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# GOD'S TIME PERIODS

The Purpose of the Eons

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## Introduction

In Ephesians 2:7, Paul tells us:

*That **in the ages to come** he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (King James Version)*

And, in Colossians 1:25-26, he says:

*Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid **from ages and from generations**, but now is made manifest to his saints: (King James Version)*

Both of these scriptures refer to ages, some of which are to come, and some in the past, during which a mystery had been hidden that Paul is now revealing to the saints in fulfillment of the word of God. What are these ages to which he is referring? What happens during them? What is their purpose? How many are there? Are they important?

From the verses that were quoted above, we could reasonably conclude that there are at least five ages relative to when Paul was writing: at least two that are coming (ages to come), at least two in the past (hath been hid from ages), and, of course, the one during which Paul was writing.

In the King James Version of the New Testament, referred to in this article as the KJVNT, the word *ages* appears only four times: in the verses quoted above, and in the third chapter of Ephesians, verses 5 and 21. But in the third chapter of Ephesians, the word translated *ages* really should be *generations*. With this the KJVNT agrees, as it translates that very same word as *generations* four times in Matthew 1:17, when it counts the number of generations from Abraham to Christ. These are clearly not ages, some period of time, but generations. The singular *age* never appears in the KJVNT as a period of time. It is only used in reference to how old someone is, to someone's age.

### The Greek Words *aiōn* and *aiōnios*<sup>1</sup>

So, in the KJVNT, that leaves us with only two references to ages as time periods, Ephesians 2:7 and Colossians 1:25-26, the verses quoted above. This is certainly not much to go on if we want to learn more about these ages --- in the KJVNT, that is, but not in the original Greek of the New Testament. The Greek word translated *ages* in our two verses is the plural form of the Greek noun *aiōn*, which is a transliteration of the Greek letters to the English alphabet. The adjectival form of *aiōn* is *aiōnios*. The adjective is derived from the noun, similar to the adjective *seasonal*

being derived from the noun *season*. However, even if the adjective is derived from the noun, we want to make sure that it is referring to the noun by checking its usage in the Greek. That will be done in Part 3.

These two Greek words, *aiōn* and *aiōnios*, are found throughout the Greek Scriptures, which is the New Testament as it was originally written. The Greek language is highly inflected, which means the endings of words may change depending on their grammatical use in a sentence. However, the words are essentially the same. *Aiōn* is found in the Greek in close to one hundred verses and *aiōnios* is found in well over sixty verses in the Greek text from which the KJVNT was translated. If that's the case, we should know a lot more about the ages Paul is talking about in Ephesians 2:7 and Colossians 1:25-26. We should see these ages referred to quite a lot throughout the King James Version of the Greek Scriptures. We don't. The reason for that is the variety of translations that the KJVNT gives these words. This will become more apparent in Part 1, which will show that variety compared to the original Greek .

Throughout the rest of this article, I will refer to the New Testament as the Greek Scriptures, or as simply the Greek. All translations of the New Testament ultimately come from the Greek Scriptures. Greek is the original language in which the New Testament was written and in which God was pleased to speak to us. However, no knowledge of Greek is needed to understand what God tells us about the time periods in which He is presently operating.

#### A Literal English Translation

To help us better understand how these Greek words appear in a literal English translation, we turn to the Concordant Literal New Testament<sup>2</sup>, referred to in this article as the CLNT. This is a translation that brings the Greek of the New Testament over into English as literally as possible while still maintaining readable English. This is especially important when dealing with the Greek words *aiōn* and *aiōnios*. In the CLNT, *aiōn* comes over directly to the English translation as *eon*, or *eons*, if plural, and *aiōnios* comes over as *eonian*, without exception.

Both *eon* and *eonian* are legitimate English words. We can now look at all the uses of the words *eon* or *eons* in the CLNT and compare each verse containing them to the same verse in the KJVNT. When we see *eon* or *eons* in the CLNT, we are looking at the original Greek word *aiōn* in its singular or plural form and its various grammatical forms. Similarly, *eonian* in the CLNT is the Greek word *aiōnios*.

This gives the English reader an easy way to look at the original Greek words, *aiōn* and *aiōnios*, in a readable English translation, and in their context, without knowing any Greek and without any interpretation. The similarities in form between these English words and their Greek counterpart should be apparent. Going forward, the reader should know that when I refer to *eon*, or *eons*, and *eonian*, as shown in the CLNT, it is a reference to the Greek words *aiōn* and *aiōnios*.

As an example, the two verses we began with are shown, comparing the CLNT with the KJVNT<sup>3</sup>.

Ephesians 2:7

CLNT: *that, in **the oncoming eons**, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus.*

KJVNT: *That in **the ages to come** he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

Colossians 1:25-26

CLNT: *... in accord with the administration of God, which is granted to me for you, to complete the word of God---the secret which has been concealed **from the eons** and from the generations, ...*

KJVNT: *... according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid **from ages** and from generations, ...*

In these particular verses, the KJVNT makes it clear that it regards eons as ages, or an eon as an age, some limited period of time. But, as we shall see in Part 1, it mostly does not regard it that way. These two verses are the exception, not the rule.

This article will survey many of the uses of *eon* and *eonian* in the CLNT and compare those with the KJVNT. What it hopes to show is that, in all cases in the Greek Scriptures, *eon* and *eonian* refer to limited periods of time, never eternity or eternal or any synonym to those, as the KJVNT frequently translates them. The evidence for that proposition is presented from the Scriptures, and, to be fair, the arguments against it also. In the end, the reader can look at the evidence both ways and decide for himself.

### Usage Is All-Important

To understand the meaning of *eon* and *eonian* in the Scriptures, we need to see how they're used, their usage. After all, the usage of words really determines their meaning. In this article, any Greek secular literature contemporary with the Scriptures is ignored, lexicons and orthodoxy aren't consulted, and scholarship is entirely neglected. What we're interested in is how God uses these words in the Scriptures. This article considers the meaning of the two principle words discussed in the article, *aiōn* and *aiōnios*, to be fixed by the Scriptures themselves. They are the final and only authority as to how words are used in the Scriptures. Is there really any higher authority than that?

Since, in English, an eon is defined as a limited period of time, or an age, the CLNT is already inferring the meaning of *aiōn* by using that word. Hopefully this survey will show that is actually the case. The dictionary may also define *eon* as *eternity* as a theological definition. But that is not the meaning of *eon* in the Greek Scriptures.

### Understanding God's Time Periods, the Eons, Is Vitally Important

The Scriptures tell us that God made the eons through His Son (Hebrews 1:2, CLNT) and that the eons have a purpose (Ephesians 3:11, CLNT). From that point of view, a study of the eons is well worth the effort. To find out what God has to say about the eons, it would be nice to turn in the Scriptures to the book entitled "The Eons". There we would find everything God has to say about the them: their purpose, their number, their length, what happens during each of them, etc., in one convenient place, like a textbook. But there is no such book. God doesn't speak to us that way.

The Scriptures, both Old and New Testaments, or the Hebrew and Greek Scriptures, are more of a narrative. We focus in this article on the Greek Scriptures, commonly called the New Testament. Using the CLNT, we see various of the writers of the Greek Scriptures making references to this eon, that eon, an impending eon, eons, eons related to other eons, the eons having a purpose, etc. By looking at all these references, we understand what God is telling us about these eons in the way He has been pleased to tell us.

*A true understanding of God's eons is vital to having an understanding of His ultimate purpose.*

Here is a part-by-part summary along with a description of the appendices.

#### Part 1: Ages, World, Eternity, Never, and ... Course

A reading of the entire Greek Scriptures, as translated by the KJVNT, would actually provide little information regarding the eons that God made and for which He has a purpose. This part provides two tables that demonstrate the reason for that. The first shows all the various phrases found in the Greek that contain the word *eon* in singular or plural form in both the CLNT and KJVNT. The KJVNT translations can be categorized as translating the Greek *eon(s)* as *ages*, *world*, *forever*, *never* (something not happening forever), and *course*. None of the KJVNT translations would provide the reader any knowledge of the eons or ages that the Greek talks about, with the exception of the two instances mentioned in this Introduction. The second table makes the same comparison for the adjective *eonian* with a similar result.

#### Part 2: An Eon Is Not a World ... or a Course

The KJVNT has a tendency to translate the noun *eon* as a world when the obvious sense in a verse is that it does not mean "forever". An eon that concludes, for example, hardly lends itself to being

eternal. In those cases, *eon* is usually translated as a world. This part demonstrates, however, that an eon is not a world, even though in many verses such a translation would seem to make sense. In the one instance where *eon* is translated as a course, as in *the course of this world* (Ephesians 2:2), it should be apparent that *the world of this world* as a translation makes no sense. But it's also highly unlikely that *course* is a proper translation, as it is in the KJVNT.

### Part 3: Eon and Eonian Are Kissin' Cousins

The claim is sometimes made that the noun *eon* and the adjective *eonian* are not necessarily related in the Greek. In other words, what is eonian may not necessarily be referring to God's eons. The reason for this claim is clear: If the eons have a beginning and conclusion, as the Scriptures teach that they do, then translating *eonian* as eternal or everlasting would make no sense if it is referring to eons that are limited in duration. If *eonian* is unrelated to God's eons and stands on its own, it could then mean what the KJVNT translators frequently say that it does, which is eternal or everlasting. This part refutes that claim by establishing, from the Scriptures, that *eon* and *eonian* have a linguistic connection to each other. What is eonian has to do with eons, primarily God's eons.

