

~SYSTEMS OF THINGS (815)

[Hebrew, *che'ledh*, life's duration, Greek, *ai-on'*, system of things]

- Ages, States, Systems Of Things
- Unrighteous Age, Or System Of Things
- The Coming System Of Things
- God Puts In Order The Systems Of Things
- In The Hebrew Scriptures

- The phrase, system of things expresses the sense of the Greek term *ai-on'* in more than 30 of its occurrences in the **Christian Greek Scriptures**.
- On the meaning of *ai-on'*, **R. C. Trench** states: Like *ko'smos*, world it *ai-on'* has a primary and physical, and then, superinduced on this, a secondary and ethical, sense.
- In its primary sense, it signifies time, short or long, in its unbroken duration, but essentially time as the condition under which all created things exist, and the measure of their existence . . .
- Thus signifying time, it comes presently to signify all which exists in the world under conditions of time, and then, more ethically, the course and current of this world's affairs.
- In support of this latter sense, he quotes German scholar **C. L. West. Grimm** as giving the definition: **The totality of that which manifests itself outwardly in the course of time.** [Synonyms of the New Testament, London, 1961, pp. 202,203]
- The basic sense of *ai-on'*, therefore, is age, or period of existence, and in Scripture it often denotes a long space of time.
- Whom heaven, indeed, must hold within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. (**Acts of Apostles 3:21**)
- Known from of old. (**Acts of Apostles 15:18**)
- Including an endless period of time, that is, forever, eternity.
- However, whoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of **everlasting** sin. (**Mark 3:29**)

- So, in response, he said to it; Let no one eat fruit from you **anymore forever**. And his disciples were listening. (Mark 11:14)
- Jesus Christ is the same **yesterday and today, and forever**. (Hebrews 13:8)
- For these senses, see **AGE**. Here, however, we consider the sense of the term dealt with in the latter part of the definition quoted in the preceding paragraph.

See Also AGE

- As an aid in understanding this sense, we may recall certain uses of the terms, **age**, **era**, and **epoch** in English. We may speak of an **age, era, or epoch** in the sense of **a period of time in history characterized by a distinctive development or course of events** or distinguished by some prominent figure or typical feature or features.
- We may speak of the **Age of Exploration**, referring to the time of Columbus, Magellan, Cook, and other maritime explorers, or to the **Feudal Age**, the **Dark Ages**, the **Victorian Era**, or, more recently, the **Space Age**.
- In each case what is prominent is not so much the time period itself but the distinguishing or characteristic **feature** or **features** of that time period. Those features provide the determining factors, or lines, marking the beginning, duration, and end of the period. Without them, the period would be just time, not a particular epoch, era, or age.
- Thus, **Liddell and Scott's Greek-English Lexicon** lists as one definition of *ai-on'*: **space of time clearly defined and marked out, epoch, age**. [Revised by H. Jones, Oxford, 1968, p. 45] And **Vine's Expository Dictionary of Old and New Testament Words** [1981, Vol. 1, p. 41] says: **an age, era, it signifies a period of indefinite duration, or time viewed in relation to what takes place in the period**.
- For this reason, where **the distinguishing features of a period rather than the time itself are the more prominent thought in a particular text**, *ai-on'* may appropriately be rendered as, **system of things** or **state**. The advisability of doing this is illustrated at;
- He gave himself for our sins that he might deliver us from the **present wicked system of things**, form of *ai-on'*, according to the

will of our God and Father. ([Galatians 1:4](#))

- Many translations here render *ai-on'* as **age**, but it is evident that Christ's ransom sacrifice did not serve to deliver Christians from an age or space of time, for they continued living in the same age as the rest of mankind.
- However, they were delivered from the **state** or **system of things** existing during that time period and characterizing it.
- For the undeserved kindness of God which brings salvation to all sorts of men has been manifested. ([Titus 2:11](#))
- Instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this **present system of things**. ([Titus 2:12](#))
- While we wait for the happy hope and glorious manifestation of the great God and of the Savior of us, Christ Jesus. ([Titus 2:13](#))
- Who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works. ([Titus 2:14](#))
- The apostle wrote to the Christians at Rome;
- And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God. ([Romans 12:2](#))
- It was not the time period itself that set the fashion, pattern, or model for people of that time, but it was the standards, practices, manners, customs, ways, outlook, styles, and other features characterizing that time period.
- Furthermore, it is you God made alive though you were dead in your trespasses and sins. ([Ephesians 2:1](#))
- In which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. ([Ephesians 2:2](#))

