

# A CHART OF THE EONIAN TIMES

2 Tim. 1:9; Tit. 1:2; (Rom. 16:25)  
 BEFORE THE EONS. 1 Cor. 2:7; [Jd. 25]. GOD ALL  
 THE BEGINNING

2Ti.4:18; Hb.13:21; 1Pt.4:11; 5:11; Un.1:6,18; 4:9; 10:5; 13:7; 12:10; 6:11; 15:14; 11:15; 7:19; 3:20; 10:22; 5  
 THE EONS OF THE EONS Ro. 16:27; Ga. 1:5; Ph. 4:20; 1 TI. 1:17

EON OF THE EONS Eph. 3:21  
 EON OF THE EON Heb. 1:8

CONCLUSION OF THE EONS Heb. 9:26  
 THE ON-COMING EONS Eph. 2:7

FOR THE EONS Luke 1:33; Rom. 1:25; 9:5; 11:36; 2 Cor. 11:31; Heb. 13:8  
 THE EONS Eph. 3:11; 1 Tim. 1:17; Heb. 1:2; 11:3; Jude 25

FROM THE EONS Eph. 3:9; Col. 1:26  
 THE CROSS

THE DISRUPTION  
 THE DELUGE  
 THE PRESENT EON.  
 THE CURRENT EON.  
 THIS EON.  
 FOR THE EON.  
 OUT OF THE EON.  
 CONCLUSION OF THE EON.  
 THE DAY OF WRATH  
 THE COMING EON.  
 THE FUTURE EON.  
 THAT EON.  
 FOR THE EON.  
 FOR THE DAY OF THE EON.  
 CONCLUSION OF THE EON.

THE JUDGMENT  
 THE CONSUMMATION 1 Co. 15:24.  
 THE CONSUMMATIONS OF THE EONS. 1 Co. 10:11. GOD ALL IN ALL

cf. 2 Pet. 3:6. "The world that then was" and Eph. 2:2. Then  
 cf. 2 Pet. 2:5. "The ancient world" and Eph. 2:2. Leads to  
 Gal. 1:4.  
 1 TI. 6:17; 2 TI. 4:10; Tit. 2:12.  
 Mt. 12:32; 13:22; Mk. 4:19; Lu. 16:8; 20:34; Rom. 12:2; 1 Cor. 1:20; 2:6, 6, 8; 3:18; 2 Cor. 4:4; Eph. 1:21; 2:2 (with world).  
 Mt. 21:19; Mk. 11:14; Jn. 12:34; 13:8; 1 Co. 8:13.  
 Lu. 1:70; Acts 3:21; 15:18.  
 Jn. 9:32.  
 Mt. 13:39, 40, 49; 24:3.  
 Lu. 20:35.  
 Mk. 3:29; Lu. 1:55; Jn. 4:14; 6:51, 58; 8:35, 35, 51, 52; 10:28; 11:26; 12:34; 14:16; 2 Cor. 9:9; Hb. 5:6; 6:20; 7:17, 21, 24, 28; 1 Pt. 1:25; 2 Pt. 2:17; 1 Jn. 2:17; 2 Jn. 2; Jd. 13.  
 2 Pt. 3:18 (cf. Deut. 32:7; Mic. 5:2; 7:14; Mal. 3:4).  
 Mt. 28:20.

EONIAN TIMES.  
 LIFE.  
 SALVATION.  
 REDEMPTION.  
 COVENANT.  
 ALLOTMENT. GOD  
 KINGDOM. IN  
 EVANGEL. CHRIST  
 CONSOlation.  
 GLORY.  
 GOD.  
 FIRE, PUNISHMENT, ETC.  
 OTHER OCCURRENCES