### Part 4: What Begins and Ends Doesn't Last Forever

Does the word *eon* mean unlimited, never-ending time? That is the contention of the KJVNT in many of its translations of phrases in the Greek that contain that word. This part seeks to demonstrate, from the Scriptures, that an eon is always a limited period of time. It is never unending time; it is not eternal. God has a purpose for the eons (Ephesians 3:11, CLNT). If it is an eternal purpose, as the KJVNT translates it, that purpose can never be accomplished. The eons began when God made them and will conclude, as the Scriptures say they will, when God accomplishes the purpose for which He made them. The eons are not eternal.

### Part 5: The Believer's Life

Part 4 discusses the limited duration of the eons God made (Hebrews 1:2, CLNT), however many there may be. That means that anything that pertains to the eons, as described by the adjective *eonian*, is also limited. This part anticipates the primary and most commonly used objection to the thought that the adjective *eonian* does not mean eternal. That objection is that *eonian* is associated with the life of the believer. The Greek Scriptures frequently refer to the *eonian life* or *life eonian* of the believer. This part discusses, not the eonian life of the believer, which is a special privilege the believer has while the eons are in progress, but his immortality and incorruptibility. These transcend the eons and are received by the believer at the presence of Christ in the future. The believer's immortality is no way dependent on that which is eonian. It is dependent only on the fact that he is Christ's.

### Part 6: Eonian or Eternal?

It is a remarkable fact that the concept of eternity, either into the future or the past, is rarely a subject of the Scriptures. One could argue that the immortality the believer receives at the presence of Christ (I Corinthians 15) is indirectly referring to an endless future. And so it is. But immortality has not to do with time, but with not dying. This part explores the claim that even though the eons are limited in their scope and that *eonian* pertains to the eons, that *eonian* means eternal or everlasting.

### Part 7: Exactly How Many Eons Are There?

No one knows the answer to this question with absolute certainty, as the Scriptures don't give us a number. There are multiple eons in God's plan, each of which has a beginning and conclusion. We know that this present eon will conclude with the return of Christ, and that there are at least two eons following this one, but probably only two eons. There are also at least two eons before the present one, and probably only two, giving a total of five. But that's never definitely stated in the Scriptures. The exact number is not vital. The most important thing to know is that this eon will conclude one day and that there are two future eons coming that will follow this one. It's good to have a general idea of the layout of the time periods in which God is working. This is provided in this part by Table 3. When the eons conclude, God will have accomplished the purpose for which He made them. He does not fail.

### Part 8: There's Gotta Be a Difference There Somewhere

This part looks at all of the phrases found in the Greek that start with "for" and that contain the word "eon" that are translated in the KJVNT as "for ever" or a similar phrase. These particular entries from Table 1 are re-published as Table 4 for the convenience of the reader. There are six unique phrases found in the Greek on the left side of the table. Each of these phrases must mean something unique or God wouldn't have used them. They should appear in an English translation exactly as God gave them. Or, to put it another way, there has to be a difference between each of these Greek phrases that the English translation should reflect. Yet, all of the KJVNT translations are essentially "for ever" or an equivalent phrase. It is impossible for the reader of the KJVNT, with all due respect, to ever appreciate the nuance that is found in the Greek.

### Part 9: A Look at the Other Side

The previous eight parts have tried to make the case that the eons God made are always of limited duration and that the adjective *eonian* does not mean eternal. Since it's a fair enough idea to always give both sides of any argument, this part presents various arguments that are typically used in favor of the KJVNT translations of these terms. Of course, these arguments will be rebutted. The reader can see both sides and make up his own mind.



### Part 10: You Can Have It Both Ways

The Scriptures teach that God is the Savior of all mankind, especially of believers (I Timothy 4:10). Those are God's words. This verse does not teach that God is the Savior exclusively of believers, but especially of believers. He will be the Savior of all mankind in the same way He is the Savior of believers now. Yet, God cannot be the Savior of all mankind unless He actually saves all mankind.

By the same token, the Scriptures also have teachings that would not make it possible for God to save all mankind. There are verses that refer to being cast into everlasting fire (Matthew 18:8, 25:41), everlasting punishment (Matthew 25:46), eternal damnation (Mark 3:29), everlasting destruction (II Thessalonians 1:9), eternal judgment (Hebrews 6:2), and the vengeance of eternal fire suffered by Sodom and Gomorrah (Jude 7). There are not many such references, but they are in the Scriptures. These references all quote the KJVNT.

In the Greek, however, all references to things eternal and everlasting are eonian. Almost everything in the Greek Scriptures are within the confines of the His eons. Without this understanding of the eons, the Scriptures are a mass of contradictions regarding the ultimate destiny of all mankind. With this understanding, all is harmonious. All that God says regarding His ultimate purpose can be believed. All that God says regarding His judgments can be believed. There are no contradictions. If that were not so, could anyone have any confidence in the Greek Scriptures?

### Part 11: The Purpose of the Eons

We have finally arrived at this article's subtitle. God had a purpose in view when He made the eons through Christ (Hebrews 1:2, Ephesians 3:11, CLNT). That purpose can't be eternal, otherwise it can never be accomplished. Yet, it will be accomplished. As God operates all in accord with the counsel of His will (Ephesians 1:11), the accomplishment of that purpose is assured.

The reader may skip to this part, if desired, to get a summary of the entire article.

### Appendix A

This is a list of every usage of the word *eon* in the CLNT, and therefore the Greek Scriptures. For every verse listed from the CLNT, the corresponding verse from the KJVNT is listed directly below it. The references are grouped by the various phrases that are found in the Greek. This appendix provides a convenient method for the reader to examine any usage of the word *eon* in the Greek and compare it to the KJVNT translation.

## Appendix B

This appendix lists every usage of the word *eonian* in the CLNT along with the corresponding verse from the KJVNT listed directly below it. The verses are listed in order of appearance in the Greek Scriptures. There is some overlap with Appendix A, as a few verses contain both the word *eon* and the word *eonian*.

Note: The use in this article of the pronouns *he*, *him*, *himself*, etc. is intended to include both genders where used in a general sense.

## Ages, World, Eternity, Never, and ... Course

The Introduction stated that we can't fully understand from the KJVNT what God has to say about the eons He made (Hebrews 1:1-2, CLNT) because of the variety of translations found in that version relative to the Greek words *eon* and *eonian*. No disrespect to the KJVNT is intended. Yet, we have to be honest about the facts.

The table below shows all the phrases in the Greek Scriptures that contain the word *eon*. The left column shows the original Greek as a literal English translation, courtesy of the Concordant Literal New Testament (CLNT), and the right column shows the equivalent translation in the KJVNT.

Remember that the CLNT brings directly over into an English translation the Greek words *aiōn* and *aiōnios* as *eon* (or *eons*, if plural), and *eonian*, respectively. It also brings these words over in the exact phraseology as the Greek would have them, such as *for the eons of the eons* (table entry 24), and all the phrases shown on the left-hand side of the table. It does no interpretation of what these Greek phrases mean. It simply provides them to the reader in English and lets the reader determine what they mean.

The yellow rows group the KJVNT translations on the right side by the word that is primarily used to translate the Greek phrases as shown in the CLNT translation on the left. For example, the King James Version primarily uses the word *world* in singular or plural for translating the Greek phrases that are on the left-hand side in table entries 3 through 18.

EON IN THE GREEK SCRIPTURES		
	CONCORDANT LITERAL NEW TESTAMENT	KING JAMES VERSION
		<b>ages</b>
1	the oncoming eons	the ages to come
2	from the eons	from ages
		<b>world</b>
3	from the eons	from the beginning of the world
4	this eon	this world

5	that eon	that world
6	the coming eon	the world to come
7	the impending eon	the world to come
8	the present wicked eon	this present evil world
9	the current eon	this world
		this present world
10	the eons	the worlds
11	before the eons	before the world
12	from the eon	since the world began
		from the beginning of the world
13	from out of the eon	since the world began
14	the conclusion of the eon	the end of the world
		the end of this world
15	the conclusion of the eons	the end of the world
16	the consummations of the eons	the ends of the world
17	for all the generations of the eon of the eons	throughout all ages, world without end
18	for the eon	while the world standeth
		<b>for ever, etc.</b>
19	for the eon	henceforward for ever
		hereafter for ever
		for ever
		ever
		for evermore
20	for the eon of the eon	for ever and ever
21	for an eon	for ever
22	now, as well as for the day of the eon	both now and for ever

23	for the eons	for ever
		for evermore
24	for the eons of the eons	for ever
		for ever and ever
		for evermore
25	before the entire eon, now, as well as for all the eons	both now and ever
26	purpose of the eons	eternal purpose
27	King of the eons	King eternal
		<b>never</b>
28	shall under no circumstances be thirsting for the eon	shall never thirst
29	should under no circumstances be beholding death for the eon	shall never see death
30	should under no circumstances be tasting death for the eon	shall never taste of death
31	under no circumstances shouldst Thou be washing my feet for the eon	Thou shalt never wash my feet
32	should by no means be perishing for the eon	shall never perish
33	should by no means be dying for the eon	shall never die
34	is having no pardon for the eon	hath never forgiveness
		<b>course</b>
35	the eon of this world	the course of this world
<b>TABLE 1</b>		

Each of the phrases on the left-hand side can be found one or more times in the Greek Scriptures. For example, table entry 24, *for the eons of the eons*, is found eleven times in the Book of Revelation alone and is found eight times throughout the rest of the Greek Scriptures. The KJVNT has three different translations for this phrase, seen on the right in the table entry. Whereas entry 26, *purpose of the eons*, is found only once, in Ephesians 3:11.

