “while the world standeth,” “world without end,” and, with a negative, “never”).

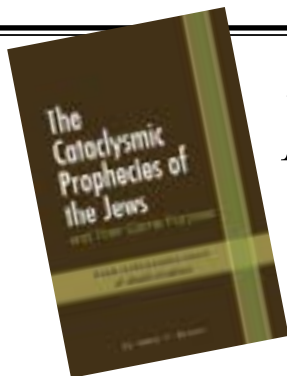
These are not translations but paraphrases, and look to me like “*handling the Word of God deceitfully*,” although it may have been unintentional.

We might expect that this unaccountable capriciousness of rendering would be corrected in the new version, but such correction would have endangered the creed; it would have set some (those who read their Bibles) to thinking, and there is nothing that the upholders of shaky creeds dread so much as to have the people think for themselves. It seems as though these creed-bound revisers thought to themselves,

We must not open this subject, we must not disturb the “traditions of the elders,” by translating these expressions correctly; better leave them just as they are and then the people will not be unsettled, and the creed will remain intact.

Whether they thought this or not, they certainly did not correct this glaring fault of the common version (although, according to their own representation, to correct such faults as this was the very purpose for which the New Testament was revised). Instead, they perpetuated this glaring fault, and hence we have the same confusion in this respect in the new version as in the old, and thus God’s wonderful “*counsel*” is “*darkened by words without knowledge*” (*cf.* Job 38:2).

To my mind it is positive that this word *æon* must be connected with some great truth; and it seems to me that we may be sure of this even though we may not be able to tell what that truth is, but the Scriptures re-



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There is nothing that the upholders of shaky creeds dread so much as to have the people think for themselves. – Arthur P. Adams (1847-1920)

veal something of this mystery to those who “search.”

God’s plan of the ages makes this truth apparent. God, through ages past, present and to come, is working out a glorious “purpose.” The accomplishment of this purpose progresses through these ages, as is prophetically typified in the first account of the creation: grandly and majestically, until it shall be complete, and man shall be made in the image of God.

The view of the meaning of *æon* already presented explains why God is called “the King of the ages” (Revelation 15:3), and the “*æonios* God” (Romans 16:26).

Some have argued that, because this adjective, *æonios* (derived from *æon*), is applied to God, therefore it must mean endless; but such reasoning only manifests the ignorance of the reasoner. Such an expression as “the endless God” is absurd and utterly incongruous, and entirely foreign to the idea that the apostle intended to convey.

God is said to be “the King of the Ages” because it is through these “age-times” that He is working out His gracious “purpose,” and the epithet *æonios* is ap-

plied to Him for the same reason. The ages are God’s “days” of creation; they are the different departments through which God’s work (Ephesians 2:10) must pass, stage after stage, “from faith to faith” (Romans 1:17), “from glory to glory” (II Corinthians 3:18), until it reaches perfection.

I have no doubt, moreover, but that these “age-times” are foreshadowed in the law by the equally peculiar Sabbatic and Jubilee times (see Leviticus 23 and 25, and other passages in the law). The “seven days,” “seven weeks,” “seven months,” “seven years” or the Sabbatic cycle, and the “seven times seven years” or Jubilee cycle – all of these are, I doubt not, types and shadows of the “ages,” “age of ages” and “ages of ages” of the New Testament.

The purpose of these Sabbatic and Jubilee times is also typical of the “purpose of the ages” (Ephesians 3:11). In and through the former were wrought out certain cleansing, releases, redemptions and restorations on the natural plane, under the law. So, in and through the *age-times* are wrought out the same things, on the spiritual plane, for beggared, enslaved and lost man under God’s grace. The mere sug- ►



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gestion of it will carry conviction to all of the spiritually minded.

The law has a shadow of good things to come
(Hebrews 10:1.)

The “good things to come” are in the “ages to come,” when “God will show the exceeding riches of his grace,” and the law above referred to contains the “shadow” of these “ages” and of the “good things.”

There can be no doubt in any thoughtful, unprejudiced mind that this word “age” is an important word in the Bible, and that it is used by the Savior and the apostles in a definite, specific sense. I have already indicated this sense, but I shall be able more thoroughly to explain it after considering the related word, *kosmos*.

KOSMOS

The definition given of the word *kosmos* is as follows:

order, a set form, the mode or fashion of a thing, the world or universe arrangement, mankind.

Everyone can see at once from this definition that *kosmos* is an altogether different word from *æon*; the latter is a period of time, the former is as defined above. Yet we find this broad distinction practically obliterated in the common version by the fact that both words are rendered by the one English word, “world.”

The two principal meanings of *kosmos* as used in the New Testament will appear from the consideration of certain passages of Scripture.

1. We find that it means *mankind* (i.e., the inhabitants of the earth); as, for example,

Behold the Lamb of God that takes away the sin of the world.

Here the word *kosmos* plainly means “mankind”; so in the following:

The bread of God is He which cometh down from heaven and gives life unto the world.

God was in Christ reconciling the world unto Himself.

The Father sent the Son to be the Savior of the world.

It is plain that in these passages *kosmos* means *mankind*.

2. The other meaning of *kosmos* is the order, or arrangement of things (i.e., a mode, fashion, form or system of things); as illustrating this use, see John 8:23 where Christ says to the Jews,

Ye are of this world; I am not of this world.

This is to say,

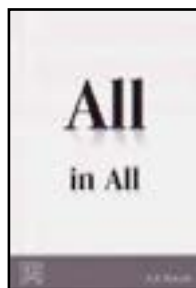
Ye are of this order or arrangement of things, wrong, iniquitous, and corrupt; I am of another order or system.

So of His disciples he says,

Ye are not of the world even as I am not of the world.

This the apostle explains in Romans 13:11-14 and I Thessalonians 5:4-8. Now a dark and wicked order of things obtains. As the apostle says, it is “night,” but “ye brethren, are not of the night nor of the darkness;

(see *TERMS*, next page)



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Paul was "appointed to God's Good News." ■

Instead, it was truly "Good News," and that from a

TERMS (continued from previous page)

ye are all the children of light and the children of the day," i.e., the coming "perfect day," when Christ shall be the prince of the world, a new world, a new order of things, "wherein dwells righteousness" (II Peter 3:13).

So again in the following passages; "Now shall the prince of this world be cast out"; the present order or system of things is, on the whole, unrighteous and

wicked, hence Satan is styled the prince of this world or system, and hence Christ says, "My kingdom is not of this world," *i.e.*, not of this order of things.

So Paul tells us that "the fashion of this world passes away"; he also speaks of the "course of this world," the "elements" and "rudiments" of the world. ■

— *The Spirit of the Word* (1885)



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