- The apostle speaks of those to whom he writes as having been dead in your trespasses and sins, in which you at one time walked according to the **system of things, following the way, JB, following the course, RS**] of this world.
- In commenting on this text, **The Expositor's Greek Testament [Vol. III, p. 283]** shows that time is not the sole or prime factor here expressed by *ai-on'*. In support of the rendering of *ai-on'* by **course**, it says: **That word conveys the three ideas of tenor, development, and limited continuance.**
- **This course of a world which is evil is itself evil, and to live in accordance with it is to live in trespasses and sins. [Edited by W. Nicoll, 1967]**

•• **Ages, States, Systems Of Things**

- There are various **systems of things**, or prevailing states of affairs, that have existed or will exist. Those brought about by God through his Son are, obviously, **righteous systems of things**.
- For example, by means of the Law covenant God introduced what some might call the Israelite or Jewish Epoch. However, here again what distinguished this period of history, as regards God's relations with mankind, was the state of affairs and the characteristic features brought about by the Law covenant.
- Those features included a priesthood, a system of sacrifices and dietary regulations as well as of tabernacle and temple worship with festivals and Sabbaths, all of which formed prophetic types and shadows, and also a national system that came to involve a human king. However, when God foretold a New Covenant
- **Look! There are days coming, is the utterance of Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (Jeremiah 31:31)**
- **Not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, which covenant of mine they themselves broke, although I myself had husbandly ownership of them, is the utterance of Yehowah. (Jeremiah 31:32)**
- **For this is the covenant that I shall conclude with the house of**

- Israel after those days, is the utterance of Yehowah. I will put my Law within them, and in their heart I shall write it. And I will become their God, and they themselves will become my people. **(Jeremiah 31:33)**
- And they will no more teach each one his companion and each one his brother, saying; Know Yehowah! For they will all of them know me, from the least one of them even to the greatest one of them, is the utterance of Yehowah. For I shall forgive their error, and their sin I shall remember no more. **(Jeremiah 31:34)**
 - The old covenant became in a sense obsolete, even though God permitted it to continue in operation for a period of centuries thereafter.
 - In his saying; A New Covenant. He has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away. **(Hebrews 8:13)**
 - Then, in **33 C.E**, God brought the Law covenant to its end by his nailing it, in effect, to his Sons torture stake.
 - Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, God made you alive together with him. He kindly forgave us all our trespasses. **(Colossians 2:13)**
 - And blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. **(Colossians 2:14)**
 - Stripping the governments and the authorities bare, he exhibited them in open public as conquered, leading them in a triumphal procession by means of it. **(Colossians 2:15)**
 - Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a Sabbath. **(Colossians 2:16)**
 - For those things are a shadow of the things to come, but the reality belongs to the Christ. **(Colossians 2:17)**

- Evidently for this reason.
- Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the **systems of things** to put sin away through the sacrifice of himself. (**Hebrews 9:26**)
- Nevertheless, the distinguishing features of that age or epoch did not come to their **complete** end until **70 C.E.**, when Jerusalem and its temple were destroyed and the Jewish people were scattered.
- This disaster although the last Judean stronghold, at Masada, fell to the Romans three years later, or in **73 C.E.**, permanently ended the Jewish priesthood, sacrifices, and temple worship as prescribed in the Law, it also ended the Jewish national arrangement as established by God. This is undoubtedly why the apostle, many years after Christ's death, but prior to the Roman devastation of Jerusalem, could relate certain past Israelite history and say,
- Now these things went on befalling them as examples, and they were written for a warning to us upon whom **the ends of the systems of things have arrived.** (**1 Corinthians 10:11**)
- While he was sitting upon the Mount of Olives, the disciples approached him privately, saying; Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the **system of things?** (**Matthew 24:3**)
- But the **end of all things** has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. (**1 Peter 4:7**)
- By means of his ransom sacrifice and the New Covenant that it validated, Jesus Christ was used by God to **bring in a different system of things**, one primarily involving the congregation of anointed Christians.
- For if that first covenant had been faultless, no place would have been sought for a second. (**Hebrews 8:7**)
- For he does find fault with the people when he says; Look! There are days coming, says Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (**Hebrews 8:8**)