Table 1 is derived by simply going through Appendix A and extracting each of the phrases containing the word *eon* or its plural from the CLNT and its equivalent phrase from the KJVNT.

By glancing at Table 1, we see that all of the phrases that contain the word *eon* in the original Greek are translated by the KJVNT by five general categories: (1) ages, (2) world, (3) forever or similar phrases, (4) never, and (5) course.

All the references under *never* are translated that way in the KJVNT because the translators viewed such verses as John 8:51-52, which refer to something not happening *for the eon*, as something not happening forever, since *for the eon*, in other places in the KJVNT, is translated “for ever”. Therefore it never happens. (See John 8:51-52 in Appendix A under *for the eon* to compare the CLNT with the KJVNT.)

Generally, the KJVNT tried to translate phrases containing *eon* with a phrase containing *world*. But, if that is not possible, as the verse is obviously referring to time, it will mostly use “for ever” or some variation of “for ever”. The use of *ages* is the exception, not the rule.

The main point of Table 1 is to show the reader the various translations in the KJVNT for all of the phrases found in the Greek which contain the word *eon* in some form. This allows the reader, even without a knowledge of Greek, to see what the underlying Greek actually says and compare it with any English translation.

#### The Greek Doesn't Always Come Through

Table 1 has thirty-five unique expressions that are found in the Greek. Yet the translations frequently obliterate the difference between these expressions, so that we can't grasp what God is saying to us.

For example, entries 19 and 23, *for the eon* and *for the eons*, are two different Greek expressions, but both are essentially “for ever” in the KJVNT. The idea of *forever*, however it may be stated, doesn't allow for any difference. God made a difference and the translation must make a difference.

The same is true of entries 20 and 24, *for the eon of the eon* and *for the eons of the eons*. The first Greek expression has *eon* in the singular and the second has *eon* in the plural. Yet both expressions are translated essentially as “forever”. God is saying something precisely to us in the Greek but the translation obliterates the difference.

Instead of looking at two different Greek phrases that are translated as “forever”, let's look at the same Greek phrase that is translated in two different ways that are essentially incompatible. Entries 2 and 3 list the same Greek phrase, *from the eons*, with translations of *from ages* and *from the beginning of the world*, respectively. Entry 2 is Colossians 1:25-26 that was discussed in the Introduction. Entry 3 is from Ephesians 3:9:

CLNT: *and to enlighten all as to what is the administration of the secret, which has been concealed **from the eons** in God, ...*

KJVNT: *And to make all men see what is the fellowship of the mystery, which **from the beginning of the world** hath been hid in God, ...*

If the KJVNT were consistent, it would have translated *from the eons* as *from ages*, as it did in Colossians 1:25-26. The plural *eons* in the Greek is *ages* in entry 2 and the singular *world* in entry 3. Can eons be multiple time periods, ages, in one instance, but a singular world in another instance?

### Don't Interpret, Translate

The prudent course is to simply give to the English reader the Greek expressions exactly as the Greek has them. There is no need to change them and there is no need to interpret them. They are what God has said. The reader can decide what they mean. Can anyone legitimately argue with that course? This is what the CLNT has done. This version allows the reader, even without a knowledge of Greek, to see what the underlying Greek actually says and compare it with any English translation. The KJVNT translators were actually interpreting these Greek expressions to be what they thought they should mean.

### Eonian

Similarly, Table 2 below shows the KJVNT translations for the Greek adjective *eonian*. *Eonian* appears seventy-two times in the CLNT, which the KJVNT translates mostly as *everlasting* or *eternal*.

Entry 2 only appears once and entries 3 and 4 together only consist of three instances in the entire Greek Scriptures. The KJVNT translation of these three instances involve the word *world*, in spite of the fact that the Greek word for *world* (*kosmos*) never appears in these verses. That should give us some pause, plus the fact that *eonian* is an adjective in the Greek, but was transformed into the noun *world* in the KJVNT.

EONIAN IN THE GREEK SCRIPTURES		
	CONCORDANT LITERAL NEW TESTAMENT	KING JAMES VERSION
		everlasting, etc.
1	eonian	everlasting
		eternal

2	that you may be collecting him as an eonian repayment	that thou shouldest receive him for ever
		<b>world</b>
3	in times eonian	since the world began
4	before times eonian	before the world began
<b>TABLE 2</b>		

In Table 1, the Greek *eon* is often translated *world*. However, the Greek Scriptures, by its usage, teaches us that an eon is not a world.



## An Eon Is Not a World ... or a Course

It's not always possible to determine the meaning of an eon in the Greek Scriptures simply by looking at a verse in isolation. In Table 1, we see phrases such as *this eon*, *that eon*, *the coming eon*, and others, all of which are translated by the word *world* in the KJVNT. That actually seems a pretty reasonable translation if you were to look at the verses containing these phrases in isolation, and did not review all that the Greek Scriptures say about the eons.

However, the most compelling evidence in Table 1 that an eon is not a world is entry 35. This entry is Ephesians 2:1-2, where, in the Greek, the words *eon* and *world* appear in the same verse. The Greek has *the eon of this world*. The KJVNT translators agreed that an eon is not a world in these verses since translating *the world of this world* would not make any sense. They didn't have too much choice. So, they fell back to translating *eon* as *course*.

Ephesians 2:1-2 reads:

CLNT: *And you, being dead to your offenses and sins, in which once you walked, in accord with **the eon of this world**, ...*

KJVNT: *And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to **the course of this world**, ...*

The proper word for *world* in Greek is *kosmos*, which appears in Ephesians 2:1-2 alongside *aiōn*, as shown in the CLNT translation. These verses in Ephesians are talking about the eon that is associated with this world. This world refers to how human affairs are presently constituted, or the system that is presently in place.

Regardless of what we may think an eon is at this point, we may safely say what it is not, which is a world. The Greek word *kosmos* is a world. It is translated that way by the KJVNT in every instance in the Greek Scriptures with one exception, I Peter 3:3, where it is translated *adorning*. John 3:16 is an example: "For God so loved the world (*kosmos*) ...". (KJVNT)

When you read Ephesians 2:1-2 in the KJVNT, you would get the impression that Paul was talking about walking according to the direction, or course, of this present evil world. That actually seems pretty reasonable. But this is the only instance that *eon* is translated as *course* in the KJVNT. In all other instances, it is translated as *age*, *world*, or *forever*, as shown in Table 1. The thought of

the age associated with this present world, *the eon of this world*, makes perfect sense. The thought that an eon is a *course* in these verses is unlikely.

Just a few verses before this, in Ephesians 1:21, Paul writes that God has seated Christ ...

CLNT: *up over every sovereignty and authority and power and lordship, and every name that is named, not only in **this eon**, but also in that which is impending:*

KJVNT: *Far above all principality, and power, and might, and dominion, and every name that is named, not only in **this world**, but also in that which is to come:*

In this verse, an eon is clearly not a course. Nevertheless, the one thing we do know about an eon is that it is not a world, in spite of the KJVNT insistence that it sometimes is that.

#### Paul Differentiates Between *Eon* and *World*

In I Corinthians 1:20 below, Paul talks about this eon and this world in the same verse as well. If Paul wanted to make two references to this world, as the KJVNT has it, he would have simply used *kosmos* in both instances. He did not. He used the Greek word *aiōn* where the CLNT has *eon*, and *kosmos* where the CLNT has *world*. Paul did not consider that an eon and a world were the same thing.

I Corinthians 1:20

CLNT: *Where is the wise? Where is the scribe? Where is the discussor of **this eon**? Does not God make stupid the wisdom of **this world**?*

KJVNT: *Where is the wise? where is the scribe? where is the disputer of **this world**? hath not God made foolish the wisdom of **this world**?*

#### What Is An Eon?

If an eon is not a world, what is it? In Part 4, the evidence from the Scriptures is presented that shows that God's eons are time periods of limited duration --- without exception. With this the KJVNT translators frequently disagreed.

Yet, even those that subscribe to the thought that an eon sometimes means *eternity*, or some synonym for endless time, must acknowledge that an eon is obviously a period of time that concludes when used in such phrases as *the conclusion of the eon* (Matthew 13:39 and others) , *the oncoming eons* (Ephesians 2:7), and other phrases. The reader can get an idea of the limited duration of God's eons in these kinds of phrases by simply perusing Appendix A.

## What Does Eonian Mean?

Before we get to that important topic, let's make a brief stop in Part 3 and discuss the relationship between the noun *eon* and the adjective *eonian*. Of the seventy-two instances of *eonian* found in the CLNT, only three are not translated in the KJVNT by *eternal*, *everlasting*, or *forever*, excluding two instances where the KJVNT has no equivalent<sup>1</sup>. These three are found in entries 3 and 4 in Table 2. The problem with mostly translating *eonian* this way is that the noun *eon* so obviously has the meaning of a limited time period in many instances. This means that the adjective *eonian* must be disconnected from its noun in these instances if it is to mean *eternal* or *everlasting*. It's somewhat like saying that a season means three months in the year but something that is seasonal is eternal. The next part discusses why the adjective *eonian* hasn't lost its linguistic connection with its noun *eon*, regardless of what an eon may be.

