

APPENDIX C

THE CONSUMMATION OF THE AGE

Part One

The expression “the consummation of the age” is found in the ASV as a footnote from Mt. 28:20. This treatise will consider the words translated “unto the end of the age” in this passage. We will allow the Scriptures to define these words for us. What did the Lord mean when he said: “I am with you always, even unto the end of the age” (Mt. 28:20)?

Mt. 28:19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end (*sunteleia* - Strong’s # G4930) of the world (*aiōn* – Strong’s # G165).¹

How do Greek Authorities Define these Words?

In order to determine the meaning of this expression we must first define the words and related words. First, I shall set forth quotes from various authorities. Second, I will use the Scriptures to define these words.

Robert Milligan wrote: “Or more literally thus: ‘And Jesus came near and spoke to them saying: All authority is given to me in heaven and on the earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all the days, even to the end of the age.’” (p. 107)

The Greek word translated “end” is: σunteλεία (pronounced *sunteleia*). This word is found in: Mt. 13:39, 40, 49, 24:3, 28:20, and Heb. 9:26. (Both of these books were written to Jews.)

The verb form of this word is: σunteλεω (pronounced *sunteleō*). This word is found in: Mt. 7:28, Mk. 13:4 (destruction of Jerusalem), Lk. 4:2, 13, Acts 21:27, Rom. 9:28, and Heb. 8:8.

How This Expression is Translated

“... teaching them to observe all things whatsoever I commanded you. And lo, I with you am all the days until the completion of the age. Amen.” (Berry’s Greek-English Interlinear N. T.)

“... teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.” (NKJV)

¹ Or, *the consummation of the age.*

“... teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” (NASB)

“... teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (ESV)

Lexical Definitions

συντελεια (*sunteleia*) “(συντελης), *completion, consummation, end* [so in Grk. writ. fr. Polyb. on; Sept. chiefly for כלה ...” (Thayer, p. 606) συντελεια, “with αιωνος, a characteristic expression of Jewish apocalyptic, *conclusion, consummation, end of the present period of time.*” (Souter, p. 252) SUNTELEIA (συντελεια) “signifies a bringing to completion together (*sun* with, *teleō*, to complete, ...), marking the completion or consummation of the various parts of a scheme. In Matt. 13:39, 40, 49; 24:3; 28:20, the rendering ‘the end of the world’ (A.V. and R.V., text) is misleading; the R. V. marg., ‘the consummation of the age,’ is correct. The word does not denote a termination, but the heading up of events to the appointed climax.” (Vine, p. 367)

συντελεω (*sunteleō*) “Sept. often for כלה ... **1.** *to end together or at the same time.* **2.** *to end completely; bring to an end, finish, complete ...* **3.** *to accomplish, bring to fulfillment; pass. to come to pass ...* **4.** *to effect, make [cf. or conclude] ...* **5.** *to finish*” (Thayer, p. 606) “*I bring to an end, complete, finish, exhaust; I accomplish, fulfil, bring to pass.*” (Souter, p. 252)

αιων (*aiōn*) “**1.** *age ... a human lifetime ...* **2.** *an unbroken age, perpetuity of time, eternity ...*” (Thayer, p. 19) “*Aiōn* and *kosmos* are different. The former controls and as it were shapes the later; *kosmos* is more outward and *aiōn* is more subtle. *Aiōn* is a term used not only physically, but also morally, denoting a quality of people living in it; and thus *aiōn* refers to a long succession of times when an evil age succeeds an evil age.” (Trench, p. 230)

Defining the expression: “to the end of the world” from the New Testament.

The same Greek (and English) expression is found in Jn. 14:16-17: “And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever (*aiōn*), 17 even the Spirit of truth: whom the world (*kosmos* [*note this is a different word than *aiōn*]*) cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.” This was a promise for the apostles and only for the apostles.