- **Not according to the covenant that I made with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, because they did not continue in my covenant, so that I stopped caring for them, says Yehowah. (Hebrews 8:9)**
- **For this is the covenant that I shall covenant with the house of Israel after those days, says Yehowah. I will put my Laws in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people. (Hebrews 8:10)**
- **And they will by no means teach each one his fellow citizen and each one his brother, saying; Know Yehowah! For they will all know me, from the least one to the greatest one of them. (Hebrews 8:11)**
- **For I shall be merciful to their unrighteous deeds, and I shall by no means call their sins to mind anymore. (Hebrews 8:12)**
- **In his saying, a New Covenant, he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away. (Hebrews 8:13)**
- **This marked the opening of a new epoch, characterized by the realities foreshadowed by the Law covenant. It brought in a ministry of reconciliation, intensified operations of God's Holy Spirit, worship through a spiritual temple with spiritual sacrifices.**
- **You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:5)**
- **Instead of a literal temple and animal sacrifices, and it brought in revelations of God's purpose and a relationship with God that meant a new way of life for those in the New Covenant. All of these were features characterizing that system of things introduced by Christ.**

·· **Unrighteous Age, Or System Of Things**

- **When Paul wrote Timothy about those who were, **rich in the present system of things**, undoubtedly he was not referring to the Jewish system of things, or epoch, for in his ministry Timothy dealt not only with Jewish Christians but also with many Gentile Christians, and**

the wealth of any of these Gentile Christians would not likely be bound up with the Jewish system of things.

- **Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment. (1 Timothy 6:17)**
- **Similarly, when referring to Demas as one who had forsaken him because he loved the present system of things, Paul evidently did not mean that Demas had loved the Jewish system of things but, rather, that he loved the prevailing state of affairs in the world in general and the worldly way of life.**
- **For Demas has forsaken me because he loved the present system of things, and he has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. (2 Timothy 4:10)**
- **As for the one sown among the thorns, this is the one hearing the word, but the anxiety of this system of things and the deceptive power of riches choke the word, and he becomes unfruitful. (Matthew 13:22)**
- **The worldly *ai-on'*, or system of things, had been in existence even before the introducing of the Law covenant. It continued contemporaneously with the *ai-on'* of that covenant, and it endured beyond the end of the *ai-on'*, or state of affairs, that the Law covenant had introduced.**
- **The worldly *ai-on'* evidently began sometime after the Flood, when an unrighteous way of life developed, one characterized by sin and rebellion against God and his will. Hence, Paul could also speak of, the god of this system of things, as blinding the minds of unbelievers, an evident reference to Satan the Devil.**
- **Among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious Good News about the Christ, who is the image of God, might not shine through. (2 Corinthians 4:4)**
- **Now there is a judging of this world. Now the ruler of this world will be cast out. (John 12:31)**

- **Primarily, Satan's dominion and influence have molded the worldly *ai-on'* and given it its distinctive features and spirit.**
- **Furthermore, it is you God made alive though you were dead in your trespasses and sins. ([Ephesians 2:1](#))**
- **In which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. ([Ephesians 2:2](#))**
- **Commenting on**
- **And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God. ([Romans 12:2](#))**
- **The Expositor's Greek Testament (Vol. II, p. 688) says: Even apparent or superficial conformity to a **system** controlled by such a spirit, much more an actual accommodation to its ways, would be fatal to the Christian life. Such worldly *ai-on'* was to continue long after the apostles day.**
- **For example, at;**
- **In response he said; The sower of the fine seed is the Son of man. ([Matthew 13:37](#))**
- **The field is the world, as for the fine seed, these are the sons of the kingdom, but the weeds are the sons of the wicked one. ([Matthew 13:38](#))**
- **And the enemy that sowed them is the Devil. The harvest is a conclusion of a system of things, and the reapers are angels. ([Matthew 13:39](#))**
- **Therefore, just as the weeds are collected and burned with fire, so it will be in the **conclusion of the system of things**. ([Matthew 13:40](#))**
- **The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness. ([Matthew 13:41](#))**