## Eon and Eonian Are Kissin' Cousins

The adjective *eonian* pertains to an eon, or multiple eons, or even part of an eon, whatever the context may be. *Eonian* is derived from the noun *eon*. So, logically, the adjective *eonian* is telling us something about some noun it is modifying as the noun relates to an eon or eons, usually God's eons. Eonian life in John 10:28 below is life as it will be lived in a particular eon. The eon being referred to in this verse is the coming eon of Messiah's rule.

Yet, we want to find the evidence in the Scriptures for the connection between the noun *eon* and the adjective *eonian*, so we don't assume it.

To do that, the CLNT must be used, where we can clearly see the use of the words *eon* and *eonian* without any interpretation.

Here are five instances where this connection is clear, as the noun and adjective are found together in these verses and where the adjective *eonian* is clearly referring to the eon being discussed.

Mark 3:28-30

*"Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalties of the sins and the blasphemies, whatsoever they should be blaspheming, yet whoever should be blaspheming against the holy spirit **is having no pardon for the eon**, but is liable to the **eonian penalty** for the sin"---for they said, "An unclean spirit has he."*

No pardon for the eon, whatever length of time that eon may be, whether an eternity or not, is an eonian penalty. The penalty is eonian since it applies to the eon being discussed, whatever eon that may be.

John 4:13-14

*Jesus answered and said to her, "Everyone who is drinking of this water will be thirsting again, yet whoever may be drinking of the water which I shall be giving him, **shall under no circumstances be thirsting for the eon**, but the water which I shall be giving him will become in him a spring of water, welling up into **life eonian**."*

Not thirsting for the eon is life eonian. Jesus is referring to a single eon during which the receiver of this water enjoys life; it is life eonian. What eon does Jesus mean? As He spoke about His return and coming in great power at the conclusion of this present eon, the eon He means is the coming eon of Messiah's thousand-year reign. Life eonian refers to that coming eon.

John 10:28

CLNT: *And I am giving them **life eonian**, and they should **by no means be perishing for the eon**, ...*

Similarly to the prior verse, and undoubtedly referring to the same coming eon, the believer does not perish during that eon, having life eonian.

Mark 10:29-30

*Jesus averred to him, "Verily, I am saying to you that there is no one who leaves a house, or brothers, or sisters, or father, or mother, or wife, of children, or fields, on My account and on account of the evangel, who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mother and father and children and fields, with persecutions, and **in the coming eon, life eonian**. ...*

Luke 18:29-30

*Now He said to them, "Verily, I am saying to you that there is no one who leaves house, or wife, or brothers, or parents, or children, on account of the kingdom of God, who may not by all means be getting back manyfold in this era, and **in the coming eon, life eonian**."*

Those that leave all on Jesus' account, on account of the evangel, or on account of the kingdom of God, will receive eonian life in the coming eon. It is eonian as it is in that coming eon.

In all five of these instances, the eon being referred to is singular. It is one eon. Whether or not this eon refers to a limited period of time, or refers to eternity or endless time, as the KJVNT has it, the adjective *eonian* pertains to that eon. The eonian penalty and the eonian life in these verses very much refer to the eon being discussed. The adjective *eonian* means that the noun being discussed, the penalty and the life, is to be understood in the context of the eon being referred to. Both the penalty and the life are within the bounds of the eon being discussed. *The*

*adjective “eonian” does not mean something different from that and is not unrelated to the noun “eon”.*

Part 5 will discuss the fact that the believer receives immortality quite apart from the meaning of *eonian*. And, as we shall see in Part 6, *eonian* never means *eternal*, even when used in the phrase “life eonian”. The believer can, and does, receive immortality during the coming eons and beyond. Yet, *eonian* is still limited to the eons.

#### An Eon in the Greek Scriptures Is Always Limited

The next part discusses why the Greek *aiōn*, or *eon* in the CLNT, is a time period of limited duration, without exception. There are many that don’t agree with that, making the somewhat odd claim that an eon in the Greek Scriptures can sometimes be limited time, sometimes unlimited time, and sometimes a world. This is the orthodox view, as shown by the KJVNT translations in Table 1. The KJVNT translation for *the conclusion of the eon* is *the end of the world* (entry 14), whereas something that happens *for the eon* is something that is “forever” (entry 19). The Scriptures, though, are consistent in its teaching that an eon, and all the eons that God made (Hebrews 1:1-2, CLNT), are of limited duration, never endless.

## What Begins and Ends Doesn't Last Forever

In Hebrews 1:1-2, we learn that God makes the eons through His Son.

*CLNT: By many portions and many modes, of old, God, speaking to the fathers in the prophets, in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also makes **the eons**;*

*KJVNT: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made **the worlds**;*

Paul says in I Corinthians 2:7 that God designated a certain wisdom before the eons for our glory, referring to believers.

*CLNT: but we are speaking God's wisdom in a secret, wisdom which has been concealed, which God designates before---**before the eons**, for our glory,*

*KJVNT: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained **before the world** unto our glory:*

There is no question that in the Greek Scriptures the eons began at some time in the past, as there was a time before the eons and the eons were made through His Son.

And, as with all things God does, they have a purpose, which He made in Christ Jesus.

Ephesians 3:11

*CLNT: in accord with **the purpose of the eons**, which He makes in Christ Jesus, our Lord;*

*KJVNT: According to **the eternal purpose** which he purposed in Christ Jesus our Lord:*

The thought of Ephesians 3:11 is that the eons have a purpose, not that there's a purpose that's eternal. If the purpose is eternal, then the inference is that it is eternally in progress but never actually accomplished.

## The Eons Will Conclude

But that purpose, whatever it may be, will be accomplished, as the eons, at some future time, will conclude. When the eons conclude, God will have accomplished the purpose for which they were created.

Hebrews 9:26

*CLNT: since then He must often be suffering from the disruption of the world, yet now, once, at **the conclusion of the eons**, for the repudiation of sin through His sacrifice, is He manifest.*

*KJVNT: For then must he often have suffered since the foundation of the world: but now once in **the end of the world** hath he appeared to put away sin by the sacrifice of himself.*

I Corinthians 10:11

*CLNT: Now all this befalls them typically. Yet it was written for our admonition, to whom **the consummations of the eons** have attained.*

*KJVNT: Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom **the ends of the world** are come.*

These two verses show, beyond any doubt, if the Scriptures are to be believed, that God's time periods, the eons, do not continue eternally into the future. They are not forever. They have a beginning, a conclusion, and a consummation. In fact, they have more than one consummation.

Ephesians 2:7 was quoted right at the beginning of the Introduction, where Paul stated that there were ages, or eons, to come relative to the time he was writing. This makes Hebrews 9:26 a little puzzling as the eons couldn't have concluded at the sacrifice of Christ, which took place before Paul was writing. However, if we understand the sacrifice of Christ to begin the period of time that is the conclusion of all future eons since that sacrifice, then this verse makes a great deal of sense. A runner runs a race that is four laps. The fourth lap is the concluding lap. We might even say the third lap is at the conclusion of the race as it begins the final two laps and is at the halfway point.

In God's reckoning, the sacrifice of Christ begins a concluding period within the eons, at the end of which sin will be completely repudiated and the purpose of the eons will have been accomplished. But regardless of how this verse in Hebrews is interpreted, it is enough to know that the eons have a conclusion.

The second verse, I Corinthians 10:11, is also quite interesting. Here Paul is saying there are multiple consummations associated with the eons and that some or all of these consummations



had attained to the Corinthians. This infers that each eon has a consummation at which the goal of that eon has been reached. We must presume that the Corinthians had already attained, in spirit, to the consummations of the eons even though the eons were still in progress and are still in progress now. In any event, the eons do not continue eternally, as a consummation is reached for all of them.

#### Each Eon Begins and Ends

If the eons have a beginning and conclusion, then obviously each of the eons, however many there may be, has a beginning and conclusion. They are not everlasting, but are periods of time of limited duration. As the adjective *eonian* makes a reference to an eon or eons, depending on the context, this adjective does not mean eternal, forever, or everlasting.

But aside from the fact that the eons have a beginning and conclusion, there are other verses we can find in Appendix A that make it unmistakably clear that individual eons have a beginning or have a conclusion.

In Matthew 24:3, Jesus' disciples understood that the current eon in which they were living would have a conclusion, at which time Christ would return. In Matthew 24:3, we read:

CLNT: Now at His sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what is the sign of Thy presence and of **the conclusion of the eon?**"

KJVNT: And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of **the end of the world?**

This disciples didn't have to specify the eon to which they were referring. They were talking about the one they were presently in that concludes with the presence of Christ. The eon that is coming after the present one we are in is the thousand-year reign of Messiah (Revelation 20:4-6), the Kingdom of God that Jesus preached.

That coming eon was the expectation of the believing Jew, as in Luke 18:29-30, which was quoted in Part 3. This present eon in which we are living must come to an end.

