

**EONIAN**  
**Everlasting**  
**or**  
**Age-lasting**  
**?**



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**A Concordant Study**

# **EONIAN**

## **EVERLASTING or AGE-LASTING?**

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# “EONIAN”

## EVERLASTING OR AGE-LASTING?

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### CONCORDANCE, TRANSLATIONS AND EXPOSITION

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#### A STUDY OF WORDS DEALING WITH HUMAN DESTINY

##### *Foreword*

AMONG all the questions that come to our minds, there is one that is of supreme interest and importance. Why are we here? What is our destiny? What is beyond the grave for saint, for sinner? For old, for young? For those at home, and for those in foreign lands? Many have never heard the glad tidings. How could they believe?

“Unquestionably the problem of final destiny is for mankind the question of questions. Nothing else equals it in practical importance. It vitally affects man’s existence in this life and in the next. It concerns every individual and touches every problem of enduring interest. . . . Life is a vapor that appears for a while and vanishes away. But there is a beyond. What is that beyond to be? . . . God’s revelation of the gospel is one thing; man’s understanding of it is quite another. . . the prolific source of confusion has been the inconsistency in rendering the Hebrew and Greek words into English. The same term in precisely identical settings is frequently represented by a variety of English words conveying widely divergent concepts. Clearly, therefore, a study of the subject should be founded on the inspired original alone.” (V. Gelesnoff in “The Ages”)

God has graciously given us an answer in His Word, an answer that will satisfy our hearts and minds and en-

able us to rejoice and rest in Him. But the answer has been hidden from many because of faulty translations and the traditions of men. We are told that God "is the Saviour of all men" (1 Tim. 4:10); that He will justify all (Rom. 5:18); that He will reconcile all unto Himself (Col. 1:20); that He will give life to all (1 Cor. 15:22); and that finally when all enemies have been subjected and death is abolished that God will be "ALL IN ALL" (1 Cor. 15:28).

If these statements are true, then it cannot be true that millions of His creatures are to be held in never-ending torment, nor that even one should be so held. "Behold the Lamb of God, that taketh away the sin of the world."

If His love is shed abroad in our hearts, will we not be eager to know what He has promised to do for others, and, knowing the glad tidings, to spread them abroad? He is the creator of all, and He will fully perfect all that He has begun to do.

This does not deny that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). There is no doubt whatever as to the fact that the Bible clearly teaches wrath—not only in this age but in that which is to come. But it is a just wrath; the judgment is everywhere said to be according to our works (Psa. 62:12; Rom. 2:6; Rev. 20:12, 13); the punishment will fit the offense, and it is for a purpose. If we teach that it is endless we are forced to ignore or to deny many plain statements both in the Hebrew and in the Greek Scriptures.

Two unscriptural concepts are at the bottom of our difficulties as we consider this problem: first, the idea that death is not death at all.\* ("There is no death, what seems so is transition."); second, due to faulty translations, we have come to have a false idea as to the duration of certain time periods mentioned in the Scriptures. This has resulted in many contradictions which any thoughtful reader of our commonly used English ver-

sions must readily discover. The same mistakes appear in many versions in other languages because they, too, in one way or another, have carried over the errors that came to us through Jerome's Latin Vulgate.

If we obey the command of our Lord to "search the Scriptures," we shall discover this and not rest until we find where the difficulty lies. Some who claim to believe in the verbal inspiration of the Scriptures seem to forget that they were not written in our language, and that they have passed through many hands since they were first penned. There is nowhere any guarantee that every translation will be accurate.

Too often we have had interpretation instead of translation. The following examples will call attention to some common types of contradictions caused by this faulty method of translation.

1. The word "everlasting" applied to what is clearly not "everlasting":

Gen. 49:26 the everlasting hills  
Deut. 33:15 the everlasting hills (R. V.)

But observe the contrast in the following:

Isa. 40: 4 every mountain and hill shall be made low  
54:10 For the mountains shall depart and the hills be removed  
Amos 9:13 and all the hills shall melt  
2 Pet. 3:10 and the earth shall be burned up

(Rotherham correctly translates the first two passages by saying "the age-abiding hills." Young speaks of the "age-during heights.")

2. The words "for ever and ever" applied to the length of the reign of our Lord. Is He to reign "forever," or is He to reign "until"?

Rev. 11:15 He shall reign for ever and ever (A. V. and R. V.)

(But see the foot note in the Revised Version and the renderings in Rotherham, Young, Weymouth, the Concordant Version, etc.)

1Cor. 15:25 For He must reign TILL He hath put all enemies under His feet.

(He then delivers up a perfected kingdom to the Father and God becomes "All in all.")

3. Contradictory expressions as "the end of the world" and "world without end":

- Mat. 24: 3 the end of the world (A. V. and R. V.)  
 the conclusion of the age (Rotherham)  
 conclusion of the eon (C. V.)
- Eph. 3:21 world without end (A. V.)  
 unto all the generations of the age of ages (Rotherham)  
 for all the generations of the eon of the eons (C.V.)
- Isa. 45:17 world without end (A. V. and R. V.)  
 unto all the ages of futurity (Rotherham)

4. A contradiction brought about by giving the wrong tense of a verb:

2 Tim. 1:10 who hath abolished death

(This should read "who abolishes death." The verb is in the indefinite or aorist tense. See C. V.)

1 Cor. 15:26 the last enemy *to be abolished* is death

The inaccuracy and inconsistency of the translation of the words "olam" in the Old Testament and of "aiōn" and "aiōnios" in the New Testament has led to a tragic perversion of what the Scriptures actually teach in regard to the destiny of God's creatures.

By searching out all of the occurrences of the words in question as they are found in the Hebrew and the Greek texts and studying the manner in which they are used there, we may come to a much clearer understanding of their meaning. The following is a study of the Greek words "aiōn" and "aiōnios." The study is divided into three parts:

PART I. A *concordance* of the words "aiōn" (eon or age) and "aiōnios" (eonian or age-during) as found in the Authorized Version and in the best Greek texts available.

PART II. Data as to the translation of these words in various versions.

PART III. Conclusions drawn as to the meaning of the words as shown by their use.

# PART I

## CONCORDANCE

### “AĪŌN” AND “AĪŌNIOS”

AS TRANSLATED IN THE AUTHORIZED VERSION

COMPARED WITH THE

GREEK TEXTS OF NESTLE AND OF WESCOTT AND HORT

Occurrences Listed in Wigram's *Englishman's Greek Concordance*

#### The Noun “AĪŌn”

*Mt. 6:13	For thine . . kingdom . . power, . . glory, for <i>ever</i> .	Not in the best Greek manuscripts nor in the Revised Version.
12:32	forgiven him, neither in this <i>world</i> , neither in the (world) to come.	en toutō tō <i>aiōni</i> oute en tō mellonti. in this the <i>eon</i> nor in the coming.
13:22	heareth the word; and the care of this <i>world</i> ,	kai hē merimna                      tou <i>aiōnos</i> and the care                      of the <i>eon</i>
39	the harvest is the end of the <i>world</i> ;	therismos sunteleia <i>aiōnos</i> estin, harvest conclusion              of <i>eon</i> is,
40	so shall it be in the end of this <i>world</i> .	en tē sunteleia                      tou <i>aiōnos</i> . in the conclusion                      of the <i>eon</i> .
49	So shall it be at the end of the <i>world</i> :	en tē sunteleia                      tou <i>aiōnos</i> . in the conclusion                      of the <i>eon</i> .
21:19	Let no fruit grow on thee . . for <i>ever</i> .	Ou . . karpos genētai              eis ton <i>aiōna</i> . No . . fruit be produced              for the <i>eon</i> .
24: 3	sign of thy coming and . . end of the <i>world</i> ?	kai sunteleias                      tou <i>aiōnos</i> ; and of conclusion                      of the <i>eon</i> ?
28:20	I am with you . . unto the end of the <i>world</i> .	heōs tēs sunteleias              tou <i>aiōnos</i> . till the conclusion                      of the <i>eon</i> .
Mar.3:29	against the Holy Ghost hath <i>never</i> forgiveness,	ouk echei aphesin                      eis ton <i>aiōna</i> . not has forgiveness                      for the <i>eon</i> .
4:19	the cares of this <i>world</i> , and the deceitfulness . .	kai hai merimnai                      tou <i>aiōnos</i> and the cares                      of the <i>eon</i>
10:30	and in the <i>world</i> to come eternal life.	en tō <i>aiōni</i> tō erchomenō zōēn aiōnion. in the <i>eon</i> the coming life eonian.
11:14	No man eat fruit of thee hereafter for <i>ever</i> .	Mēketi eis ton <i>aiōna</i> . . karpon phagoi No more for the <i>eon</i> fruit may eat
Luk.1:33	He shall reign over the house of Jacob for <i>ever</i> ;	basileusei . . Iakōb              eis tous <i>aiōnas</i> , He shall reign . . Jacob for the <i>eons</i> ,

Passages marked by an asterisk (\*) are not in the best Greek texts.



Luk. 1:55	He spake to . . Abraham, and to his seed for <i>ever</i> .	kai tō spermati autou eis ton <i>aiōna</i> . and to seed of him for the <i>eon</i> .
70	holy prophets, which have been since . . <i>world</i> began:	tōn hagiōn ap' <i>aiōnos</i> prophētōn . . the holy from <i>eon</i> prophets . .
16: 8	for the children of this <i>world</i> are . . wiser than	hoi huioi tou <i>aiōnos</i> toutou the sons of the <i>eon</i> this
18:30	in the <i>world</i> to come life everlasting.	en tō <i>aiōni</i> tō erchomenō zōēn aiōnion. in the <i>eon</i> the coming life eonian.
20:34	The children of this <i>world</i> marry, and are	Hoi huioi tou <i>aiōnos</i> toutou gamousin The sons of the <i>eon</i> this marry
35	. . worthy to obtain that <i>world</i> , and the resurrec- tion from the dead	<i>aiōnos</i> ekeinou tuchein . . anastaseōs <i>eon</i> that to obtain . . resurrection
Jno. 4:14	water that I shall give him shall <i>never</i> † thirst;	ou mē dipsēsei eis ton <i>aiōna</i> , no not shall thirst for the <i>eon</i> ,
6:51	if any . . eat of this bread he shall live for <i>ever</i> .	zēsei eis ton <i>aiōna</i> . he shall live for the <i>eon</i> .
58	he that eateth of this bread shall live for <i>ever</i> .	zēsei eis ton <i>aiōna</i> . he shall live for the <i>eon</i> .
8:35	the servant abideth not in the house for <i>ever</i> ;	doulos ou menei . . eis ton <i>aiōna</i> slave not abideth . . for the <i>eon</i>
35	but the Son abideth <i>ever</i> .	ho huios menei eis ton <i>aiōna</i> . the Son abideth for the <i>eon</i> .
51	If a man keep my say- ing, he shall <i>never</i> see death.	thanaton ou mē theōrēsē eis ton <i>aiōna</i> . death no not shall see for the <i>eon</i> .
52	If a man keep my say- ing, he shall <i>never</i> taste of death.	ou mē geusētai thanatou eis ton <i>aiōna</i> . no not . . taste death for the <i>eon</i> .
9:32	Since the <i>world</i> began was it not heard . . open- ed . . eyes	ek tou <i>aiōnos</i> ouk êkousthê out of the <i>eon</i> not it was heard
10:28	they shall <i>never</i> perish, neither shall any pluck	ou mē apolōntai eis ton <i>aiōna</i> , no not should be destroyed for the <i>eon</i> ,
11:26	whosoever liveth . . be- lieveth in me shall <i>never</i> die.	ou mē apothanê eis ton <i>aiōna</i> . no not should die for the <i>eon</i> .
12:34	heard out of the law that Christ abideth for <i>ever</i> :	hoti ho Christos menei eis ton <i>aiōna</i> . that the Anointed abideth for the <i>eon</i> .
13: 8	Thou shalt <i>never</i> wash my feet.	Ou mē nipsēs . . podas eis ton <i>aiōna</i> . No not shalt wash . . feet for the <i>eon</i> .