This word translated “world” refers to the Mosaic age in: (1) Acts 15:18 Saith the Lord, who maketh these things known from of old (*aiōn*); (2) 1 Cor. 2:8 which none of the rulers of this world (*aiōn*) hath known: for had they known it, they would not have crucified the Lord of glory; and (3) 1 Cor. 10:11 Now these things happened unto them

by way of example; and they were written for our admonition, upon whom the ends of the ages (*aiōn*) are come.

The End of Judaism

The Jewish age began at Mt. Sinai and ended legally with the coming of the New Testament. The Jewish age continued after the beginning of the New Testament for about 40 years until the destruction of Jerusalem in A.D. 70 (cf. Mt. 24:3). This continuation was not in accordance with the will of God, He tolerated their existence in order to “sift the wheat and the chaff.” The wheat represents the Jews who had “good and honest hearts” and the chaff represents the Jews who did not have “good and honest hearts.” The wheat entered into the garner (the church). The chaff was burned (destroyed in the destruction of Jerusalem). The Jewish age had become corrupt (evil) and had to be brought to an end.

The verb form of the word translated “end” refers to the Mosaic age in: Mk. 13:4 “Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished?” Note how this word is translated in Rom. 9:27: “And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: 28 for the Lord will execute *his* word upon the earth, finishing it and cutting it short.” This word is also found in Heb. 8:8: “For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; ... 13 In that he saith, A new *covenant* he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.”

Problems With Interpretation of This Expression

The first problem with the interpretation given (by some preachers) for the expression “end of the world” is in the fact that there are several different Greek words translated “world” in the New Testament. Many preachers do not make any kind of distinction among these words. (Remember that the Holy Spirit made some kind of distinction because He used different words.)

The second problem is in the fact that the apostles were the ones to whom this was spoken (Mt. 28:18-20). Since all of the apostles have died and are almost certainly in Paradise and are not yet in heaven, this makes Jesus to be in Paradise (part of Hades) at the present time. In the resurrection (at the second coming of the Lord), the apostles will be “with the Lord” again, but they are not with Him now.

The third problem is in the fact that some preachers are not allowing the Scriptures to define these words. We will consider the passages in the Old Testament (with these same expressions) that are quoted in the New Testament. This will enable us to derive a definition of these expressions from comparing these passages.

The linkage of συντελεω with the Old Testament.

συντελεω is linked with the OT (Isa. 10:22 and Rom. 9:28). We will use this linkage to define this word and the noun form of this word in the following paragraphs.

Rom. 9:27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: 28 for the Lord will execute *his* word upon the earth, finishing (*sunteleō*) it and cutting it short.

Isa. 10:22 For though thy people, Israel, be as the sand of the sea, *only* a remnant of them shall return: a destruction *is* determined, overflowing with righteousness. 23 For a full end (כִּלְיָה), and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth.

This linkage with the Old Testament where the Hebrew word (from the Old Testament) is equated to the Greek word (in the New Testament) will be expanded in Part Two of this study.

Conclusion of Part One

The words translated “end of the world” or “consummation of the age” (ASV footnote) refer to the end of Judaism in a number of passages. There are different words translated “world” in the New Testament and it is imperative that we make some kind of distinction among these words in our interpretation of the passages where these words are found.

Judaism legally ended at Pentecost, but the Jews continued practicing a dead system of worship. God tolerated this for about 40 years during which time He was sifting the wheat and the chaff. At the end of this period (A.D. 70), He destroyed the Jewish temple and burned the chaff with fire.

Part Two

In the second part of this treatise on this expression (*the end of the world*) we will be looking primarily at the usage of these words in the Old Testament. We will consider how a Jew (of the first century) would interpret the words: “End of the world.” These words were not spoken in a vacuum, the apostles (the ones to whom these words were spoken) were first century Jews.

How did the Jews Understand These Words in the First Century?