Luke 18:29-30

CLNT: *Now He said to them, "Verily, I am saying to you that there is no one who leaves house, or wife, or brothers, or parents, or children, on account of the kingdom of God, who may not by all means be getting back manyfold in this era, and in **the coming eon**, life eonian."*

KJVNT: *And he said to them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in **the world to come** life everlasting.*

During His ministry, Jesus gave a foretaste of the powerful deeds of the impending eon by the miracles He performed.

Hebrews 6:5

CLNT: and tasting the ideal declaration of God, besides the powerful deeds of **the impending eon**,

KJVNT: And have tasted the good word of God, and the powers of **the world to come**,

The impending eon in which Christ reigns will also conclude as it is specifically limited to one thousand years in the book of Revelation (Revelation 20:6).

Jude 25 indicates that this present eon had a beginning as there was a time before it.

Jude 25

CLNT: *to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority **before the entire eon**, now, as well as for all the eons. Amen!*

KJVNT: *To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

(Note that there is no equivalent in the KJVNT to the phrase *before the entire eon*.)

#### Greek Phrases That Begin With "from"

There are three phrases found in Appendix A that begin with *from*: *from the eon*, *from the eons*, and *from out of the eon*. These three phrases indicate a beginning for an individual eon or for multiple eons.

Luke 1:70 uses the phrase *from the eon*:

CLNT: *According as He speaks through the mouth of His holy prophets, who are **from the eon**;*

KJVNT: *As he spake by the mouth of his holy prophets, which have been **since the world began**:*

God speaks through His holy prophets, who are *from the eon*, this present eon. All of the Hebrew prophets spoke God's words in this current eon. Jesus was a Prophet Who came in this current

eon. This present eon has a beginning and concludes at the return of Christ, as shown earlier in Matthew 24.

In Ephesians 3:9, Paul says there is a secret which has been concealed in God *from the eons*. Since Paul is now revealing it, presumably *from the eons* refers to the beginning of the very first eon, whenever that may have been, up until the time Paul was writing. There are at least two eons prior to the eon in which Paul was writing.

Ephesians 3:9

CLNT: *and to enlighten all as to what is the administration of the secret, which has been concealed **from the eons** in God, ...*

KJVNT: *And to make all men see what is the fellowship of the mystery, which **from the beginning of the world** hath been hid in God, ...*

In the current eon, no one had ever opened the eyes of one born blind, as stated in John 9:32.

CLNT: ***From out of the eon** it is not heard that anyone opens the eyes of one born blind.*

KJVNT: ***Since the world began** was it not heard that any man opened the eyes of one that was born blind.*

All three of these phrases that begin with *from*, as found in the original Greek, indicate that the eons had a beginning and are not eternal in the past. There can be no “from” anything that is eternal in the past. The KJVNT acknowledges this with the translations *since the world began* and *from the beginning of the world*.

It should be obvious, even to the casual reader, that the eons began at some point in the past and at some time in the future, sometime after the thousand-year reign of Christ and after at least one eon that follows that reign, that the eons will end. As the eons as a group begin and end, each of the individual eons also begins and ends.

#### The Greek Phrase “for the eon”

As we continue our search in the Scriptures for indications of the duration of any individual eon, we come to the interesting phrase *for the eon*. If the reader consults Appendix A, he’ll find twenty-five quotations listed under *for the eon*. The KJVNT translators generally considered this phrase to mean “forever” or something similar, with the one exception of I Corinthians 8:13.

Looking at Matthew 12:32 and Mark 3:28-30 together, we read:

Matthew 12:32

CLNT: *And whosoever may be saying a word against the Son of Mankind, it will be pardoned him, yet whoever may be saying aught against the holy spirit, it shall not be pardoned him, **neither in this eon nor in that which is impending.***

KJVNT: *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, **neither in this world, neither in the world to come.***

Mark 3:28-30

CLNT: *“Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalties of the sins and the blasphemies, whatsoever they should be blaspheming, yet whoever should be blaspheming against the holy spirit **is having no pardon for the eon,** but is liable to the **eonian** penalty for the sin”---for they said, “An unclean spirit has he.”*

KJVNT: *Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost **hath never forgiveness,** but is in danger of **eternal** damnation: Because they said, He hath an unclean spirit.*

The verse in Matthew indicates two eons where there is no pardon for the sin of speaking against the holy spirit --- this eon and the one that is impending.

The three verses in Mark say that for the same sin, blasphemy against the holy spirit, there is no pardon *for the eon*. Since Matthew indicates two eons where there is no pardon, *for the eon* in Mark cannot mean *forever* but must refer to one or the other of the two eons referenced in Matthew. Which one is not specified. Those that committed this sin were liable to an eonian penalty since there was no pardon *for the eon* in Mark, and no pardon in this eon and the impending one in Matthew. The penalty is eonian as it is confined to the eons being referred to in these verses. It is not an eternal penalty.

The thought of the KJVNT translation in Mark is that *for the eon*, instead of meaning *for the eon*, means *forever*, so that there is no forgiveness *forever* --- there is never forgiveness. The KJVNT obscures the true teaching that pardon is not given in this eon and the impending one. It is confined to the two eons referenced in Matthew 12:32. The eonian penalty of Mark is just that, a penalty that is *for the eon*, not an eternal damnation.

## The Withering Fig Tree

If we look at Matthew 21:19, we see the KJVNT translation of *for the eon as henceforward for ever*.

Matthew 21:19

CLNT: *And, perceiving one fig tree on the roadside, He came to it and found nothing on it except leaves only. And He is saying to it, "No longer, by any means, may fruit be coming of you **for the eon**." And withered instantly is the fig tree.*

KJVNT: *And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee **henceforward for ever**. And presently the fig tree withered away.*

Jesus taught that there was a future eon coming in which the sons of the resurrection would no longer be dying (Luke 20:34-36). This is the definition of immortality. He contrasted that future eon with *this eon*, whose sons would be marrying, something that the sons of the resurrection in the future eon would not do. If Jesus believed in *this eon* and *that eon*, then in Matthew 21:19, could He not actually have been talking about the fig tree not bearing fruit for *this eon* until its conclusion, as the fig tree withered instantly? He didn't consider this eon to be *forever* since He taught that He would return at its conclusion. The fig tree withered instantly, in *this eon*. What basis is there for translating *for the eon* as "henceforward for ever"?

Let's ask this question: If Jesus wanted to state that the fig tree was to be withered for the remainder of *this eon* instead of forever, how would He do so? He ought to be able to say that if He chose to do so. If He wanted to say that the fig tree was to not bear fruit for the year, He would simply say that. If He wanted to say that the fig tree would not bear fruit *for the eon*, He would say, well, that it would not bear fruit *for the eon*. Which eon He means is obvious since the fig tree withered instantly. However, the KJVNT translators didn't let Him say that the fig tree would be withered for the eon, i.e. henceforward for the remainder of the eon.

Let's ask the opposite question: If Jesus really wanted to say that the fig tree would never bear fruit, or would not bear fruit *henceforward for ever*, as the KJVNT has it, how would He say it? We see in John 6:34-35 how Jesus said that those who believe in Him would never hunger or thirst.

John 6:34-35

CLNT: *They said, then, to Him, "Lord! always be giving us this Bread!" Jesus, then, said to them, "I am the Bread of life. He who is coming to Me should under no circumstances be hungering, and he who is believing in Me will under no circumstances ever be thirsting.*

KJVNT: *Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

Similarly, to say that henceforward the fig tree in Matthew 21:19 would never bear fruit, Jesus could simply say that “the fig tree shall never bear fruit”. He would not say it would not bear fruit *for the eon*, as all the eons have a conclusion.

### What Is It About the Fig Tree?

Why is this story of the fig tree even in Matthew’s account, as well as in Mark 11:13-14? Was it simply to demonstrate that Jesus could wither a fig tree if it didn’t have some figs for Him? It’s far more than that. If this little story didn’t convey some greater truth, it would be difficult to see why it would be included in Matthew’s and Mark’s Gospels. Rather, with the withering of the fig tree, Jesus was teaching a certain truth.

Jesus spent much of His ministry teaching about the coming Kingdom of God. It would consist of the coming reign of Messiah, also known as the Millennium (Revelation 20:6). It is that coming eon for which the believing Jew was yearning. Jesus preached that this kingdom, the kingdom of heaven, was near (Matthew 4:17).

In Matthew 21, as Jesus and His disciples were approaching Jerusalem, Jesus was in roughly the final week of His ministry. That particular day is what is normally referred to as Palm Sunday. On this day He had presented Himself to Israel as their King in Jerusalem, but humbly riding on a donkey in fulfillment of Zechariah 9:9, while receiving the adulation of the people (Matthew 21:1-11). Yet, He was rejected by the Jewish religious leadership, no matter how many miracles He performed. In Matthew 21, we see the resentment of Jesus by these leaders (Matthew 21:15-17). Jesus was rejected by the leadership, not only on this occasion, but throughout His ministry. After an approximately three-year ministry, there was no fruit to be had from Israel.

That night, He camped outside of Jerusalem with His disciples and returned to Jerusalem in the morning. At this time He finds the fig tree with no fruit on it, only leaves, and pronounces that no fruit would be coming of it *for the eon*. This is the context for the story of the withering fig tree. It is not a story that is simply thrown into this account of Jesus’ life. The fig tree represents an unbelieving Israel from which He garnered no fruit. Therefore, for the remainder of the current eon until its conclusion, when He returns, there would be no fruit from Israel (Matthew 21:18-20). The fig tree, as representative of Israel, withered *for the eon*.