†“Never” is equivalent to “not ever” wherever it occurs.

14:16	Comforter, that he may abide with you for <i>ever</i> ;	meth' humōn with you	eis ton aiōna, for the <i>eon</i> ,
Acts 3:21	God . . by . . holy prophets since the <i>world</i> began.	Theos dia . . God thru . .	ap' aiōnos from <i>eon</i>
15:18	Known unto God . . from the beginning of the <i>world</i> . But see R. V.	Kurios poiōn tauta gnōsta Lord doing these known	ap' aiōnos. from <i>eon</i> .
Ro. 1:25	Creator, who is blessed for <i>ever</i>	hos estin eulogētos who is blessed	eis tous aiōnas. for the <i>eons</i> .
9: 5	Christ . . , who is over all, God blessed for <i>ever</i> .	Theos eulogētos God blessed	eis tous aiōnas. for the <i>eons</i> .
11:36	to Him, are all things: to whom be glory for <i>ever</i> .	autō hē doxa to Him the glory	eis tous aiōnas. for the <i>eons</i> .
12: 2	And be not conformed to this <i>world</i> :	mē sunschēmatisesthe Be not . . conformed	tō aiōni toutō, to the <i>eon</i> this,
16:27	To God . . glory through Jesus Christ for <i>ever</i> .	hē doxa eis tous aiōnas the glory unto the <i>eons</i>	tōn aiōnōn. of the <i>eons</i> . (Wescott and Hort omit “tōn aiōnōn.”)
1 Co. 1:20	where is the disputer of this <i>world</i> ?	pou sunzētētēs where a disputer	tou aiōnos toutou; of the <i>eon</i> this?
2: 6	yet not the wisdom of this <i>world</i> ,	sophian de ou wisdom but not	tou aiōnos toutou of the <i>eon</i> this
6	nor of the princes of this <i>world</i>	oude tōn archontōn nor of the rulers	tou aiōnos toutou of the <i>eon</i> this
7	which God ordained before the <i>world</i> unto our glory:	proōrisen ho Theos pro foreordained the God before	tōn aiōnōn. the <i>eons</i> .
8	Which none of the princes of this <i>world</i> knew:	archontōn tou aiōnos rulers of the <i>eon</i>	toutou egnōken. this knew.
3:18	If any . . seemeth to be wise in this <i>world</i> ,	ei tis dokei sophos . . en tō aiōni toutō if any seems wise . . in the <i>eon</i>	this
8:13	I will eat no flesh while the <i>world</i> standeth,	ou mē phagō krea no not I will eat flesh	eis ton aiōna, for the <i>eon</i> ,
10:11	upon whom the ends of the <i>world</i> are come.	ta telē the ends	tōn aiōnōn katēntēken of the <i>eons</i> are come.
2 Co. 4: 4	In whom the god of this <i>world</i> hath blinded . . minds	en hois ho theos in whom the god	tou aiōnos toutou of the <i>eon</i> this
9: 9	His righteousness remaineth for <i>ever</i> .	dikaïosunē autou menel justice of Him remaineth	eis ton aiōna. for the <i>eon</i> .
11:31	Lord Jesus Christ, which is blessed for <i>evermore</i> ,	ho ōn eulogētos the one who is blessed	eis tous aiōnas, for the <i>eons</i> ,

Gal. 1: 4	might deliver us from this present evil <i>world</i> ,	ek tou <i>aionos</i> tou enestōtos ponērou	out of the <i>eon</i> the present wicked
5	To whom be glory for <i>ever</i> and <i>ever</i> .	hē doxa eis tous <i>aionas</i> tōn <i>aionōn</i>	the glory unto the <i>eons</i> of the <i>eons</i>
Eph. 1: 21	not only in this <i>world</i> , but . . in that which is to come:	en tō <i>aionī</i> toutō . . en tō mellonti.	in the <i>eon</i> this . . in the one coming.
2: 2	ye walked according to the <i>course</i> of this world.	kata ton <i>aionā</i> . . kosmou toutou	according to the <i>eon</i> of . . world this
2: 7	That in . . <i>ages</i> to come He might shew the . .	en tois <i>aioisin</i> tois eperchomenois	in the <i>eons</i> the on-coming
3: 9	mystery, which from the beginning of the <i>world</i> . . hid	apokekrummenou apo tōn <i>aionōn</i>	having been hid from the <i>eons</i>
11	according to the <i>eternal</i> purpose which He purposed	kata prothesin tōn <i>aionōn</i>	according to a purpose of the <i>eons</i>
21	glory . . throughout all ages, <i>world without end</i> .	geneas tou <i>aionos</i> tōn <i>aionōn</i> .	generations of the <i>eon</i> of the <i>eons</i> :
* 6:12	against the rulers of the darkness of this <i>world</i> ,	The word “ <i>aion</i> ” not in the best Greek manuscripts.	
Phi. 4: 20	unto God and our Father be glory for <i>ever</i> and <i>ever</i> .	doxa eis tous <i>aionas</i> tōn <i>aionōn</i> .	glory unto the <i>eons</i> of the <i>eons</i> .
Col. 1: 26	mystery which hath been hid from <i>ages</i> and	apokekrummenon apo tōn <i>aionōn</i>	having been hid from the <i>eons</i>
1 Ti. 1: 17	Now unto the King <i>eternal</i> ,	Tō . . basilei tōn <i>aionōn</i> .	unto the . . King of the <i>eons</i>
17	be honor and glory for <i>ever</i> and <i>ever</i> .	doxa eis tous <i>aionas</i> tōn <i>aionōn</i> ,	glory unto the <i>eons</i> of the <i>eons</i> .
6:17	Charge them that are rich in this <i>world</i> ,	Tois plousiois en tō nun <i>aionī</i>	To the rich ones in the present <i>eon</i>
2 Ti. 4: 10	Demas . . forsaken me, having loved this present <i>world</i> ,	Dēmas . . agapēsas ton nun <i>aionā</i> ,	Demas . . having loved the present <i>eon</i>
18	to whom be glory for <i>ever</i> and <i>ever</i> .	doxa eis tous <i>aionas</i> tōn <i>aionōn</i> ,	glory unto the <i>eons</i> of the <i>eons</i> ,
Tit. 2: 12	we should live . . godly in this present <i>world</i> ;	zēsōmen en tō nun <i>aionī</i> ,	we should live in the present <i>eon</i> ,
Heb. 1: 2	spoken . . by . . Son, . . by whom also he made the <i>worlds</i> ;	di' hou kai epoiēsen tous <i>aionas</i> .	thru whom also he made the <i>eons</i> .
8	Thy throne, O God, is for <i>ever</i> and <i>ever</i> .	thronos . . eis ton <i>aionā</i> tou <i>aionos</i> ,	throne . . unto the <i>eon</i> of the <i>eon</i> ,
5: 6	Thou . . a priest for <i>ever</i> after the order of Mel-	Su hiereus eis ton <i>aionā</i>	Thou a priest for the <i>eon</i>

6: 5	tasted . . good word of God, . . powers of the world to come,	dunameis . . mellontos <i>aionos</i> , powers . . of (the) coming <i>eon</i> ,
20	an high priest for ever after . . order of Melchisedec.	archiereus genomenos eis ton <i>aiona</i> . high priest having become for the <i>eon</i> .
7:17	Thou art a priest for ever after the order of Melchisedec.	Su hiereus eis ton <i>aiona</i> Thou a priest for the <i>eon</i>
21	Thou are a priest for ever after the order of Melchisedec.	Su hiereus eis ton <i>aiona</i> Thou a priest for the <i>eon</i>
7:24	But this man, because He continueth ever,	dia . . menein auton eis ton <i>aiona</i> because . . to remain him for the <i>eon</i> ,
28	the Son, who is consecrated (a priest) for evermore.	Huion eis ton <i>aiona</i> teteleiōmenon a Son for the <i>eon</i> perfected
9:26	but now once in the end of the world . . to put away sin . .	epi sunteleia tōn <i>aionōn</i> at conclusion of the <i>eons</i>
11: 3	the worlds were framed by the word of God,	katērtisthai tous <i>aionas</i> rhēmati Theou, fitted out the <i>eons</i> by word of God,
13: 8	Jesus Christ, the same yesterday, . . and for ever.	ho autos kai eis tous <i>aionas</i> . the same also for the <i>eons</i> .
21	to whom be glory for ever and ever.	doxa eis tous <i>aionas</i> tōn <i>aionōn</i> . glory unto the <i>eons</i> of the <i>eons</i> .
*1Pe.1:23	word of God, which liveth and abideth for ever.	“for ever” not in the best Greek manuscripts, nor the Revised Version.
25	But the word of the Lord endureth for ever.	rhēma Kuriou menei eis ton <i>aiona</i> . word of Lord abideth for the <i>eon</i> .
4:11	to Whom be praise . . dominion for ever and ever.	kratos eis tous <i>aionas</i> tōn <i>aionōn</i> . dominion unto the <i>eons</i> of the <i>eons</i> .
5:11	To Him be glory . . dominion for ever and ever.	kratos eis tous <i>aionas</i> tōn <i>aionōn</i> . dominion unto the <i>eons</i> of the <i>eons</i> . (Wescott and Hort omit “tōn <i>aionōn</i> .”)
*2Pe.2:17	to whom . . mist of darkness is reserved for ever.	“for ever” not in the best Greek manuscripts, nor the Revised Version.
3:18	To Him be glory both now and for ever.	doxa kai nun kai eis hēmeran <i>aionos</i> . glory both now and for day of <i>eon</i> .
1Jn.2:17	he that doeth the will of God abideth for ever.	menei eis ton <i>aiona</i> . abideth for the <i>eon</i> .
2Jn. 2	For . . truth's sake, which . . shall be with us for ever.	kai meth' hēmōn estai eis ton <i>aiona</i> . and with us shall be for the <i>eon</i> .