- And they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. (**Matthew 13:42**)
- At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father. Let him that has ears listen. (**Matthew 13:43**)
- In explaining the parable of the sower, Jesus said that the field is the world, *ko'smos*. The harvest is a conclusion of a system of things[form of *ai-on'*. Therefore, just as the weeds are collected and burned with fire, so it will be in **the conclusion of the system of things**.
- Some translations, such as the **King James Version**, use **world** to translate both *ko'smos* and *ai-on'* in these verses.
- It is clear, however, that the farmer in the illustration does not burn up the **field**, representing the **world**, but only the **weeds**. Hence, what comes to an end, or **concludes**, is not the **world**, or *ko'smos*, but the **system of things**, *ai-on'*.
- **George Campbell's** translation renders these portions: **The field is the world the harvest is the conclusion of this state so shall it be at the conclusion of this state. [The Four Gospels, London, 1834]**
- Jesus showed that the wheat represented true anointed Christians, genuine disciples, whereas the weeds represented imitation Christians.
- Thus, **the conclusion of the system of things**, here depicted as the harvesttime, would not refer to the conclusion of the Jewish **system of things**, in this case, nor to the conclusion of the **state** in which **wheat** and **weeds** grew together undisturbed, **but must refer to the end of the same system of things as later referred to by the apostle, that is, the present system of things** marked by Satanic domination.
- Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment. (**1 Timothy 6:17**)
- So, too, with the additional illustration given by Jesus regarding the dragnet and the separation of the fish, depicting how it will be in

the conclusion of the system of things, the angels will go out and separate the wicked from among the righteous.

- **Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up fish of every kind. (Matthew 13:47)**
- **When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. (Matthew 13:48)**
- **That is how it will be in the conclusion of the system of things: the angels will go out and separate the wicked from among the righteous (Matthew 13:49)**
- **And will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. (Matthew 13:50)**
- **These expressions by Jesus were doubtless in the disciples minds when sometime later they asked the question as to the sign of his presence and of **the conclusion of the system of things**.**
- **While he was sitting upon the Mount of Olives, the disciples approached him privately, saying; Tell us, When will these things be, and what will be the sign of your presence and **of the conclusion of the system of things**? (Matthew 24:3)**
- **Jesus promise to be with his disciples in their discipling work right down to **the conclusion of the system of things** also must refer to **the conclusion of the state of affairs resulting from domination by Satan**.**
- **Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19)**
- **Teaching them to observe all the things I have commanded you. And, look! I am with you all the days until **the conclusion of the system of things**. (Matthew 28:20)**
- **Other examples of texts where *ai-on'* refers to such **wicked system of things** include;**
- **And his master commended the steward, though unrighteous, because he acted with practical wisdom, for the sons of this**

system of things are wiser in a practical way toward their own generation than the sons of the light are. (Luke 16:8)

- Where is the wise man? Where the scribe? Where the debater of this **system of things**? Did not God make the wisdom of the world foolish? (1 Corinthians 1:20)
- Now we speak wisdom among those who are mature, but not the wisdom of this system of things nor that of the rulers of this **system of things**, who are to come to nothing. (1 Corinthians 2:6)
- This wisdom not one of the rulers of this **system of things** came to know, for if they had known it they would not have impaled the glorious Lord. (1 Corinthians 2:8)
- Let no one be seducing himself. If anyone among you thinks he is wise in this **system of things**, let him become a fool, that he may become wise. (1 Corinthians 3:18)
- Far above every government and authority and power and lordship and every name named, not only in **this system of things**, but also in that to come. (Ephesians 1:21)