Paul, in Acts 28:25-28, after expounding to the Jewish elders concerning Jesus from the law and prophets, quoted from Isaiah the prophet (Isaiah 6:9-10) to the effect that they would not be

able to observe, hear, or understand. Instead, salvation would be dispatched to the nations, and they would hear.

In John 12:37-41, we find the remarkable statement that God blinded the eyes and hardened the heart of Israel, so that they could not believe. Shouldn't God only be associated with opening the eyes and softening the heart? Such was not the case. God had other plans.

The blindness of the Jewish people is only temporary, only *for the eon*, not forever. In the coming eon, during the reign of Messiah, they will take the place of ascendancy that God intended for them in order to be a blessing to all nations (Galatians 3:8-9). That time will be *that eon* as opposed to *this eon*, when Israel is currently blinded. The blindness will eventually come to an end. In Romans 11:25-28, Paul tells us that callousness, in part, has come on Israel until the complement of the nations has entered. Afterwards, all Israel will be saved.

In all fairness, it was not yet the time for all Israel to be saved. That will be for the coming eon. At this time, salvation is only for the chosen. Paul writes in Romans 11:7-8 (CLNT):

*What then? What Israel is seeking for, this she did not encounter, yet the chosen encountered it. Now the rest were calloused, even as it is written, God gives them a spirit of stupor, eyes not to be observing, and ears not to be hearing, till this very day.*

From this point of view, God is the cause of their blindness. In the next eon, He will reverse this blindness and save all Israel.

This view of the fig tree as symbolic of Israel argues strongly that an eon is a period of time of limited, not everlasting, duration. In *that eon* that is coming, when Christ returns to rule the nations, Israel will once again bear fruit, and all Israel will be saved. But, for now, in *this eon*, it bears no fruit, or, it bears no fruit *for the eon*.

When God says *for the eon*, He actually means *for the eon*, not forever. It is not for us to change His words by interpreting them to mean something different. If the Greek says *for the eon*, then to claim in translation that this phrase means *forever* is not a translation but an interpretation. It is faithful to the Greek text to leave it as *for the eon* in any English translation. The reader can then decide what it means without any interpretation.

#### Another Look at "for the eon"

A comparison of John 4:13-14 with John 6:35 is also suggestive of the thought that *for the eon* does not have the meaning of *forever*, even if not absolutely conclusive.

John 4:13-14

CLNT: *Jesus answered and said to her, "Everyone who is drinking of this water will be thirsting again, yet whoever may be drinking of the water which I shall be giving him, shall under no circumstances be thirsting **for the eon**, but the water which I shall be giving him will become in him a spring of water, welling up into life **eonian**."*

KJVNT: *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall **never** thirst; but the water that I shall give him shall be in him a well of water springing up into **everlasting** life.*

John 6:35

CLNT: *Jesus, then, said to them, "I am the Bread of life. He who is coming to Me should under no circumstances be hungering, and he who is believing in Me will under no circumstances ever be thirsting.*

KJVNT: *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

The verses in John 4 say that he who drinks the water that Jesus shall give him will under no circumstances be thirsting *for the eon*. If Jesus had wanted to say the receiver of this water would never thirst, He would simply say it as He did in John 6:35:

*he who is believing in Me will under no circumstances ever be thirsting.*

The use of *for the eon* in John 4 would not be needed. Taking out *for the eon* in John 4:14, it would read in the CLNT:

*whoever may be drinking of the water which I shall be giving him, shall under no circumstances be thirsting*

This gives the thought of never thirsting, but without *for the eon*. This is the thought of John 6:35, which is that the believer will never thirst. Yet John 6:35 illustrates the fact that *for the eon* is not needed if the thought is that the believer will never thirst. However, it is needed if the thought is that in the coming eon of Messiah's reign, the believer will not thirst. Instead, he enjoys life eonian, which is immortality during that coming eon. This is strongly suggestive of the fact that *for the eon* means exactly what it appears to mean, which is *for the eon*. It should not be interpreted to mean *forever*.



### The Melchizedek Priesthood Is “for the eon”

There is a rather mysterious figure that pops up briefly in the book of Genesis, Chapter 14, verses 18-20. The verses immediately preceding these describe how Abram rescued his nephew, Lot, and others with Lot, from a consortium of kings that had taken them captive. On Abram’s return, he meets Melchizedek, who is described as the king of Salem and priest of the most high God. This fleeting figure in Genesis is a type of the office that Christ will hold during the future thousand-year period that is coming. That office is Chief Priest according to the order of Melchizedek per Hebrews 7:17:

*CLNT: For He is attesting that “Thou art a priest **for the eon** according to the order of Melchizedek.”*

*KJVNT: For he testifieth, Thou art a priest **for ever** after the order of Melchizedek.*

In the book of Hebrews, there are six instances where the length of the Melchizedek priesthood is said to be *for the eon* (Hebrews 5:6, 6:20, 7:17 (the verse just quoted), 7:21, 7:24, and 7:28) in the Greek. In the KJVNT, this Greek phrase is translated “for ever”, “ever”, and “for evermore” in these six verses. The reader may see this by consulting Appendix A under *for the eon*.

Yet, does Christ hold the office of Chief Priest forever, as the KJVNT translation says?

Before we can determine how long the Melchizedek priesthood lasts, we should first determine what the goal of the Melchizedek priesthood is. If that priesthood never completely accomplishes that goal, then we can probably say it lasts forever. However, if it does accomplish its goal, it’s fair to say that *for the eon* does not mean *forever*, and that it actually means *for the eon*.

The problem with the Levitical priesthood under the law of Moses was that it was weak and unprofitable and perfected nothing (Hebrews 7:18-19, KJVNT). Not so with the priesthood of Melchizedek, which supersedes the Levitical priesthood. Christ offered Himself as the one sacrifice for sins and was seated to a finality at the right hand of God (Hebrews 10:12, CLNT). Hebrews 10:14 states (CLNT):

*For by one approach present He has perfected to a finality those who are hallowed.*

The Levitical priesthood was able to perfect no one. Those that are hallowed by the Melchizedek priesthood are perfected “to a finality”. No further sacrifice for sins is required.

Now, going back to the original question, does the Christ hold the office of Chief Priest forever? He would if He were never able to perfect anyone. Then the Melchizedek priesthood would be just as weak and unprofitable as the Levitical priesthood. The Melchizedek priesthood would continue ad infinitum, never actually able to accomplish its goal of perfecting anyone. This is

explicitly denied by Hebrews 10:14 above. He does accomplish the goal of this priesthood. His priesthood does in fact last *for the eon*, not forever.

If the Melchizedek priesthood lasts *for the eon*, to which eon is this a reference? The Melchizedek of Genesis pictured, or was a type of, the Son of God (Hebrews 7:1-3, CLNT). The type was both a king and a priest. Therefore Christ will also be a King and Priest. There is no question He will reign in the coming Millennium. Will He also be a Priest during that time? If so, there would need to be a temple during the Millennium.

Without weighing down this article too much with end-time events, the book of Daniel indicates a sanctuary that is cleansed and present within the first few years after the return of Christ (Daniel 8:13-14, KJV). Yet this sanctuary, or holy place, that will exist in the Millennium will not make it into the following eon of the new heaven and earth, as there is no temple at that time (Revelation 21:22, KJVNT). The Melchizedek priesthood is only for the duration of the coming millennial eon. It is truly *for the eon* as the book of Hebrews clearly states.

#### A Contradiction

Before we leave the phrase *for the eon*, let's look at two more verses in John 11, verses 25 to 26. Both the CLNT and KJVNT are listed.

CLNT: *Jesus said to her, "I am the Resurrection and the Life. He who is believing in Me, even if he should be dying, shall be living. And everyone who is living and believing in Me, **should by no means be dying for the eon.** Are you believing this?"*

KJVNT: *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me **shall never die.** Believest thou this?*

The KJVNT, by translating the Greek phrase "should by no means be dying for the eon" as "shall never die" actually creates a contradiction. There appear to be two classes of believers here. One believer dies, yet shall live at some future date. But, per the KJVNT, the other believer never dies. Yet they are both believers. Why did the first believer die? What's the difference between the two? Shouldn't both believers never die?

The literal translation of this phrase from the Greek, "should by no means be dying for the eon", satisfactorily resolves this supposed conflict. It is during the coming eon, the future reign of Messiah, that both believers will be living. One believer dies and will be resurrected to life during that coming eon. The other believer is alive at the commencement of that coming eon and receives immortality at that time, at Christ's return, and thus will not be dying for the eon.

Jesus does not speak to anything beyond that eon in this promise. But that does not mean both believers die at the conclusion of that eon. The point here is that *for the eon* literally means *for the eon*. It is essential to leave Jesus' words as He said them.

#### For the Eons of the Eons

This particular phrase is found a number of times throughout the Greek Scriptures, which the Scriptures themselves interpret for us.

Revelation 11:15 says:

*CLNT: And the seventh messenger trumpets. And loud voices occurred in heaven, saying, "The kingdom of this world became our Lord's and His Christ's, and He shall be reigning **for the eons of the eons!** Amen!"*

*KJVNT: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign **for ever and ever.***

The KJVNT interprets *for the eons of the eons* to mean *for ever and ever*. Yet, we know from I Corinthians 15:24-26 that Christ does not reign "*for ever and ever*".