- Jude 13 to whom is reserved . . . blackness of darkness for *ever*.  
 .. tou skotous eis aiōna tetērētai.  
 the darkness for *eon* has been kept.
- \* 25 “before every *eon*” is omitted in the Authorized Version.  
 pro pantos tou aiōnos  
 before every the *eon*
- 25 To . . . God our Saviour . . . power, both now and *ever*.  
 kai nun kai eis pantas tous aiōnas.  
 and now and for all the *eons*.
- Rev. 1: 6 To Him be glory and dominion for *ever* and *ever*.  
 kratos eis tous aiōnas tōn aiōnōn.  
 dominion unto the *eons* of the *eons*.  
 (Wescott and Hort omit “tōn aiōnōn.”)
- 18 I . . . He . . . liveth, . . . was dead, . . . I am alive for *evermore*.  
 zōn eimi eis tous aiōnas tōn aiōnōn.  
 living I am unto the *eons* of the *eons*.
- 4: 9 Him that sat on . . . throne, Who liveth for *ever* and *ever*,  
 zōnti eis tous aiōnas tōn aiōnōn,  
 one living unto the *eons* of the *eons*,
- 10 worship Him that liveth for *ever* and *ever*,  
 zōnti eis tous aiōnas tōn aiōnōn,  
 liveth unto the *eons* of the *eons*,
- 5:13 power . . . unto the Lamb for *ever* and *ever*.  
 kratos eis tous aiōnas tōn aiōnōn.  
 power unto the *eons* of the *eons*,
- \* 14 Him that liveth for *ever* and *ever*.  
 Not in the best Greek manuscripts nor in the Revised Version.
- 7:12 power, and might, be unto our God for *ever* and *ever*.  
 Theō hēmōn eis tous aiōnas tōn aiōnōn.  
 God of us unto the *eons* of the *eons*.
- 10: 6 swear by Him that liveth for *ever* and *ever*,  
 zōnti eis tous aiōnas tōn aiōnōn,  
 liveth unto the *eons* of the *eons*,
- 11:15 and He shall reign for *ever* and *ever*.  
 basileusei eis tous aiōnas tōn aiōnōn.  
 shall reign unto the *eons* of the *eons*.
- 14:11 smoke of . . . torment ascendeth . . . for *ever* and *ever*:  
 basanismou autōn eis aiōnas aiōnōn  
 torment of them unto *eons* of *eons*
- \* 15: 3 Thou King of *saints*.  
 (marginal reading “of ages”)  
 “aiōnōn” in W. & H.; “ethnōn”, Nestle.  
 “King of the ages”, R.V., but see marg.
- 7 the wrath of God, who liveth for *ever* and *ever*.  
 zōntos eis tous aiōnas tōn aiōnōn.  
 liveth unto the *eons* of the *eons*.
- 19: 3 (Babylon) her smoke rose up for *ever* and *ever*.  
 kapnos . . . eis tous aiōnas tōn aiōnōn.  
 smoke unto the *eons* of the *eons*.
- 20:10 devil . . . be tormented day . . . night for *ever* and *ever*.  
 diabolos . . . eis tous aiōnas tōn aiōnōn.  
 devil . . . unto the *eons* of the *eons*.
- 22: 5 His servants . . . they shall reign for *ever* and *ever*.  
 basileusousin eis tous aiōnas tōn aiōnōn.  
 they . . . reign unto the *eons* of the *eons*.

THE ADJECTIVE “AIŌNIOS”

Mt. 18: 8	having two hands . . to be cast into <i>everlasting</i> fire.	blēthēnai to be cast	eis to pur to <i>aiōnion</i> . into the fire the <i>eonian</i> .
19:16	what . . shall I do, that I may have <i>eternal</i> life?	hina schō that I may have	zōēn <i>aiōnion</i> ; life <i>eonian</i> ?
29	(in the regeneration) shall inherit <i>everlasting</i> life.	kai zōēn <i>aiōnion</i> and life <i>eonian</i>	klēronomēsei. shall inherit.
25:41	Depart from me, ye cursed, into <i>everlasting</i> fire,	eis to pur to <i>aiōnion</i> . into the fire the <i>eonian</i> .	
46	these shall go away into <i>everlasting</i> punishment:	eis kolasin <i>aiōnion</i> . into punishment <i>eonian</i> .	
46	but the righteous into life <i>eternal</i> .	hoi de dikaioi the but righteous	eis zōēn <i>aiōnion</i> . into life <i>eonian</i> .
Mar. 3:29	but is in danger of <i>eternal</i> damnation:	enochos estin <i>aiōniou</i> liable is of <i>eonian</i>	hamartēmatos sin (effect)
10:17	what shall I do that I may inherit <i>eternal</i> life?	hina zōēn <i>aiōnion</i> that life <i>eonian</i>	klēronomēsō; I may inherit?
30	and in the world to come <i>eternal</i> life.	en tō aiōni tō erchomenō in the eon the coming	zōēn <i>aiōnion</i> . life <i>eonian</i> .
Lk. 10:25	what shall I do to inherit <i>eternal</i> life?	zōēn <i>aiōnion</i> life <i>eonian</i>	klēronomēsō; I may inherit?
16: 9	they may receive you into <i>everlasting</i> habitations.	eis tas <i>aiōnious</i> into the <i>eonian</i>	skēnas. tabernacles.
18:18	what shall I do to inherit <i>eternal</i> life?	zōēn <i>aiōnion</i> life <i>eonian</i>	klēronomēsō; I may inherit?
30	and in the world to come life <i>everlasting</i> .	en tō aiōni tō erchomenō in the eon the coming	zōēn <i>aiōnion</i> . life <i>eonian</i> .
Jno. 3:15	should not perish, but have <i>everlasting</i> life.	en autō echē in Him may have	zōēn <i>aiōnion</i> . life <i>eonian</i> .
16	should not perish, but have <i>everlasting</i> life.	eis auton . . echē into Him . . may have	zōēn <i>aiōnion</i> . life <i>eonian</i> .
36	that believeth on the Son hath <i>everlasting</i> life.	eis ton Huion echei into the Son hath	zōēn <i>aiōnion</i> . life <i>eonian</i> .
4:14	well of water springing up into <i>everlasting</i> life.	pêgē . . hallomenou well . . springing up	eis zōēn <i>aiōnion</i> . into life <i>eonian</i> .
36	he that reapeth . . gathereth fruit unto life <i>eternal</i> .	sunagei karpon gathereth fruit	eis zōēn <i>aiōnion</i> . unto life <i>eonian</i> .

5:24	believeth on him that sent me, hath <i>everlasting</i> life,	pisteuōn . . echei believing . . hath	zōēn aiōnion, life eonian,
39	Search . . scriptures; . . in them ye . . have <i>eternal</i> life.	en autais in them	zōēn aiōnion life eonian
6:27	for that meat which endureth unto <i>everlasting</i> life,	tēn menousan the abiding	eis zōēn aiōnion, unto life eonian,
40	and believeth on him, may have <i>everlasting</i> life.	pisteuōn eis auton echē believing into Him may have	zōēn aiōnion, life eonian
47	He that believeth on me hath <i>everlasting</i> life.	ho pisteuōn echei He believing hath	zōēn aiōnion. life eonian.
54	Whoso . . and drinketh my blood, hath <i>eternal</i> life;	pinōn mou . . haima echei drinking my . . blood hath	zōēn aiōnion, life eonian,
68	Thou hast the words of <i>eternal</i> life.	rhēmata words	zōēs aiōniou of life eonian
10:28	I give . . them <i>eternal</i> life; . . they shall never perish,	autois I give unto them	zōēn aiōnion, life eonian,
12:25	hateth . . in this world shall keep it unto life <i>eternal</i> .	eis zōēn aiōnion unto life eonian	phulaxei autēn shall keep it.
50	I know that his commandment is life <i>everlasting</i> :	entolē autou commandment of him	zōē aiōnios estin. life eonian is
17: 2	He should give <i>eternal</i> life to as many as thou hast given him.	dōsē autois He should give to them	zōēn aiōnion. life eonian.
3	this is life <i>eternal</i> , that they might know thee	hautē . . estin this . . is	hē aiōnios zōē, the eonian life,
Ac. 13:46	ye . . judge yourselves unworthy of <i>everlasting</i> life,	ouk axios . . not worthy . .	tēs aiōniou zōēs, of the eonian life,
48	as many as were ordained to <i>eternal</i> life	tetagmenoi appointed	eis zōēn aiōnion: unto life eonian:
Ro. 2: 7	seek for glory . . immortality, <i>eternal</i> life.	aphtharsian zētousin incorruption are seeking	zōēn aiōnion: life eonian:
5:21	grace . . through righteousness unto <i>eternal</i> life	dia dikaiosunēs thru righteousness	eis zōēn aiōnion unto life eonian
6:22	fruit unto holiness and the end <i>everlasting</i> life.	to de telos the and end	zōēn aiōnion. life eonian.
23	the gift of God is <i>eternal</i> life through Jesus	charisma tou Theou gracious gift of the God	zōē aiōnios life eonian

16:25	mystery, which was kept secret since the world began.	... chronois <i>aiōniois</i> <i>sesigēmenou</i> , ... in times <i>eonian</i> concealed,
26	according to the commandment of the everlasting God,	epitagēn tou <i>aiōniou</i> Theou commandment of the <i>eonian</i> God
2 Co. 4:17	a far more exceeding .. eternal weight of glory	<i>aiōnion</i> baros doxēs <i>eonian</i> weight of glory
18	but the things which are not seen are eternal.	ta .. mê blepomena <i>aiōnia</i> . the (things) not being seen <i>eonian</i> .
5: 1	house not made with hands, eternal in the heavens.	<i>aiōnion</i> en tois ouranois. <i>eonian</i> in the heavens.
Gal. 6: 8	shall of the Spirit reap life everlasting.	therisei zōēn <i>aiōnion</i> . he will reap life <i>eonian</i> .
2 Th. 1: 9	Who shall be punished with everlasting destruction	dikēn tisousin olethron <i>aiōnion</i> justice shall suffer destruction <i>eonian</i>
2:16	and hath given us everlasting consolation	dous paraklēsin <i>aiōnian</i> who gave consolation <i>eonian</i>
1 Ti. 1:16	should hereafter believe on him to life everlasting.	pisteuein ep' autō eis zōēn <i>aiōnion</i> . to believe on Him unto life <i>eonian</i> .
6:12	lay hold on eternal life, whereunto thou art ..	epilabou tēs <i>aiōniou</i> zōēs, lay hold of the <i>eonian</i> life,
16	to whom be honour and power everlasting.	hō timē kai kratos <i>aiōnion</i> . to whom honor and power <i>eonian</i> :
*	19 that they may lay hold on eternal life.	The Greek is “ontōs” meaning “real”. In R. V. it is “life indeed”.
2 Ti. 1: 9	given us in Jesus Christ before the world began,	pro chronōn <i>aiōniōn</i> , before times <i>eonian</i> ,
2:10	salvation which is in Christ Jesus with eternal glory.	meta doxēs <i>aiōniou</i> . with glory <i>eonian</i> .
Tit. 1: 2	In hope of eternal life,	ep' elpidi zōēs <i>aiōniou</i> , in hope of life <i>eonian</i> ,
2	promised before the world began;	pro chronōn <i>aiōniōn</i> before times <i>eonian</i> ,
3: 7	heirs according to the hope of eternal life.	kat' elpida zōēs <i>aiōniou</i> . according to hope of life <i>eonian</i> .
Phil. 15	that thou shouldst receive him for ever;	hina <i>aiōnion</i> auton apechēs, that <i>eonian</i> him thou shouldst have. (You may have him, an <i>eonian</i> possession.)
Heb. 5: 9	He became the author of eternal salvation	aitios sōtērias <i>aiōniou</i> , cause of salvation <i>eonian</i> ,