There are two factors that must be understood before this question can be properly answered: (1) How did the Hebrew Scriptures use the Hebrew word (כִּלְיָה) which is equated to the Greek word συντελεω (*sunteleō*) and the Hebrew word (כִּלְיָה) which is equated to the Greek word συντελεια (*sunteleia*)? and (2) How did the LXX translate these Hebrew words? We cannot say, with any certainty, that either the Lord or His disciples used the LXX. If they did use the LXX in any of their studies, the fact that the LXX uses the same words that Paul used, when he quoted Isa. 10:22-23 in Rom. 9:27-28

links these Hebrew and Greek words. This is also how the LXX translated the Hebrew word כלה (*kaw-law* [Strongs - # H3617]).

The Hebrew word כלה (*kaw-law* [Strongs - # H3617]), is also found in Neh. 9:31, Jer. 4:27, 5:10, 18, 30:11, 46:28 (twice), Ezek. 11:13, 20:17, Nah. 1:8, & 9. We will consider all these passages in their context to determine how the Holy Spirit used the Hebrew word כלה (*kaw-law* [Strongs - # H3617]). This word is translated *συντελεῖα* (*sunteleia*)² in: Neh. 9:31, Jer. 4:27, 5:10, 18, Ezek. 11:13, 20:17, Nah. 1:8, & 9 (in the LXX).

The Hebrew noun³ כלה (*kaw-law* [Strongs - # H3617]) is found in 20 verses in the OT. The related Hebrew verb כלה (*kaw-law* – Strong’s # H3615) is found in 200 verses in the OT.

Definitions of the Hebrew Words

כלה “vb. Be complete, at an end, finished, accomplished, spent ...” (BDBG, p. 477 [Strongs - # H3615])

כלה “n.f. completion, complete destruction, consumption, annihilation ...” (BDBG, p. 478 [Strongs - # H3617])

The Full End of Certain Nations

God promised to make a full end of all the nations wherein Israel was scattered (Jer. 30:11 and 46:28). God explicitly spoke of the destruction of Ammon (Ezek. 21:28-29). God also explicitly spoke of the destruction of Ninevah (Nah. 1:8-9). These nations have ceased to exist, that is, they have been utterly consumed or a “full end” has come upon them. We must not interpret this to mean that all the people of this nation were killed. The people of these nations were absorbed into other nations and these people ceased to exist as a separate nation.

God warned the Gentile nations that He would bring a “full end” of them (Strong’s # H3615 [verb form of the word - כלה]) in: Deut. 7:22, Josh. 8:24, 10:20, 1 Sam. 15:18, 2 Chron. 8:8, Isa. 10:25, 16:4, 21:16, 31:3, Jer. 10:25, and 49:37.

No Full End of Israel in the Wilderness

God did not bring a “full end” of Israel for her sins in the wilderness (Strong’s # H3615 [verb form of the word - כלה]): Ex. 32:10, 12, 33:3, 5, Num. 16:21, 45, 25:11, and Ezek. 20:13.

² This is the word translated “end” in Mt. 28:20.

³ The reader will note that these two words (כלה) are both spelled the same way. The Hebrew language does not have letters representing vowels. The reader has to insert the vowel. These two words have different vowels, but have the same consonants.

God did not bring a “full end” of Israel for her sins in the wilderness (Strong’s # H3617 [noun form of the word - כלה]): Isa. 28:22, and Ezek. 20:17.

Ezek. 20:17 Nevertheless mine eye spared them, and I destroyed them not, neither did I make a full end (כלה) of them in the wilderness.

No Full End for Israel in Babylonian Captivity

God told them they would go into captivity for their sins, but that there would not be a “full end” of them in this captivity (Strong’s # H3615 [verb form of the word - כלה]). This is set forth in: Lev. 26:16, 44, Josh. 24:20? (This verse may refer to A. D. 70), Lam. 3:22, Ezek. 5:12, 22:31, and Mal. 3:6 (no full end after the captivity before the coming of the Lord).