•• The Coming System Of Things

- For example, whoever speaks a word against the Son of man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, no, not in this **system of things** nor in that to come. (Matthew 12:32)
- Jesus is quoted as saying that anyone speaking against the Holy Spirit will not be forgiven in this **system of things** nor in that to come. This might be read as a reference to the Jewish system of things and the then future system of things that Christ would bring in by means of the New Covenant.
- However, the evidence indicates that he referred instead to the **present wicked system of things** and to a **system of things** that would be introduced at the **conclusion of that wicked system of things**.
- He referred to that same future state in promising that those leaving home and family for the sake of God's Kingdom would get many times more in this period of time, form of *kai-ros*, meaning

appointed time, and in the coming system of things, form of *ai-on'* everlasting life.

- He said to them; Truly I say to you, there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God. (Luke 18:29)
- Who will not in any way get many times more in this period of time, and in the coming system of things everlasting life. (Luke 18:30)
- That coming system of things would also mark the period of time in which persons would receive a resurrection with the opportunity of being counted as among God's children.
- Jesus said to them; The children of this system of things marry and are given in marriage. (Luke 20:34)
- But those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. (Luke 20:35)
- The plural form of *ai-on'* is used at;
- That in the coming systems of things there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus. (Ephesians 2:7)
- In referring to the coming systems of things in which the anointed Christians are to experience a surpassingly rich demonstration of God's undeserved kindness toward them in union with Christ Jesus.
- The eyes of your heart having been enlightened, that you may know what is the hope to which he called you, what the glorious riches are which he holds as an inheritance for the holy ones. (Ephesians 1:18)
- And what the surpassing greatness of his power is toward us believers. It is according to the operation of the mightiness of his strength. (Ephesians 1:19)
- With which he has operated in the case of the Christ when he

raised him up from the dead and seated him at his right hand in the heavenly places. (**Ephesians 1:20**)

- Far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come. (**Ephesians 1:21**)
- He also subjected all things under his feet, and made him head over all things to the congregation. (**Ephesians 1:22**)
- Which is his body, the fullness of him who fills up all things in all. (**Ephesians 1:23**)
- For it is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of Holy Spirit. (**Hebrews 6:4**)
- And who have tasted the fine word of God and powers of the coming system of things. (**Hebrews 6:5**)
- This indicates that there will be **systems** of things, or states, **within** the overall **coming system of things**, even as the **system of things under the Law covenant** embraced **interrelated, contemporaneous systems**, as has already been shown.

•• God Puts In Order The Systems Of Things

- By faith we perceive that the **systems of things** were put in order by God's word, so that what is beheld has come to be out of things that do not appear. (**Hebrews 11:3**)
- States; By faith we perceive that the **systems** of things **plural** of *ai-on'* were put in order by God's word, so that what is beheld has come to be out of things that do not appear. Many consider the text at;
- Has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the **systems of things**. (**Hebrews 1:2**)
- To be parallel in its use of the plural form of *ai-on'*, it says that Yehowah spoke through his Son, Jesus Christ, whom he appointed heir of all things, and through whom he made the **systems of things**. The particular meaning of the **Greek** word *ai-on'* in these two verses has been variously understood.

- One way to understand them is to view the **Greek** term as referring to the distinguishing or characteristic features of a time period. In (**Hebrews Chapter 11**), the inspired writer is discussing how, by faith, the men of old times had witness borne to them.
- For by means of this the men of **old times** had witness borne to them. (**Hebrews 11:2**)
- Then, in his succeeding words, he presents examples of faithful men in the pre-Flood era, in the patriarchal epoch, and in the period of Israel's covenant relationship with God.
- During all these distinct periods, and by means of the developments caused, formed, and accomplished in them, God was working out his purpose to eliminate rebellion and provide the way for reconciliation with himself on the part of deserving human's by means of successive **systems of things**.
- So those men of old had to have, and did have, faith that the invisible God was indeed directing matters in an orderly manner. They believed that he was the unseen Producer of the various **systems of things** and that the goal they sought, the fulfillment of the promise, was an absolute certainty in God's due time.
- In faith, they looked forward to the further outworking of God's purpose, which included the **system of things** produced by the New Covenant based on Jesus sacrifice.
- And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise. (**Hebrews 11:39**)
- As God foresaw something better for us, in order, that they might not be made perfect apart from us. (**Hebrews 11:40**)
- So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us. (**Hebrews 12:1**)
- For you have not approached that which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest. (**Hebrews 12:18**)