6: 2	resurrection of the dead, and of <i>eternal</i> judgment.	anastaseōs . . kai resurrection . . and	krimatos <i>aīōniou</i> . judgment <i>eonian</i> .
9:12	having obtained <i>eternal</i> redemption for us.	<i>aīōnian</i> lutrōsin <i>eonian</i> redemption	heuramenos. having obtained.
14	Who through the <i>eternal</i> Spirit offered himself	hos dia who through	pneumatos <i>aīōniou</i> spirit <i>eonian</i>
15	might receive the promise of <i>eternal</i> inheritance.	epaggelian . . tēs <i>aīōniou</i> promise . . of the <i>eonian</i>	klēronomias. inheritance.
13:20	through the blood of the <i>everlasting</i> covenant,	en haimati in blood	diathēkēs <i>aīōniou</i> , of covenant <i>eonian</i> ,
1 Pe. 5:10	Who hath called us unto His <i>eternal</i> glory	eis tēn <i>aīōnion</i> into the <i>eonian</i>	autou doxan of him glory
2 Pe. 1:11	entrance . . into the <i>everlasting</i> kingdom of our Lord	eis tēn <i>aīōnion</i> into the <i>eonian</i>	basileian kingdom
1 Jn. 1: 2	shew unto you that <i>eternal</i> life,	apaggellomen . . tēn zōēn tēn <i>aīōnion</i> , we declare . . the life the <i>eonian</i> ,	
2:25	this is the promise . . even <i>eternal</i> life.	hē epaggelia . . tēn zōēn tēn <i>aīōnion</i> . the promise . . the life the <i>eonian</i> .	
3:15	no murderer hath <i>eternal</i> life abiding in him.	anthrōpoktonos ouk echei zōēn <i>aīōnion</i> man-killer not has life <i>eonian</i>	
5:11	God hath given . . us <i>eternal</i> life, . . life is in His Son.	zōēn <i>aīōnion</i> edōken ho Theos hēmin life <i>eonian</i> gave the God to us	
13	that ye may know that ye have <i>eternal</i> life,	hoti zōēn echete <i>aīōnion</i> , that life you have <i>eonian</i> ,	
20	This is the true God, and <i>eternal</i> life.	ho alēthinos Theos kai the true God and	zōē <i>aīōnios</i> . life <i>eonian</i> .
Jude 7	suffering the vengeance of <i>eternal</i> fire.	puros <i>aīōniou</i> dikēn hupechousai. of fire <i>eonian</i> justice undergoing.	
21	mercy of our Lord Jesus Christ unto <i>eternal</i> life.	eleos tou Kuriou . . eis zōēn <i>aīōnion</i> . mercy of the Lord . . unto life <i>eonian</i> .	
Re. 14: 6	angel . . having . . <i>everlasting</i> gospel to preach	echonta euaggelion <i>aīōnion</i> euaggelisai having evangel <i>eonian</i> to preach	

## “AIDIOS”

Ro. 1:20	even His <i>eternal</i> power and Godhead;	<i>aidios</i> autou dunamis kai . . <i>imperceptible</i> of Him power and . .	
Jude 6	He hath reserved in <i>everlasting</i> chains . . unto the judgment of the great day.	desmois <i>aidiois</i> . . tetērēken with bonds <i>imperceptible</i> . . he has kept	

# CONCORDANCE OF OLD TESTAMENT WORD FOR AGES

## OLAM

AS TRANSLATED IN THE AUTHORIZED VERSION

Occurrences Listed in Wigram's Englishman's  
Hebrew Concordance \*

I	(2) "everlasting"	Lev.	6:18
It is doubled, "from	Psa. 145:13		22
ōlām to ōlām," in 11	Isa. 26: 4		7:34
places, and is trans-	45:17a		36
lated:	Dan. 9:24		10: 9
(1) "for ever and	(3) "of ancient times"		15
ever"	"of old time" "of old"		16:29
1 Chr. 16:36	Psa. 77: 5		31
29:10	Ecc. 1:10		17: 7
Neh. 9: 5	Isa. 51: 9		23:14
Jer. 7: 7			21
25: 5	(4) "world without end"		31
Dan. 2:20	Isa. 45:17		41
7:18b			24: 3
	III		25:46
(2) "from everlast-	In 246 places "olam"	Num.	10: 8
ing to everlast-	is rendered "for ever"		15:15
ing"	Gen. 3:22		18: 8
Psa. 41:13	13:15		11
90: 2	Exod. 3:15		19
103:17	12:14		19
106:48	17		23
	24		19:10
II	14:13	Deut.	5:29
It is used in the plu-	19: 9		12:28
ral 11 times and is	21: 6		13:16
translated:	27:21		15:17
(1) "for ever"	28:43		23: 3
1 Ki. 8:13	29:28		6
2 Chr. 6: 2	30:21		28:46
Psa. 61: 4	31:17		29:29
77: 7	32:13		32:40

\*See also Appendix 151 in The Companion Bible, also Roth-  
erham's Emphasized Bible and Young's Literal Translation of  
the Bible.

Joshua 4: 7	16	112: 6
8:28	9: 8	117: 2
14: 9	13: 5	118: 1
1 Sam. 1:22	20: 7	2
2:30	21	3
3:13	30: 8	4
14	33: 4	29
13:13	7	119:89
20:15	Ezra 3:11	111
23	9:12	152
42	12	160
27:12	Neh. 2: 3	125: 1
2 Sam. 3:28	13: 1	2
7:13	Job 41: 4	131: 3
16	Psalm 9: 7	135:13
16	12: 7	136:1-26
24	28: 9	138: 8
25	29:10	146: 6
26	30:12	10
29	33:11	Prov. 27:24
29	37:18	Eccl. 1: 4
1 Ki. 1:31	28	2:16
2:33	41:12	3:14
33	44: 8	9: 6
45	45: 2	Isaiah 9: 7
9: 3	48: 8	32:14
5	49: 8	17
10: 9	11	34:10
2 Ki. 5:27	52: 9	17
21: 7	61: 7	40: 8
1 Chr. 15: 2	66: 7	47: 7
16:34	72:17	51: 6
41	19	8
17:12	73:26	57:16
14	75: 9	59:21
22	78:69	60:21
23	79:13	Jer. 3: 5
24	81:15	12
27	85: 5	17: 4
27	89: 1	25
22:10	2	31:40
23:13	4	33:11
13	36	35: 6
25	37	49:33
28: 4	102: 12	51:26
7	103: 9	62
8	104:31	Lam. 3:31
29:18	105: 8	5:19
2 Chr. 2: 4	106: 1	Ezek. 37:25
5:13	107: 1	25
7: 3	110: 4	43: 7
6	111: 9	9

Daniel 2: 4	Judges 2: 1	54: 8
44	2 Sa. 12:10	55: 3
3: 9	Psa. 15: 5	13
4:34	30: 6	56: 5
5:10	31: 1	60:19
6: 6	55:22	20
21	71: 1	61: 7
26	119:93	8
7:18a	Prov. 10:30	63:12
12: 7	Isa. 14:20	16
Hosea 2:19	25: 2	Jer. 10:10
Joel 3:20	63:19	20:11
Obadiah 10	Ezek. 26:21	23:40
Jonah 2: 6	Daniel 2:44	31: 3
Micah 2: 9	Joel 2:26	32:40
4: 7	27	Ezek. 16:60
Zech. 1: 5		37:26
Mal. 1: 4		Daniel 4: 3
	VI	34
	"Olām" is rendered	7:14
IV	"everlasting" in	27
"Olām" is used with	Gen. 9:16	12: 2
"ad" 19 times and	17: 7	2
rendered:	8	Micah 5: 2
(1) "for ever and	13	Hab. 3: 6
ever"	19	
Exod. 15:18	21:33	
Psalms 9: 5	48: 4	VII
10:16	49:26	"Olām" is rendered
21: 4	Exod. 40:15	"perpetual" in
45: 6	Lev. 16:34	Gen. 9:12
17	24: 8	Exod. 29: 9
48:14	Num. 25:13	31:16
52: 8	Deut. 33:27	Lev. 3:17
111: 8	2 Sa. 23: 5	24: 9
119:44	1 Chr. 16:17	25:34
145: 1	Psa. 24: 7	Num. 19:21
2	9	Psa. 78:66
21	93: 2	Jer. 5:22
148: 6	100: 5	18:16
Isaiah 30: 8	105:10	23:40
Dan. 12: 3	112: 6	25: 9
Micah 4: 5	119:142	12
(2) "for ever	144	49:13
Psa. 104: 5	139:24	50: 5
(3) "world without	Prov. 8:23	51:39
end"	10:25	57
Isa. 45:17b	Isa. 24: 5	Ezek. 35: 5
	33:14	9
	35:10	46:14
V	40:28	Hab. 3: 6
With a negative it is	51:11	Zeph. 2: 9
rendered "never" in		

VIII		Micah 7:14	XIII	
"Olām" is rendered		Mal. 3: 4	"Olām" is rendered	
"for evermore" in		X	"ever" in	
2 Sa.	22:51		Psa.	5:11
1 Chr.	17:14	"Olām" is rendered		111: 5
Psa.	18:50	"old" or "ancient" in		119:98
	37:27	Ezra 4:15	Joel	2: 2
	86:12	19	XIV	
	89:28	Job 22:15	"Olām" is rendered in various other ways as follows:	
	52	Prov. 22:28		
	92: 8	23:10		
	106:31	Isa. 44: 7	"any more"	
	113: 2	58:12	Ezek.	27:36
	115:18	61: 4		28:19
	121: 8	Jer. 5:15	"long"	
	133: 3	6:16		
Ezek.	37:26	18:15	Psa.	143: 3
	28	Ezek. 25:15	Eccl.	12: 5
		36: 2	"world"	
IX		XI	Psa.	73:12
"Olām" is rendered		"Olām" is rendered	Eccl.	3:11
"of old" or "ever of			"continuance"	
old" in		"of" or "in old time"	Isa.	64: 5
Gen.	6: 4	Josh. 24: 2	"eternal"	
Deut.	32: 7	Jer. 2:20	Isa.	60:15
1 Sa.	27: 8	Ezek. 26:20	"lasting"	
Psa.	25: 6		Deut.	33:15
	119:52	XII	"long time"	
Isa.	46: 9	"Olām" is rendered	Isa.	42:14
	57:11		"at any time"	
	63: 9	"alway" or "always"	Lev.	25:32
	11	Gen. 6: 3	"since the beginning of the world"	
Jer.	28: 8	1 Chr. 16:15		
Lam.	3: 6	Job 7:16		
Ezek.	26:20	Psa. 119:112	Isa.	64: 4
Amos	9:11	Jer. 20:17		
Total occurrences of "olām"			448.	