*CLNT: thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. **For He must be reigning until He should be placing all His enemies under His feet.** The last enemy is being abolished: death.*

*KJVNT: Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. **For he must reign, till he hath put all enemies under his feet.** The last enemy that shall be destroyed is death.*

Here we have it plainly stated that the reign of Christ comes to an eventual end at a point in time called *the consummation* in the CLNT and *the end* in the KJVNT. The end of the reign of Christ is marked by the nullification of all sovereignty, authority, and power, including His own, and the placement of all His enemies under His feet, the last of which is death. His reign does not last forever. Therefore, *for the eons of the eons* in Revelation 11:15 does not mean *for ever and ever*.

Instead, the reign of Christ lasts *for the eons of the eons*, exactly as the Greek has it. No interpretation is needed. It begins with His thousand-year reign in the next eon, at the conclusion this present eon, and then continues for the eon that follows, the new heaven and new earth described in the book of Revelation (Revelation 21:1).

Among all the eons, these two eons are marked by the righteous rule of Christ. The eons prior to the reign of Christ are not righteous in character. So, He reigns for those two eons among all the eons, *for the eons of the eons*. At the consummation described in I Corinthians 15, the reign of Christ comes to an end and the kingdom is handed over to the Father.

There is no indication in the Greek Scriptures that the nineteen usages of *for the eons of the eons* refer to anything other than the same eons or the same period of time as the reign of Christ. Glory is ascribed to God for that period of time (Galatians 1:5, CLNT); fumes and smoke ascend for that period of time (Revelation 14:11, 19:3, CLNT); God and Christ are living for that period of time (Revelation 1:18, 4:10, 10:6, and 15:8, CLNT). Since we know that in the case of the reign of Christ, *for the eons of the eons* refers to a limited period of time, then why wouldn't all the remaining uses of this phrase refer to this same limited period of time? Does it make sense that it is limited in one case and in another case means something totally different, i.e. *forever*? This especially doesn't make sense because we know the eons have a conclusion.

Why can't the Scriptures ascribe glory to God *for the eons of the eons* without turning the coming two eons into eternity? In this present evil age, He gets very little glory. Because God is eternal doesn't mean that the two eons that are coming are thereby transformed into eternity. God will be getting glory in the future eons in a way He is not at present. He will take direct charge of the affairs of mankind and will be known and worshipped in a way that is presently impossible. This is why He will be living *for the eons of the eons*. Not that He was dead before those eons or will be dead afterward, but that He will be alive, and known, and present as never before. Anything that is *for the eons of the eons* is limited to those eons, exactly as the Scriptures state. No more, no less.

#### For the Eons

Similarly, Christ's reign over the house of Jacob *for the eons* in Luke 1:33 cannot last forever, but is likewise terminated at the consummation per I Corinthians 15.

CLNT: *and He shall reign over the house of Jacob for the eons. And of His kingdom there shall be no consummation."*

KJVNT: *And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

As we saw in I Corinthians 15:24-26 above, Christ ceases to reign and hands the kingdom over to the Father at the consummation. The reign of Christ comes to an end, but the kingdom does not. There will be no need for Christ to reign any further as Christ will have accomplished all that the Father gave Him to accomplish. All will be in the hands of the Father.

In Part 2, it was stated that it's not always possible to determine the meaning of a word or phrase just by looking at a verse in isolation. So in this part, we concentrated on phrases and verses whose meaning the Greek Scriptures interpret for us. However, the simple fact that the eons have a beginning and conclusion means that each eon, however many there may be, has a beginning and conclusion and does not carry the meaning of *forever* and or any synonym to *forever*. There is no instance in the Greek Scriptures where any phrase that contains the word *eon* in singular or plural, by itself or in the genitive, such as *for the eons of the eons*, carries the meaning of *forever*.

#### Eonian Life

The reason that the KJVNT translators considered the Greek word *eonian* to mean eternal or everlasting is that is associated with the life of the believer. Isn't the believer to receive life everlasting, as it says in the KJVNT? The answer to that is, yes, of course. But the adjective *eonian* is limited to the eons. The quality of life of the believer is not described by the adjective *eonian*, but by other terms.

## The Believer's Life

If the life of the believer is eonian in Luke 18:29-30, isn't the believer on shaky ground if eonian does not mean eternal? One of the primary arguments that is made by those who contend that *eonian* means *eternal* is this very thing. If the believer's life is eonian, then eonian must mean eternal.

If the reader peruses Appendix B, which shows every usage of the word *eonian* in the Greek Scriptures, he will see that the KJVNT translates this word in almost every case as *everlasting*, *eternal*, or, in one case, *forever* (Philemon 15). There are three exceptions to this that refer to *times eonian* in the CLNT (Romans 16:25, II Timothy 1:9, Titus 1:2), plus two instances where the KJVNT has no translation (John 6:53 and 10:10). A secret hushed in *times eonian* (Romans 16:25, CLNT) or something happening *before times eonian* (II Timothy 1:9 and Titus 1:2, CLNT) doesn't lend itself to the use of the word *eternal*. The very phrase *before times eonian* should have set off alarm bells for the KJVNT translators. The idea of something happening before times eternal doesn't make a great deal of sense.

The Greek Scriptures unequivocally teach that the life of the believer is endless regardless of what the meaning of *eonian* may be. *Eonian* may mean a period of limited duration, perhaps an age, or unlimited duration, such as *forever* or *eternal*. It doesn't matter. The teaching of the Scriptures is that the life of the believer is unending quite apart from the use of the word *eonian*.

### Immortality in the Presence of Christ

I Corinthians 15:21-23 tells us that those that are Christ's will be made alive (KJVNT), or vivified (CLNT), at His coming. Christ, being resurrected to immortality, was the Firstfruit of all to follow:

*CLNT: For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead. For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence;*

*KJVNT: For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

In these three verses, we learn that, as in Adam, all are dying, thus also, in Christ, all shall be vivified, or made alive. But this process doesn't happen all at once. It happens in order of class. The first class is Christ. He is the Firstfruit of all the rest and in a class by Himself. As far as vivification is concerned, what is true of Christ is true of all the rest.

The next class consists of those who are Christ's. Christ was made alive beyond the reach of death. Therefore they that are Christ's will also be made alive beyond the reach of death. Paul further elaborates on this a little later in this same chapter in verses 51-53:

I Corinthians 15:51-53

*CLNT: Lo! a secret to you am I telling! We all, indeed, shall not be put to repose, yet we all shall be changed, in an instant, in the twinkle of an eye, at the last trump. For He will be trumpeting, and the dead will be roused incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality.*

*KJVNT: Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.*

Here are three more wonderful verses from I Corinthians 15 where Paul is talking about himself and all believers being changed, in the twinkle of an eye, at the last trump, from corruptible to incorruptible, and mortal to immortal. As Christ is immortal, so will be those that are His. Whatever life eonian may mean in Luke 18:29-30 really doesn't matter as far as the life of the believer is concerned. He puts on immortality at the last trump.

#### Living Together

In Romans 6:8-9, Christ was roused from among the dead and is no longer dying. The believers that Paul was addressing will be living together with Him.

Romans 6:8-9

*CLNT: Now if we died together with Christ, we believe that we shall be living together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer,*

*KJVNT: Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*

Presently, though, Christ alone has immortality (I Timothy 6:14-16). Only the Firstfruit, Christ, has been roused from the dead and is no longer dying. Believers await His presence and the last trump.

#### An Indissoluble Life

Christ's life is indissoluble in the CLNT and endless in the KJVNT. This is the life believers receive.

Hebrews 7:15-16

*CLNT: And it is still more superabundantly sure, if a different priest is rising according to the likeness of Melchizedek, Who has not come to be according to the law of a fleshly precept, but according to the power of an indissoluble life.*

*KJVNT: And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life.*

#### No Further Jurisdiction

At the resurrection, death no longer has any jurisdiction over the believer. They are no longer dying.

Revelation 20:6

*CLNT: Happy and holy is he who is having part in the former resurrection! Over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years.*

*KJVNT: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

In Luke 20:34-36, those happening upon that eon can no longer die, being sons of the resurrection. As they are no longer dying, they are immortal. Their immortality does not depend upon "that" eon, but on the resurrection from among the dead. That future eon will come and go just as this present eon will come and go and has a conclusion. Immortality is immortality. The life of the believer transcends the eons.

Luke 20:34-36

*CLNT: And, answering, Jesus said to them, "The sons of this eon are marrying and are taking out in marriage. Yet those deemed worthy to happen upon that eon and the*



*resurrection from among the dead are neither marrying nor taking out in marriage. For neither can they still be dying, for they are equal to messengers, and are the sons of God, being sons of the resurrection.*

*KJVNT: And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

Christ is the Bread that descends from heaven. Those that partake of it are not dying.

John 6:50

*CLNT: This is the Bread which is descending out of heaven that anyone may be eating of it and may not be dying.*

*KJVNT: This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

#### A Glorious Body

Finally, not only are believers raised to immortality, but God will at the same time transfigure the body of our humiliation to conform it to Christ's glorious body.