- **And the blare of a trumpet and the voice of words, on hearing which voice the people implored that no word should be added to them. (Hebrews 12:19)**
- **For the command was not bearable to them; And if a beast touches the mountain, it must be stoned. (Hebrews 12:20)**
- **Also, the display was so fearsome that Moses said; I am fearful and trembling. (Hebrews 12:21)**
- **But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels. (Hebrews 12:22)**
- **in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect. (Hebrews 12:23)**
- **And Jesus the mediator of a New Covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood. (Hebrews 12:24)**
- **See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. (Hebrews 12:25)**
- **At that time his voice shook the earth, but now he has promised, saying; Yet once more I will set in commotion not only the earth but also the heaven. (Hebrews 12:26)**
- **Now the expression; Yet once more. Signifies the removal of the things being shaken as things that have been made, in order, that the things not being shaken may remain. (Hebrews 12:27)**
- **Wherefore, seeing that we are to receive a kingdom that cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe. (Hebrews 12:28)**
- **Another way to understand the use of *ai-on*' in;**

- Has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the **systems of things**. (**Hebrews 1:2**)
- By faith we perceive that the **systems of things** were put in order by God's word, so that what is beheld has come to be out of things that do not appear. (**Hebrews 11:3**)
- Is that it is an equivalent of the **Greek** term *ko'smos* in the sense of the world or universe, the totality of created things including the sun, moon, stars, and the earth itself. This view is evidently supported by the statement in;
- By faith we perceive that the **systems of things** were put in order by God's word, so that what is beheld has come to be out of things that do not appear. (**Hebrews 11:3**)
- That what is beheld has come to be out of things that do not appear. This verse could also be taken as a reference to the Genesis creation account, which could logically precede Paul's references to Abel Enoch.
- By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks. (**Hebrews 11:4**)
- By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him, for before his transference he had the witness that he had pleased God well. (**Hebrews 11:5**)
- Moreover, without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him. (**Hebrews 11:6**)
- **Noah**
- By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the world, and he became an heir of the righteousness that is according to faith. (**Hebrews 11:7**)

- Thus, Paul may have been expanding upon his definition of faith by referring to the existence of the universe consisting of sun, moon, and stars as clear evidence that there is a Creator.
- For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and godship, so that they are inexcusable. (**Romans 1:20**)

· In The Hebrew Scriptures

- The Hebrew term *che'ledh* is similar in meaning to *ai-on'*, referring in some texts to, **life's duration**.
- And brighter than midday will your lifes duration arise, darkness will become like the morning itself. (**Job 11:17**)
- Look! You have made my days just a few, and my lifes duration is as nothing in front of you. Surely every earthling man, though standing firm, is nothing but an exhalation. (**Psalms 39:5**)
- Remember of what duration of life I am. Is it all in vain that you have created all the sons of men? (**Psalms 89:47**)
- But in other cases the **features** of the time period appear to be the main thing signified, allowing for rendering it, **system of things**.
- Do rise up, O Yehowah, do confront him to the face, make him bow down, do provide escape for my soul from the wicked one with your sword. (**Psalms 17:13**)
- From men, by your hand, O Yehowah, from men of this system of things, whose share is in this life, and whose belly you fill with your concealed treasure, who are satisfied with sons and who do lay up for their children what they leave over. (**Psalms 17:14**)
- Hear this, all you peoples. Give ear, all you inhabitants of the system of things. (**Psalms 49:1**)
- Some translations use the word **world** to render this term in these latter texts, but this rendering more or less bypasses the sense implied, namely, that of continuing time.