NOTE: "It lets in light on the attitude of the translators of King James's Bible to know, as stated in the Bible helps of Bagster's edition, that King James instructed the men who gave us our Authorized Version, 'To sanction no innovation that would disturb the orthodoxy or peace of the church.' It is said that, 'The translators were careful in the main to respect the rules laid down by the king.'" (A. E. Saxby in "God's Ultimate")

What a vast difference it would have made in our thinking today had these translators followed consistently and accurately the Hebrew and Greek texts, instead of conforming to traditional teaching!

## PART II

### “AIŌN” AND “AIŌNIOS” AS TRANSLATED IN VARIOUS VERSIONS

Before dealing with the individual versions it may be of interest to note some of the various ways in which “aiōn” and “aiōnios” have been translated. The grammatical structure, the parts of speech, the number and case of words have frequently been completely ignored; even the meaning of the word has been changed so that instead of denoting a time period it is used for material substance. In the English translations reviewed the noun “aiōn” was found to have been rendered in the following ways:

age, eon, time, period, today, the future, universe, life, course, world, worldly, world without end, since the world began, from the beginning of the world, ever, evermore, for ever, for ever and ever, never\*, never never, never again to the end of my days, no more forever, eternal, everlasting, always, permanently, constantly, from of old, in ancient times, before all time, since time was, since time began, before time began, from all time, since the beginning of time, eternal ages, eternal life, eternity, course of eternity, doomed to *utter* darkness, but the son *does* remain, ages of the eternities, in and through the eternities of the eternities, etc., etc.

The adjective “aiōnios” was rendered as follows:

everlasting, eternal, eonian, age-lasting, age-during, age duringly, age-abiding, in the times of the ages, age times, before the ages of time, of the ages, in the periods of past ages, before the ages began, for ages of time, before the beginning of time, since the world began, before the times of the world, before times eternal, from eternity, from all eternity, for ever, un-failing, final, unending, permanent, immemorial, enduring, lasting eternally, long, perpetual, an immeasurable eternity, last, heavenly.

This fact also should be noted, that one English word is made to do duty for two or more Greek words having entirely different meanings, for example:

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\*“Never,” Lit. “not ever.” The prepositions “since,” “before,” etc., are not to be understood as being a part of the translation of the noun, though used with it.

The word "world" (either alone or in phrases) appears nearly 40 times as a translation of "aiōn"; but the word "world" is also used correctly 187 times for "kosmos" which means "world." In 1 Cor. 1: 20 we have "world" two times, first as a translation of "aiōn," and second as a translation of "kosmos." "World" is also used 14 times for "oikoumenê" which means "habitable earth or land."

Again, note the word "ever." It is "aiōn" 72 times. In six places it is "pantote" meaning "always" or "at all time," as in "so shall we ever be with the Lord" (1 Thes. 4:17). In two places (Heb. 10:12 and 14) it is "diēnekes," meaning "continually."

#### TRANSLATIONS IN THE VERSIONS

##### 1. *The Douay-Rheims Version* (1582)

The translation of the words "aiōn" and "aiōnios" in the text of this version is very similar to that of the Authorized or King James Version which followed about thirty years later. The Douay text is in some places more accurate than the King James text but there are very few marginal corrections.

##### 2. *The Authorized or King James Version* (1611)

The translation of these words is shown very clearly in Part I of this study. This version has, of course, appeared in many editions, some with no marginal readings or footnotes at all, some with a few here and there, and some with many. Our three oldest manuscripts, Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus were not available when this version was prepared. Therefore it differs in some respects from the critical texts of the present time. In the Authorized Version the noun appears 128 times and the adjective 70 or 71 times (1 Tim. 6: 19 is questionable).

In the *Scofield Bible* we find some 35 marginal corrections for the noun and three for the adjective, leaving almost 160 passages where the translation is misleading and no corrections are made.

In the late *Oxford University Press Sunday School Teacher's Bible* the noun is corrected 18 times and the adjective not at all.

In the *Companion Bible* every occurrence of the noun and of the adjective is noted, correct readings being found in the notes and in the appendix.

In *The New Analytical Indexed Bible* (1929, John A. Dickson) we find this introductory note: "Authorized Version with the addition in many instances, in brackets, of the more correct renderings of the American Revised Version." As far as the noun "aiōn" is concerned this version certainly does not follow the Revised Version. It makes only three marginal corrections (1 Cor. 10:11; Heb. 6:5; 9:26) where the Revised Version gives many marginal corrections. For the adjective only two marginal readings are given (2 Tim. 1:9 and Titus 1:2) where "before times eternal" is offered instead of "before the world began." This is the same as the R. V.

In *The Newberry Bible* there are many excellent marginal notes. Correct marginal readings appear for the noun "aiōn" more than 100 times. But in the Gospel of John only two times out of thirteen is this correct reading given. The adjective is left with no marginal readings except in 2 Timothy 1:9 and Titus 1:2 where "eternal times" is given, as in the Revised Version.

(Note: If you have some other edition of the King James Version you can easily check your own by using the concordance given in Part I.)

It is interesting to note the following facts. John, in his Gospel and Epistles, uses the noun "aiōn" 15 times and the adjective "aiōnios" 23 times. Among the versions listed here, there were only a few where these words were correctly rendered either in the text or in the margin. The American Standard Revised Version, for example, makes not a single correction in these books, while in the Book of Revelation where the noun occurs 26 times, the notes give a correct rendering every time, though the adjective, occurring once, is not corrected.

### 3 *Wilson's Emphatic Diaglott* (1881)

This is a New Testament giving a Greek text with an interlinear, and an English translation at the side. The



noun appears as "age" both in the interlinear and the translation throughout all of its occurrences. The adjective is "age-lasting" in the interlinear and "aionian" in the translation.

#### 4 *Rotherham's Emphasized Bible* (1872, Revised 1897)

In the early edition "age" was used consistently for the noun, but "remotest" or "latest" was added in many phrases, and the article "the" omitted in other places. In the later edition "age" is used almost 90 times, but "unto times age-abiding" is used 15 times and "age-abidingly" 7 times for the phrase "unto the age." "Evermore" occurs 3 times, "ever" once, "futurity" once, etc. The adjective is "age-abiding" quite consistently in both editions.

#### 5. The Revised Versions:

*The English Revised Version* (1881)

*The American Standard Revised Version* (1901)

In both of these revisions the noun is either correctly translated in the text, or a correct marginal reading is given in 90 of the 123 occurrences. The adjective is not corrected at all in the English Revision and only twice in the American Standard. As far as the words "aiōn" and "aiōnios" are concerned the Revised versions follow the Authorized very closely with this one exception: in the Revised versions the adjective is translated "eternal in practically all instances while in the Authorized Version sometimes "eternal" is used and sometimes "everlasting." No special reason is apparent for this variation.

#### 6. *Young's Literal Translation*

This is a Bible published in England by Robert Young, L.L.D., author of "Young's Analytical Concordance." The noun in this translation is always "age." The adjective is "age-during" in all but three places. In 2 Timothy 1:9 and Titus 1:2 we find "times of the ages" and in Philemon 15 we have "age-duringly."

7. *The Modern Reader's Bible* (1898) R. G. Moulton

In this version the Revised Version is followed almost exactly, both as to noun and adjective. But no marginal readings are given to show the true translation.

8. *The Numerical Bible* (1899) F. W. Grant

In this version the noun is translated "age" 83 times; "world" 5 times, including one marginal reading; "never," "ever," or "for ever" are found about 30 times. The adjective is usually translated "eternal"; "everlasting" appears 5 times; "age-times" is used 3 times, and "for ever" once.

9. *The Twentieth Century New Testament* (1901)

In this version the noun is translated "age" in about one-sixth of its occurrences; otherwise many of the same terms are used as in the Authorized Version. The adjective is translated "immortal" 43 times when it is used with the word "life"; when connected with punishment, it is four times "aeonian." Other expressions, as "enduring," "eternal," "imperishable," etc., are also used.

10. *The New Testament in Modern Speech* (1903)  
Richard Francis Weymouth (Third Edition)

In his version the noun is translated "age" in about two-third of its occurrences. "Ever," "never," "forever," "world," "eternal," "for ever and ever," etc., appear with no correcting notes. At the first occurrence of the adjective (Mat. 18:8) there is a note to the effect that the word "aeonian" is translated "of the ages" in each of its 70 occurrences; but we find instead the word "eternal" 14 times with no correcting notes. "For ever" appears once and "never" once.

Weymouth's translation was revised by J. A. Robertson in 1937. Robertson made only a few changes in the translation of the noun, though in some six places he changed the word "age" back to "world" or "forever." But when he came to the adjective he omitted the note on Matthew 18:8 and changed Weymouth's "of the Ages" back to "eternal" in almost every instance.

11. *The Complete Bible in Modern English* (1906) Ferrar Fenton

Some of Ferrar's critics have accused him of producing not a translation but a paraphrase. He uses the word "age" for the noun "aiōn" in about one-third of its occurrences. He translates the noun in about a dozen different ways. The phrase "eis tous aiōnas tōn aiōnōn," occurring twelve times in Revelation, he handles in six different ways! The adjective is generally "eternal" though several other words are used. The grammatical construction of the original is sometimes so changed as to hide what is set forth in the Greek text.

12 *Moffatt's Translation of the New Testament* (1922)

Moffatt for the most part follows the Revised Version, though in three places he uses "eternity" or "eternal" where the Revised Version uses "ages," either in the text or in the marginal reading. There are a few other changes but Moffatt gives almost no marginal corrections, while the Revised Version makes many, giving altogether about 90 correct readings.