God told them they would go into captivity for their sins, but there would not be a “full end” of them in this captivity (Strong’s # H3617 [noun form of the word - כלה]). This is set forth in: Neh. 9:31, Isa. 28:22, Jer. 4:27, 5:10, 18, 30:11, 46:28, and Ezek. 11:13.

This is summed up in Jer. 30:11 “For I am with thee, saith Jehovah, to save thee: for I will make a full end (כלה) of all the nations whither I have scattered thee, but I will not make a full end (כלה) of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.”

No Full End for Israel Before AD 70

Let us summarize the points set forth in this second part of this treatise: (1) There was no full-end of Israel in the wilderness, in spite of the fact that they sinned grievously in the eyes of God, (2) There was no full-end in the Babylonian captivity, in spite of the fact that they sinned grievously in the eyes of God, and (3) There was no full-end even after the return from captivity (when they sinned).

God Warned Israel of a Full End if They did not Obey God

Several passages are warnings to Israel that if she did not obey God, she would be utterly consumed. The following passages give these warnings with (Strong’s # H3615 [verb form of the word - כלה]): Ex. 32:10, 12, 33:3, 5, Lev. 26:16, Deut. 28:21, Josh. 24:20, Ezra 9:14, Isa. 1:28, Jer. 9:16, 14:12, 16:4, and 44:27.

This is summed up in Josh. 24:20: “If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you (כלה), after that he hath done you good.” After the Babylonian captivity, Ezra warned of a full end in Ezra 9:14: “shall we again break thy commandments, and join in affinity⁴ with the peoples that do these abominations? wouldst not thou be angry with us till thou hadst consumed (כלה) us, so that there should be no remnant, nor any to escape?”

⁴ Is not this what happened in Mk. 15:12-14?

A Full End of Israel Came in A. D. 70

This is summed up in Isa. 10:22-23 (Strong's number H3617 [noun form of the word - כלה]) Isa. 10:23 is quoted by Paul in Rom. 9:27-28 where it refers to the destruction of Jerusalem in A. D. 70.

The full end of Israel that came in A. D. 70 is set forth by the usage of (Strong's # H3615 [verb form of the word - כלה]) in: Ezra 9:14 and possibly Isa. 1:28 and Jer. 9:16. (It is possible that Isa. 1:28 and Jer. 9:16 are not directly referring to the destruction of Jerusalem in A. D. 70.)

The full end of Israel is set forth by the usage of (Strong's # H3617 [noun form of the word - כלה]) Neh. 9:31, Isa. 10:23, 28:22, Dan. 9:27, and Zeph. 1:18. Paul linked Isa. 10:22-23 with the end of Israel in A. D. 70. Daniel's prophecy, of Dan. 9:27, is most certainly tied to A. D. 70.

Dan. 9:27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end (כלה), and that determined, shall *wrath* be poured out upon the desolate.

Daniel stated that "he" (Messiah) would make a firm covenant ... for one week (one seven year period). Messiah would be cut off (Dan. 9:26) in the midst of the seven year period. (Jesus was crucified). The "wing of abominations" (cf. Mt. 24:15) is a reference to the destruction of Jerusalem by the Roman army.

Summary

The expression "end of the world" or "consummation of the age" (ASV footnote) is a reference to the destruction of Jerusalem that occurred in A. D. 70. The Holy Spirit linked the Greek words συντελεια (pronounced *sunteleia*) and συντελεω (pronounced *sunteleō*) with the Hebrew words word כלה (*kaw-law* [Strong's - # H3617]) and כלה (*kaw-law* - [Strong's # H3615]).

God brought a full end to several Gentile nations for their sins and (because He is righteous), He warned Israel that He would bring about a full end of them for their sins. God did not bring about a "full end" of Israel: (1) in the wilderness, (2) in Babylonian captivity, or (3) after their return to Canaan before A. D. 70.

God did bring about a full end of Israel in A. D. 70 for their sins. This is the context of Mt. 28:18-20.

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