Ro. 16:25; 2 TI. 1:9; Tit. 1:2.  
 Mt. 19:16; Mk. 10:17; Lu. 18:18; Mt. 19:29; Mk. 10:30; Lu. 18:30; Mt. 25:46; Lu. 10:25; Jn. 3:15, 16, 36; 4:14, 36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2, 3. Acts 13:46, 48. Ro. 2:7; 5:21; 6:22, 23. Ga. 6:8. 1 TI. 1:16; 6:12. Tit. 1:2; 3:7. 1 Jn. 1:2; 2:25; 3:15; 5:11, 13, 20. Jude 21.  
 Hb. 5:9.  
 Hb. 9:12.  
 Hb. 13:20.  
 Hb. 9:15.  
 2 Pt. 1:11.  
 Un. 14:6.  
 2 Th. 2:16.  
 2 Co. 4:17; 2 TI. 2:10; 1 Pt. 5:10.  
 Ro. 16:26.  
 Mt. 18:8; 25:41, 46; Mk. 3:29; 2 Th. 1:9; Hb. 6:2; Jd. 7.  
 Lu. 16:9; 2 Co. 4:18; 5:1; 1 TI. 6:16; Phn. 15; Hb. 9:14.

GOD ALL IN ALL

## THE DIVINE NAMES AND TITLES

*The English Form With the Hebrew and Greek Equivalents as Anciently Pronounced, Significance, Usage, A.V. Renderings, and First Occurrences*

**AL** (singular) means SUBJECTOR, (Gen. 33:20), and is also used of men (mighty men Ex. 15:15). The A.V. renders it might, power, strong, God, and El, as in Immanu-el. The Greek equivalent is *Theos* PLACER.

**ALUE** (A.V. God) means TO-SUBJECTOR, (Dt. 32:15). It is used mostly in the book of Job.

**ALUEIM** (A.V. God), the plural form, means TO-SUBJECTOR(s). First found in Gen. 1:1 "The Alueim created" in which the verb "created" is singular. Used of Moses (Ex. 7:1), and "judges" (Ex. 22:8, 9, 20, 28, 23:13, 24, 32, 33, 32:1, etc.), who were *subjectors*. Used of false gods (Ex. 12:12, 20:3, 23). In Syriac (Chaldee) *Alue* (without the ending *im*) also means TO-SUBJECTOR. (Ezra 4:24). In Greek our Lord used *Theos* (changed to *Theou*, *Theō*, *Theon*, *Thee* to suit the grammar), which means PLACER. Occurs first in Mt. 1:23.

**IEUE** (A.V. Jehovah, LORD, GOD), pronounced *Yehweh*, means WILL-BE-ING-WAS. The A.V. prints it in SMALL CAPITALS, either LORD or GOD, except in Ex. 6:3, Ps. 83:18, Is. 12:2, 26:4, when it is Jehovah. First occurrence, Gen. 2:4. In Greek it is explained in Rev. 1:4, *ho ōn* THE BEING, *ho ēn* THE WAS, *ho erchomenos* THE COMING One, but it is shortened by leaving out the last element after He has come (Rev. 11:17, 16:5). It is a part of the name Jesus, from *Ieushuo* (Joshua, WILL-BE-SAVIOUR), which is properly pronounced *Yaysou* in Greek.

**LORD**, is *Adun* ADJUDICATOR in Hebrew. The A.V. translates it Adoni, lord, master, owner, and used LORD very often for *Ieue*. First in Gen. 15:2. The Greek is *Kurios* (*Kuriou*, *Kuriō*, *Kurion*, *Kurie*, according to grammar), from a stem meaning SANCTIONER. The A.V. renders it lord, master, owner, sir. The earliest occurrence is Matthew 1:20.

**SUPREME (THE)** in Hebrew is *Oliun* (Syriac *Olli*), meaning ON, uppermost, supreme. The A.V. renders it high, Most High, on high, upper, uppermost. First found in Gn. 14:18. The Greek is *Hupsistos* HIGHEST, Most High, occurs first in Mk. 5:7.

**WHO SUFFICES (The One)** is *Shddi* in Hebrew. The A.V. renders it Almighty. First found in Gen. 17:1. The Greek is *Pantokratōr* ALL-HOLDER, Almighty, occurs first in 2 Cor. 6:18.

**CHRIST** in Hebrew is *Mshich* ANOINTED. The A.V. usually has it anointed, but makes it Messiah in Dan. 9:25, 26. First occurrence in Lev. 4:3. In Greek God's Word uses *Christos* (*Christou* for of-Christ. *Christō* for to-Christ. *Christon* when He is the object, and *Christe* in addressing Christ) ANOINTED. First used in Mt. 1:1. The *ch* is pronounced like in the Scotch *loch*, the *i* like long *ee* in Greek.

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