13. *Goodspeed's Translation of the New Testament* (1923)

In this translation the noun appears as "age," "time," and "today" altogether about 20 times, other wise it is quite similar to the Authorized and the Revised Versions. There are no marginal corrections what ever. In Hebrews 1:2 "aiōnas" (ages) is translated "world," while in Hebrews 11:3 the same word is translated "universe." The adjective is generally translated "eternal," though "everlasting" appears 5 times, and several other expressions are used as, "final," "unfailing," "permanent," "unending," etc.

14. *The Centenary Translation of the New Testament*, Montgomery (1924)

The noun in this version is translated "age" 24 times. "World," "for ever," "forever more," "for ever and ever," "never," etc., are used in just about the

same way as in the Authorized and Revised Versions. There are no marginal corrections at all. In Hebrews 1:2 "aiōnas (ages) is translated "universe" and the same word in Hebrews 11:3 is "world." This is just the reverse of Goodspeed's handling of these two occurrences of the word. The adjective is "eternal" in most places, "everlasting" appears twice, "enduring" once, and "immemorial" once.

#### 15. *J. N. Darby's Translation of the New Testament*

The noun is translated "age" 65 times, but in several instances a correct translation in the text is contradicted in the footnotes. "World," "for ever," "never," "eternity," etc., appear in other passages where the noun "aiōn" occurs. The adjective is for the most part "eternal," though "everlasting" appears 5 times, "the ages of time" or "times of the ages" is found 3 times, and "for ever" once.

#### 16. *The Concordant Version of the New Testament* (1966)

This version is based on the principle that each expression in the Original should be translated the same way by its closest equivalent in the English as far as English idiom will allow. A companion volume, *The Concordant Greek Text*, contains the combined readings of Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus with a literal English interlinear. The noun, both in the interlinear and in the translation is always "eon," and the adjective is always "eonian."

#### 17. *The Four Gospels*, Chas. Cutler Torrey (1933)

The noun is translated "time" once and "age" five times, otherwise there is not much difference between this and the Revised Version. The adjective is "everlasting" once and "eternal" in all other places.

#### 18. *Numeric English New Testament* (1935) Ivan Panin

In the introductory preface to Ivan Panin's translation he makes this comment: (See page 16, note 20)

“‘*Aiōnios*’ can safely be rendered ‘eternal,’ but its noun in ‘*eis ton aiōna*’ cannot be rendered ‘unto eternity’ or ‘for ever’; . . . hence the ‘*aiōn*’ phrases are rendered literally, . . .” Panin follows this rule strictly except in Acts 3:21, where he renders the phrase “*ap aiōnos*,” as “from of old,” and in John’s Gospel, where in eleven occurrences out of thirteen, he does exactly what he says cannot be done. He translates the adjective “eternal” in all places except the following: Rom. 16:25—“time of ages”; 2 Tim. 1:9 and Titus 1:2b—“before age times”; Philemon 15—“forever.”

19. *The New Testament or Covenant* (Revised 1935)  
E. E. Cunningham

In twenty-eight passages the noun is translated correctly either in the text or in the foot notes. “For ever” in Matt. 21:19 is followed by this note: “Lit. for the age (and else where).” “For evermore” in Rev. 1:6 is followed by the note: “Lit. to the ages of the ages (and else where).” But if one had not first looked at these particular references and seen these notes, he would have found nothing in the other references to indicate the correct translation. The adjective is in most cases translated “eternal.” The first occurrence of the adjective (Matt. 18:8) is followed by a note: “Lit. age-long (aeonian) and else where.” But here again, if the first occurrence is missed, there is nothing to give light on the remaining passages.

“*AIŌN*” AND “*AIŌNIOS*” AS TRANSLATED  
IN OTHER LANGUAGES

1. *Swedish Versions*

The Swedish Bible in common use corresponds rather closely to the English Authorized Version but with this difference in favor of the Swedish version: the noun is in the plural form many times, and to a thoughtful reader, this would prove that it could not mean eternity.

*P. Waldenstrom’s Translation*—This translation is

very much more accurate as far as the handling of the noun is concerned. In this it is similar to the notes in our American Standard Revised Version. An expression "time age" is used where the Revised Version uses "age." But like our Revised Version, "for ever" and "eternal" appear in places with no correction. When it comes to the adjective the word "eternal" is used uncorrected, just as it is in most of our English versions.

A translation by *Helge Åkeson*, the founder of the Swedish Free Baptist Mission, uses "Tidsalder" (i. e. age) for "aiōn" and "Tidsaldrikt" for the adjective "aiōnios." This is most accurate.

## 2. *Norwegian Versions*

The Norwegian version in common use is very similar to our English Authorized Version as far as the thought is concerned. The 1935 Revised Version differs from the older versions somewhat in spelling and form but the thought expressed is very much the same. In both we see the words for "eternity" and "eternal" many times, and in the editions examined there were no marginal readings or footnotes.

## 3. *The Spanish Version*, De Cipriano de Valera (1602)

This is much more accurate than our Authorized Version. The word "siglo," used so frequently both in the singular and the plural forms, carries the idea of a time period that comes to an end. It is used in the compound phrases as it is in the Greek. But it is not used consistently, for "para siempre" and "para siempre jamás" (for ever, and for ever and ever) are frequently used.

## 4. *The Armenian Bible*

Here again the version in common use today has the same faults as the other versions which have been based on the Latin Vulgate or on other translations which themselves have come from the Vulgate. The version ascribed to Mesrop (354-441 A. D.) keeps so close to the Greek text that it has almost the same value as a Greek text, but it is very difficult to get this version now.

### 5. German Translations

In the German translations there is a great variety of expression as far as the translation of the noun "aiōn" is concerned. In checking five versions, over 26 different expressions were found. Small wonder that there is confusion of thought. When it comes to the adjective we find the same thing is true as in most of our English versions. The word "ewig" (eternal or everlasting) is used in almost every passage where "aiōnios" occurs. A brief comparison of the words used for the noun is given below.

*Luther's Bibel* (Revised), *Stuttgart* (1910)—In this version 10 different expressions are used for the noun "aiōn." "World" occurs 37 times; slightly different forms all meaning "eternal" or "eternity" occur over 80 times; other expressions are used one or more times.

*Elberfelder Bibel*, *Elberfeld* (1907)—In this version 14 different expressions are used. "World" occurs 8 times; "eternal" or "eternity" more than 30 times; "time ages" 68 times; "course of time" 12 times; other expressions are used one or more times.

*Hand Bibel* (Schlachter), *Bern* (1908)—In this version 15 different expressions are used. "World" occurs 10 times; "world time" 15 times; "eternal" and "eternity" almost 90 times; other expressions once or twice each.

*Text Bibel*, *Tübingen* (1906)—In this version 16 different expressions are used. "World," "world age" and "world times" occur altogether over 30 times; "eternal" and "eternity" 55 times; some form of the word "time" occurs 12 times and other expressions once or more.

*Die Heilige Schrift* (A. E. Knoch, 1939)—The German Concordant Version uses "Äon" for the noun, and "äonisch" for the adjective, uniformly throughout.

## PART III

### THE MEANING OF "AIŌN" AND "AIŌNIOS" AS INDICATED BY THEIR USE

The best way to arrive at the true meaning of a word is to study carefully the way it has been used. If we are to study a Greek word, we must go to the Greek text and not to a translation, nor to a definition which has been derived from an interpretative translation.

If, in the original text, the word appears in different forms, surely these forms must have some special significance. A singular form cannot have the same meaning as the plural. Since both forms are used they should be distinguished when they are translated. Yet in certain places the singular form is translated by exactly the same words as the plural form and thereby the true import of the words is hidden. For example, compare the following passages in the Revised Version.

Heb. 1: 8 Thy throne, O God, is for ever and ever  
(for the eon of the eon)

Rev. 1: 6 To Him be glory . . . for ever and ever  
(for the eons of the eons)

Eph. 3:21 Unto all generations for ever and ever  
(for the eon of the eons)

In Nestle's Greek text the noun "aiōn" (eon), in various forms of its declension, occurs 124 times in 98 passages; 60 times it is in the plural form, and in at least 22 other passages the context indicates a plural, though grammatically the noun is in the singular, "neither in this world, neither in the world to come" (Matt. 12:32). Thus in at least two-thirds of its occurrences we have more than one "aiōn" plainly indicated. Since there is more than one, one must follow another. "Time marches on." We cannot live two days at one time. A second day means a first one *ended*. Therefore the word "aiōn" cannot mean "eternity."



In the book of Matthew the noun "eon" occurs eight times. In five of the passages it speaks of the "END OF THE EON" (conclusion, full end, close, consummation, etc., in various translations). In 1 Corinthians 10:11 we have the expression, "THE ENDS OF THE EONS." In Hebrews 9:26 we have "THE END OF THE EONS." How can a period that is definitely said to come to an end, be *endless*? How can a group of such periods, said to come to an end, be *endless*?

That the expression "the eons of the eons" cannot mean an endless succession of eons is clearly revealed by comparing Rev. 11:15 with 1 Cor. 15:24-28. In Rev. 11:15 our Lord is said to reign "for the eons of the eons" but in 1 Cor. 15 His reign is said to end. He does not reign "for ever and ever" though He does reign "for the eons of the eons."

The adjective "aiōnios" which is directly derived from the noun "aiōn" occurs 70 times. "It is an axiom of grammar that derivatives cannot have a greater force than the parent word." When we have an adjective derived from a noun, the meaning of the adjective is dependent upon the meaning of the noun.

A *daily* paper is one that comes every *day*.

A *monthly* bill is due for payment *every month*, not once a year.

A *yearly* automobile license is good for *one year*, not for ever.

If we are told that the license is good only until the end of the year, we should know that the period of time called a year, is one that comes to an end, whether or not we know how long a period of time it is. In the Greek, the expression "the end of the eon" is found repeatedly. Now what ever *comes to an end* can not be *endless* and therefore it cannot be "everlasting" or "eternal."

Two arguments are frequently brought forward in an effort to prove that "aiōnios" must mean "eternal." First, because God is eternal, it is claimed that when "aiōnios" is used to describe God, it must mean eternal.

Second, that if life is "eternal" then punishment must be "eternal" for the same word is used of both. Let us look into each of these arguments.

The fact that God is spoken of as the "eonian God" in certain places, does not mean that He was not God before the eons. He made the eons (Heb. 1:1, 2). He will continue to be God after the eons. "Of His Kingdom there shall be no end" (Luke 1:33). He made the eons for a purpose (Eph. 3:11), that purpose is "to head up all things in Christ" (Eph. 1:9, 10). As we look at the sin and suffering all about us we might be tempted to think that there is no all-wise, all-powerful, all-loving God in command during this present wicked age, but His Word assures us that He is the "God of the Ages."

The word "aiōnios" is used in connection with the word "life" 43 times. It is used with fire 3 times, and with judgment, punishment, destruction, and sin, once each. When used with "life" it not only has the thought of time but in certain passages it refers to the nature of the life. "I know that His commandment is life everlasting" (John 12:50, A. V.); "This is life eternal that they might know thee" (John 17:3, A. V.). A foretaste of this "eonian" life is the believers' now, fullness of life will be theirs at His coming. The best ages of all the ages are still future. Then He will be reigning and His saints reign with Him (Rev. 22:5). Now, He alone has immortality (1 Tim. 6:16) but when He comes the gift of immortality, the wonderful resurrection life, will be given to all those who have believed, whether they are in their graves or still alive at His coming. They live "for the eons," they have "eonian life"; but they will live beyond the eons, for they have immortal life. "The rest of the dead lived not again until the thousand years were finished." They are raised to the judgment of the Great White Throne. But they are not given immortality at that time. Those whose names are not found written in the book of life, after having been judged for their deeds, suffer the second death (Rev. 20:5, 14, 15). But "as in

Adam all die, so in Christ shall all be made alive.” When the last enemy is abolished death will no longer hold them and all will be given fullness of life. God will be “all in all.” Punishment is during the eons, not beyond them.

If one were to grant that the adjective “aiōnios” did mean “eternal,” then he would be forced to concede that the noun “aiōn” must mean “eternity.” This would lead to many absurdities. What would be meant by “the end of eternity”? By the “end of the eternities”? By the “present eternity and the one coming”? The internal evidence makes it perfectly clear that “aiōn” cannot mean “eternity,” nor can “aiōnios” mean “eternal” *in the sense in which these words are now used*. Since our Lord has given us a definition of “eternal life” which shows that it connotes the quality as well as the time of that life, it would seem that a transliteration of the Greek word “aiōnios” to “eonian” would give a more accurate impression than “age-abiding,” “age-during,” or “age-lasting.” To the Jew “the coming age” was not merely a future period of time, it was a golden age, the time of the Messiah’s rule and of their return to supremacy. But the teaching of the New Testament reveals not only *one age to come* when the Messiah rules on this earth, but *another age beyond that*, when He rules in the New Heavens and the New Earth till all necessity for rule is done away. He rules *for the ages of the ages*.

G. H. T.

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The Hebrew word “Olam” and the corresponding Greek word “Aiōn” are very ably dealt with in an article entitled “The Ages” by Vladimir Gelesnoff.

## The Cons or Ages

**Romans 9:5 — GOD OVER ALL — Ephesians 1:11**

**BEFORE  
THE EONS**  
1 Cor. 2:7  
2 Tim. 1:9

ONE GOD  
THE FATHER  
OUT OF  
WHOM  
ALL IS

ONE  
LORD JESUS  
THRU WHOM  
ALL IS  
1 Cor. 8:4-6

**FIRST EON**  
**Heb. 1:2**

**Gen. 1:2**

**Adam**

**SECOND EON**  
Gen. 1-9

F  
L  
O  
O  
D

**Gen. 6-9**

**Return of Christ**  
1 Th. 4:13-5:11  
Matt. 24:29-30

*Noah*

†

PRESENT EON  
Gal. 1:4

Rev. 16:17-21

# EARTHQUAKE

## Judgment of Nations Mt. 25:31-46

Rev. 20:1-10  
MILLENNIUM  
COMING EON  
Luke 18:30

**THE EONS OF THE EONS**  
Rev. 11:14, 15

## 2 Pet. 3:10-13

**The Great  
White Throne  
Rev. 20 :11-15**

F  
I  
R  
E

Rev. 21-22  
NEW EARTH  
EON OF THE EONS  
Eph. 3:21

**ALL  
RULE, AUTHORITY,  
POWER, DEATH  
ABOLISHED  
1 Cor. 15:24-26**

**END  
OF THE  
EONS  
Heb. 9:26**

**JUSTIFIED** Rom. 5:18,19  
**RECONCILED** Col. 1:16-20  
**VIVIFIED** 1 Co. 15:22-26  
**SUBJECTED** 1 Co. 15:27,28  
**GOD ALL IN ALL**

# The Eons or Ages

THE TEACHING OF THE SCRIPTURES concerning the eons has been concealed from many by the inconsistencies of the translators. An understanding of the eons and God's eonian purpose, results in a revelation of God that is most enlightening and edifying. His every attribute becomes more wonderful and glorious. The truth on this subject reveals undreamed of value and success in the saving work of our Lord Jesus Christ. It leads to the solution of many difficult problems which exercise the hearts and minds of spiritual believers. The meaning of the word "eon" is clearly indicated by the way God has used it in the Scriptures themselves.

## I. What is Meant by an Eon?

An eon is a long period of time; an age.

## II. The Eons have a Beginning.

	<i>Literal Translation.</i>	<i>Authorized Version</i>
Heb. 1: 2	God made the eons	God made the worlds
1 Co. 2: 7	before the eons	before the world
2 Ti. 1: 9	before eonian times	before the world began

## III. The Eons End, Individually and Collectively.

Heb. 9:26	the end of the eons	the end of the world
1 Co. 10:11	the ends of the eons	the ends of the world
Mat. 24: 3	the end of the eon	the end of the world

## IV. How Many Eons are There?

Col. 1:26	hid from eons	<i>Past</i>	hid from ages
Lu. 20:34	this eon	<i>Present</i>	this world
Eph. 2: 7	eons to come	<i>Future</i>	ages to come

## V. The Purpose of the Eons.

Eph. 3:8-11	purpose of the eons	eternal purpose
Eph. 1:9-10; Phil. 2:9-11; Col. 1:15-21; 1 Cor. 15:22-28		

The eons are the longest periods of time referred to in the Scriptures. They should be distinguished from the eras and the dispensations.

The words "eon" and "eonian" occur 199 times in the New Testament. They are translated as follows in the Authorized Version:

eon				eonian	
Ages	2	Never	7	Everlasting	25
Course	1	Evermore	4	Eternal	42
World	40	Eternal	2	World	3
Ever	72			Ever	1

This lack of uniformity in translation has prevented many from seeing what the Scriptures actually teach concerning the eons. The fact that the same word translated "for ever," "everlasting" and "eternal" is also translated "world" and "ages" is a shocking surprise to many. Had God meant "world" in these places He could have used the Greek word "*kosmos*" which means world. In the best literal translations the words "*aion*" and "*aionios*" are consistently rendered "age" and "age abiding" or transliterated "eon" and "eonian." See Rotherham's Emphasized Version; Young's Literal Translation; the Concordant Version of the Sacred Scriptures; the Revised Version, marginal readings; Weymouth's New Testament in Modern Speech.

God made the eons (Heb. 1:2) and fitted them out (Heb. 11:3) for the accomplishing of His eonian purpose (Eph. 3:8-11; 1:9, 10). During the eons, evil, sin, suffering and death enter God's creation, run their course and are abolished by our Lord and Saviour Jesus Christ (1 Tim. 4:9-11; Col. 1:20; 1 Cor. 15:22-28; Rom. 5:18, 19; Phil. 2:9-11; John 12:32, 33; 1 John 3:8; Heb. 9:26).

At least five eons are clearly indicated in the Scriptures. Things now revealed are said to have been concealed from eons (Col. 1:26; Eph. 3:9). This necessitates at least two in the past. There is a present eon

(Luke 20:34, 35; Rom. 12:2; Eph. 1:21; Titus 2:12, etc.). There are "eons to come" (Eph. 2:7). This necessitates at least two in the future.

One eon extends from the Creation of Genesis 1:1 to the Disruption of Genesis 1:2. Compare Isaiah 45:18. Another extends from the Disruption to the Flood (Gen. 6-9); another from the Flood to the Return of Jesus Christ (compare 2 Pet. 2:5, "the old world," with Eph. 2:2, "the eon of this world," and Mat. 13:39, 40; 24:3); another extends from the Return of Christ to the New Earth (Luke 18:30; 20:34, 35; 2 Pet. 3:13; Rev. 21:1, 2); another from the New Earth to the Consummation (Rev. chapters 21 and 22; 1 Cor. 15:22-28).

The eons are separated by great cataclysms which affect the whole earth: the Disruption (Gen. 1:2); the Flood (Gen. 6-9); the Earthquake (Rev. 16:17-21); the Fire (2 Pet. 3:5-13).

That the expression "for the eons of the eons" does not mean an endless succession of eons is established beyond doubt by comparing Revelation 11:14, 15 with 1 Corinthians 15:22-28. In Revelation 11, Christ is said to reign "for the eons of the eons." (See Revised Version, margin.) In 1 Corinthians 15, the reign of Christ is said to end. Therefore, if *He* reigns *for* the eons of the eons and His reign *ends*, the eons of the eons cannot be endless. Furthermore God has said the eons end (Heb. 9:26), so, regardless of their number, they must finally end.

Endlessness is expressed in the Scriptures by the simple phrase "no end" (Luke 1:33; Dan. 7:14; Isa. 9:7). Jesus Christ will reign or have dominion for the eons. At the end of the eons He will deliver up a perfected kingdom to God the Father and will Himself become subject (1 Cor. 15:24, 28). His *reign* will end but His *kingdom* will continue under God the Father and will have no end. The thought of permanence is also expressed in Hebrews 7:16, "the power of an endless or indissoluble life," and in 1 Peter 1:4, "an in-

heritance *incorruptible*, and undefiled, and that *fadeth not away*."

The existence of God is not limited to the eons. Since He made the eons He must have existed before they began (Heb. 1:2; 1 Cor. 2:7; Titus 1:2). At the conclusion of the eons sin is put away (Heb. 9:26; Lit. Trans.), death is abolished (1 Cor. 15:22-26), and God becomes All in all (1 Cor. 15:27, 28). Therefore God continues to exist after the eons have ended. The statement "from everlasting to everlasting thou art God" (Psa. 90:2) is literally "from age to age thou art God." It does not limit God's existence to the eons any more than the statement, "I am the God of Abraham, Isaac and Jacob" (Ex. 3:6), excludes Him from being the God of others also.

Neither is it true that if the eons end the life of believers in Christ must end. Believers do receive eonian life. But if this is all that God promised, there would be no assurance of life beyond the eons. However, at the end of the eons God abolishes death from His universe (1 Cor. 15:26). This is accomplished by imparting the life of Christ to all who have not previously received it. Eonian life assures one of life up to that point. Beyond that, death is impossible. Furthermore, believers are made immortal when Christ returns (1 Cor. 15:50-57). When one is immortal, death is an impossibility.

Is it not indeed wonderful to know that God, through Jesus Christ, will ultimately save all? There will be condemnation and wrath for many during the eons (Rom. 2:1-16; Rev. 20:11-15). But at the end of the eons, *all* will be justified (Rom. 5:18, 19); *all* will receive the life of Christ (1 Cor. 15:20-28); *all* will be reconciled to God (Col. 1:20); *all* will be subjected to God the Father (1 Cor. 15:25-28); and God will be *All in all* (1 Cor. 15:28). This does indeed glorify God and exalt our Lord Jesus Christ, through whose saving work it is all accomplished.

J. K.



## Will God Save All, or Only Some?

“FAITHFUL is the saying and worthy of all acceptance. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach” (1 Tim. 4:9-11, R. V.).

Think of it, the living God IS THE SAVIOUR OF ALL MEN. Not the “preserver” of all, as some would have us believe. The Greek word used here is “soteer.” It occurs twenty-four times in the New Testament and is correctly translated “saviour” every time. See Luke 1:47; 2:11; Jno. 4:42; Acts 5:31; 13:23; Eph. 5:23; Phil. 3:20; 1 Tim. 1:1; 2:3; 4:10; 2 Tim. 1:10; Titus 1:3, 4; 2:10, 13; 3:4, 6; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 Jno. 4:14; Jude 25.

Nor does the text say, God is the “provider” of salvation for all. This would not make Him the Saviour of all. He is only the Saviour of those He actually saves. In order to be the Saviour of all He will save all. THE LIVING GOD IS THE SAVIOUR OF ALL MEN. Such a fact should fill the hardest heart with joy and cause continual thanksgiving to God for His power, wisdom, love, grace and righteousness.

Knowing how difficult it would be for man to believe this plain statement, God offers man encouragement by assuring him that it is a FAITHFUL SAYING and WORTHY OF ALL ACCEPTATION. It is faithful to God, faithful to His Son, faithful to His Word, and faithful to the desire of all who have had the love of God poured into their hearts by the Holy Spirit. It is hard to understand why so many should condemn it as unfaithful and worthy of all rejection, when God has so plainly declared it to be a faithful saying and worthy of all acceptance.

Man's need for salvation is desperate. He is sinful, dying, and helpless to save himself (Rom. 1:18-3:25). To save man and make out of him a creature unto His

own praise will indeed glorify God and His Son, Jesus Christ.

## I. HOW WILL GOD SAVE ALL MANKIND.

Both the means and the manner whereby this Salvation is accomplished are clearly revealed in the Scriptures. "This is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man *Christ Jesus; Who gave himself a ransom for all*, to be testified in due time" (1 Tim. 2:3-6, A. V.). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we MUST be saved" (Acts 4:12).

There is no salvation for anyone at any time except through Jesus Christ and His saving work. It is only through His death, burial, and resurrection life that all will be saved. There will be no failure here. He was manifested to put away sin and to destroy the works of the Devil (Heb. 9:26; 1 Jno. 3:8). He will not stop until He has done so completely.

In the light of the facts set forth in the Scriptures how foolish the statement that if ALL are to be saved Jesus Christ need never have died. If He had not died for the sins of the world, no one could be saved. But since He has died and now lives again ALL WILL BE SAVED.

## II. WHEN WILL GOD SAVE ALL?

The Scriptures make it very plain that all are not saved at the same time. "Who gave Himself a ransom for all; *the testimony in its own times*" (1 Tim. 2:6, R. V.). "As in Adam all die, even so in Christ shall all be made alive. *But every man in his own order*" (1 Cor. 15:22-24).

At the present time God is saving only those He has chosen and called unto the special salvation of the ages (1 Cor. 1:26-30; 1 Tim. 6:12). He will use these in various ways in bringing about the salvation of the rest (Eph. 3:8-12; 2:6-10). Note, please, the text says, "God

is the Saviour of all men SPECIALLY (NOT, EXCLUSIVELY) of them that believe." Because of this the Apostle Paul wrote, "Therefore I endure all things for the ELECT'S sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory" (literally, 'eonian' or 'age lasting' glory, 2 Tim. 2:10). And again he wrote, "But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that ARE CALLED, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24).

Election and predestination become most precious portions of God's truth once it is seen that the reason some are elected to a special salvation is that through them the rest may be reached. There is a special salvation for some and a general salvation for the rest later on. Those who believe now will be made like Christ when He returns and will live and reign with Him during the coming eons or ages. They will be delivered from the Second Death.

The non-elect will be saved at the end of the ages solely as the result of the death, burial and resurrection of Jesus Christ in their behalf. Does this mean a second chance? By no means! Salvation is not a matter of chance, first or second. Had it been left to chance no one would have been saved, now or later (Rom. 3:10-12; 1:28-32). Salvation is of God! He assures us that He will save all.

Let no one think for a moment that there will not be judgment and condemnation. "The wrath of God is revealed from heaven against all the ungodliness and unrighteousness of men" (Rom. 1:18). Those who are hard and impenitent of heart treasure up for themselves wrath in the day of wrath and revelation of the righteous judgment of God Who will render to every man ACCORDING TO HIS WORKS. To them that are factious and obey not the truth but obey unrighteousness shall be wrath, indignation, tribulation and anguish. All that the Scriptures ACTUALLY teach about the wrath of God will surely come to pass. See Rom. 2:1-16; Rev. 20:11-15; etc. The

wrath of God is an awful thing and it is not our purpose to minimize it in the least. However too much condemnation and punishment is just as unrighteous as too little.

### III. WHAT DOES THIS SALVATION INCLUDE?

#### 1. *The Justification and Making Righteous of All.*

"Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying. For even, as through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just" (Rom. 5:18, 19).

#### 2. *The Reconciliation of All to God.*

"For the entire complement delights to dwell, in Him and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether on the earth or in the heavens. (Col. 1:19, 20).

Reconciliation means the removal of all alienation and enmity, thus making peace.

#### 3. *The Vivification of All.*

"For, even as, in Adam, all are dying, thus in Christ also, all shall be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation. . . . The last enemy being abolished, is death" (See 1 Cor. 15:20-26).

The making alive in this passage is more than resurrection alone. It is a making alive beyond the power and reach of death as will be seen from the experience of Christ the FIRSTFRUIT and those who are Christ's at His coming. Resurrection may be only to mortality as in the case of Lazarus, etc. Making alive here is unto incorruption and immortality (1 Tim. 6:13-16; 1 Cor. 15:50-57).

#### 4. *The Subjection of All to God the Father.*

"For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all" (1 Cor. 15:27, 28; Phil. 2:9-11; Eph. 1:9-11, 19-23).

But someone protests, Will not believing that God is the Saviour of all do away with evangelistic fervor and zeal? It did not affect the Apostle Paul in this manner. On the contrary it increased his fervor and zeal. "For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men" (1 Tim. 4:10; see also 2 Cor. 5:13-21). We must ever distinguish between the fact of the Salvation of all and the manner in which God brings it to pass. He condescends to work through human instrumentality (Rom. 10:11-15; 1 Cor. 1:21). Genuine believers will live and work unto this end continually. It is invigorating to know that complete success is assured ultimately.

Again some one will say, Yes, it does seem to be true but it is a dangerous doctrine and should not be taught. God says, "THESE THINGS COMMAND AND TEACH." Shall we obey God or man? Shall we seek God's pleasure or man's? Those who seek to please man are not slaves of Jesus Christ (Gal. 1:10). Shall we who know Him and have had our eyes opened to the glorious triumph of our Lord and Saviour Jesus Christ sit idly by and let reproach be heaped upon His name without protesting? Think of the slander against God and Jesus Christ of the teaching of endless punishment, when Christ died for all. Does God lack the goodness, the power, the love, the grace to save all? Every attribute of God is slandered by the unscriptural teaching of eternal punishment. God says punishment is age-lasting, man says everlasting. Let us believe God and not man.

J. K.

*"Faithful is the saying and worthy of all acceptance. For to this end, we labor and strive, because we have our hope set on the living God, Who is the Saviour of all men, specially of them that believe. These things command and teach"* (1 Tim. 4:9-11, R. V.).

# The Justification of All Mankind

“CONSEQUENTLY THEN, as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous” (Romans 5:18, 19, Revised Version).

Two persons, two acts, and two results affecting the entire human race are brought before us in this passage of Scripture.

Adam’s act of disobedience and its race-wide, life-destroying result, presents a dark and dismal situation. Christ’s act of obedience and its race-wide, life-giving result, presents a situation that is bright and glorious.

Is it not strange that the dark part of this passage is usually believed without hesitation, while the bright part is strongly disbelieved? Conditions and limitations are forced into the bright portion until its plain statements are flatly contradicted. Lack of faith in what the Scriptures actually state, rather than lack of intelligence to grasp their meaning, has always been one of the greatest hindrances to a correct understanding of God’s written revelation.

In order to understand the effectiveness, the success, and the scope of the saving work of Jesus Christ set forth in this passage, it is only necessary to believe implicitly what it states.

In the following arrangement the two parts of the passage are placed in parallel columns as an aid in com-

paring them. Notice the close correspondence of the clauses.

Consequently then,

AS	EVEN SO
Through one trespass	Through one righteous act
The judgment came	The free gift came
Unto all men	Unto all men
To condemnation	To justification of life.

AS	FOR	EVEN SO
Through the disobedience		Through the obedience
Of the one man		Of the One
The many		The many
Were made sinners		Shall be made righteous.

Adam's one offense brought judgment to all men to their condemnation. None escape this condemnation to death. "All are dying" (1 Cor. 15:22). EVEN SO, Christ's one act of righteousness brings the free gift unto all men to their justification of life. Not one will be left out. "All shall be made alive" (1 Cor. 15:22).

The matter of faith or acceptance is not introduced on either side of the passage. The subject is not Eonian Life. When that is discussed faith does have its place. Neither is the time of this justification brought up. All are not justified at the same time. The point being emphasized is the fact that all men shall be made righteous through the obedience of Jesus Christ, just as surely as they have been made sinners through the disobedience of Adam. This fact is first stated in verse 18, and the inspired explanation follows in verse 19. Notice the "for" which links the two texts together.

But, someone will ask, "Why does it say 'the many' instead of 'all' in verse 19?" It is because the one disobedient man and the One righteous Man are put in a class by themselves. They are in contrast with "the many."

We may put it as follows: The one disobedient man plus "the many" equals all mankind made sinners. The One obedient Man plus "the many" equals all mankind made righteous.

That "the one" plus "the many" made sinners, includes all mankind, few, if any, attempt to deny. Even so "the One" plus "the many" made righteous is all inclusive and guarantees justification of life for all mankind.

Jesus Christ came into the world to *save* the world. He will not fail in the slightest degree. He has not died in vain for a single person. Man's present failure to comprehend the significance of the death, burial, and resurrection of Jesus Christ, does not take away from the ultimate value of His saving work in the least. "God will have all men to be saved" (1 Tim. 2:3-6; 4:9-11). Our risen, living Lord and Saviour is equal to the task. He cannot fail.

Does this deny what the Scriptures teach concerning the future judgment and punishment of unbelievers? Absolutely not! There will be judgment and punishment. See Romans 2:1-6 and Revelation 20:11-15. But thanks be to God, beyond the punishment there will be justification of life for all mankind, *through* Jesus Christ. See 1 Corinthians 15:22-28; Colossians 1:20; Philippians 2:9-11; etc.

J. K.