Philippians 3:20-21

*CLNT: For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself.*

*KJVNT: For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

The endless life of the believer is beyond question in the Greek Scriptures. But as you can see from these verses, the Greek Scriptures don't really speak of the believer's endless life, as such, but of his immortality, that he is living together with Christ, Who is no longer dying, that he is vivified, that he is made alive. Only in Hebrews 7:16 does the KJVNT talk about an endless life, which the CLNT translates as indissoluble, a life incapable of being undone.

So, why does the Greek Scriptures talk about the eonian life of the believer in the coming eon (Luke 18:29-30) if that coming eon has a beginning and end?. That coming eon is specifically stated to be one thousand years in Revelation 20:6. Does the believer's life end after one thousand years? Obviously not. He is immortal.

## Eonian or Eternal?

God's eons are time periods of limited duration. They began in the past and will conclude in the future. The length of these periods in the Scriptures is not explicitly stated, except for the coming eon that begins at the return of Christ, a period that is stated to be a thousand years in Revelation 20:4-6.

The evidence of the Scriptures shows that the adjective *eonian* has not gone off on its own to mean something that is unrelated to the noun *eon*, such as *eternal* or *everlasting*. The eons are not eternal, and neither can the adjective *eonian* mean eternal or everlasting.

### Why Eonian Life and Not Eternal Life?

Why is the believer even promised eonian life if the eons have a conclusion but they receive immortality? After all, immortality is endless life, whereas the eons conclude. Why not simply promise immortality instead?

At the consummation that Paul spoke of in I Corinthians 15:24-26, God will abolish death. This statement may not be believed by many, but God has said it. The consummation concludes the reign of Christ and therefore the eons of the eons. The abolition of death occurs long after believers received immortality at the start of the thousand years. In fact, two eons after.

At the consummation, which concludes the eons, the balance of mankind receives the immortality that believers received two eons earlier. This is the abolition of death. This will complete the process Paul described in I Corinthians 15:22:

*For as in Adam all die, even so in Christ shall all be made alive (KJVNT).*

It is clear then that eonian life, immortality while the eons are in progress, is the special privilege of the believer. It is not eternal life per se, but immortality during the coming eons, which only believers receive. It is a special privilege given by the grace of God. It is in contrast to unbelievers, who do not receive immortality during the coming eons but only at the conclusion of the eons.

Most things that are described as eonian in the Scriptures, with a few exceptions, have to do with God's eons. In other words, something is being described as it relates to His eons. Eonian life is immortality during the eons. Times that are eonian (II Timothy 1:9, CLNT) are times taking place during the eons. Eonian glory (II Timothy 2:10, CLNT) is glory whose place is during the eons.

The fact that death is abolished at the consummation in no way precludes any judgment the Scriptures speak of regarding the unbeliever. The primary judgment of the unbeliever is the great white throne judgment described in Revelation 20:11-15. This judgment results in the second death for all who are in it. All judgment, whether the great white throne, or any other, happens while the eons are in progress and are on the path to the consummation of I Corinthians 15, at which time death is abolished.

If the believer possesses immortality during the eons, eonian life, does that make the adjective *eonian* mean eternal, in spite of the fact that the eons conclude? It does not. The life is endless, but that which is eonian is confined to the eons. The believer, possessing immortality, is endlessly alive, living during the final two eons and beyond. Since death is still present while the eons are in progress, possessing immortality during the eons, eonian life, is a special privilege that most don't yet possess.

No one questions the fact that God is immortal, that He has always been and will always be. He was living before the eons, is presently living during the eons, and will be living at the conclusion of the eons and beyond. He is the eonian God, as He made the eons and controls them to accomplish His own purpose. (Romans 16:25-26, Hebrews 1:1-2, CLNT) God is endless, but the eons are not. If they were, God would never be able to accomplish the purpose for which He created them.

When God gives meaning to words in the Scriptures, such as *eon* or *eonian*, it is not for us to change that meaning or interpret what God says in a way that is in contradiction to the Scriptures. There is no question in the Scriptures that the eons begin and end. There is no question that there is a present eon, a coming eon, and, as there must be at least two future eons, another eon that is coming after the reign of Messiah.

Anyone who contends that the adjective *eonian*, in some certain circumstance, changes its meaning from pertaining to God's eons to eternal or everlasting, must bear the burden of proof for that. The Scriptures give no support for that contention. To simply assert that *eonian* means eternal when the Scriptural evidence is against it is changing the way God talks to us to the way we think He should talk to us. It is far better to cling to every word God says in the way that He has said it with the meaning He has given it.

#### How Does God Speak About Endlessness?

If the adjective *eonian* does not mean *eternal*, this begs the question: Do the Greek Scriptures have any term that has the meaning of *eternal* or *everlasting*?

There are several terms that, either positively or negatively, have the meaning of *unending* or *endless*.

In I Timothy 1:4, Paul advises Timothy to not give heed to *endless genealogies*. (KJVNT) The Greek word for *endless* is *aperantos*. This is the only reference to this word in the Greek and is the only term that positively means *endless* or *without termination*.

On the negative side, there is the term *akatalutos*, which the KJVNT also translates as *endless*, but which the CLNT translates as *indissoluble* in Hebrews 7:16, where Melchizedek (Christ) has come ...

*according to the power of an indissoluble life.*

This is a life that is not capable of any disintegration. Since this is a different term in the Greek, it is not literally *endless* but has the same effect of being endless.

There is also the use of the negative with the term *end* or *consummation* in Luke 1:33 (CLNT):

*... And of His kingdom there shall be no consummation."*

This is the Scriptures' way of stating that His kingdom is effectively eternal. Yet this is a negative declaration that His kingdom is without any consummation.

The life of the believer is not directly stated to be eternal as to length of life, but immortal and not subject to death. Again, the adjective *eternal* is not used of the life of the believer. In the presence of Christ, the believer is no longer mortal; he is immortal.

In addition, there is one Greek word, *aidios*, that is only found in Romans 1:20 and Jude 6. The KJVNT translates it as *eternal* and *everlasting*, respectively, whereas the CLNT consistently translates it as *imperceptible*. The weight of the Scriptural evidence is on the side of the CLNT.

In Romans 1:20, Paul tells us that God's invisible attributes can be apprehended by His achievements in creation, including His imperceptible (*aidios*, eternal in the KJVNT) power and divinity. The invisible attributes of power and divinity are certainly consistent with being imperceptible.

Jude 6 tells us of messengers (angels in the KJVNT) that God has kept under imperceptible (*aidios*, everlasting in the KJVNT) bonds for a future judging. It certainly doesn't seem likely that everlasting bonds would ever allow these messengers to make it to a judgment day.

This Greek word *aidios* is brought to the attention of the reader to leave it to him to determine if it genuinely has the meaning of *eternal* or *everlasting*. If not, then there is certainly no word in the entire vocabulary of the Greek Scriptures that has the meaning of never-ending time.

To conclude this part, here are a few verses where the adjective *eonian*, just on the face of it, cannot mean eternal or forever. The context of the verse itself doesn't allow it. The Scripture references are from the CLNT, so we may see the use of the adjective *eonian*.

- In Luke 16:1-13 Jesus told the parable of the rich man's unjust administrator, who had been dissipating his lord's estate. Having been found out, and knowing he was about to be deposed, he went around to his lord's debtors to allow them to settle for some fraction of their debt. This he did to buy their support after he is removed from office, as he had no other particular skills to earn a living. They would be receiving him into their homes after his firing.

Amazingly, the lord of the estate applauded the unjust administrator because he gave him credit for concocting a plan to take care of himself after his firing, which was imminent.

Then Jesus asked the question, "*And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving you into the **eonian** tabernacles? He who is faithful in the least is faithful in much also, and he who is unjust in the least is unjust in much also.*" Jesus was not endorsing the actions of the unjust administrator. He was unjust in the least and would be unjust in much also. Yet he would be received into the eonian tabernacles, the homes of those he had bought off. Those eonian tabernacles are hardly eternal.

- In II Thessalonians 2:16, Paul tells the Thessalonian believers that God the Father gives them an eonian consolation. An eternal consolation is hardly needed, as at the return of Christ they will experience "... *ease, with us at the unveiling of the Lord Jesus from heaven with his powerful messengers*" (II Thessalonians 1:7). But consolation during the current eon was needed as the Thessalonian church was experiencing affliction.
- Jude tells us in the seventh verse of his epistle that Sodom and Gomorrah and the cities about them were a specimen of God's judging, "... *experiencing the justice of fire eonian.*" The description of this is found in Genesis 19:24-25. The fire eonian was the fire and brimstone that the Lord rained down from heaven. This fire, however, was not eternal. It was eonian, of limited duration. Sodom and Gomorrah are not today eternally burning.
- The Book of Revelation is primarily about the truly terrifying judgments of God against the nations of the world at the conclusion of this present eon. In Revelation 14:6-7, a messenger of God has an eonian evangel, or tidings, for the entire world that is short and to the point:

*And I perceived another messenger flying in mid-heaven, having an **eonian** evangel to bring to those situated on the earth, and to every nation and tribe and language and people, saying with a loud voice, "Be ye afraid of God and give glory to Him, for the hour of His judging came; and worship the Maker of heaven and the land and the sea and the springs of water."*

This eonian evangel is a warning that is only for that short period of time of God's judgment at the conclusion of this eon. It is intended for no other time. It is eonian and limited, not eternal. In the coming thousand-year period, God will rule the nations but will be at peace with them. In the new heaven and earth that follows, God will dwell with mankind (Revelation 21:3). This evangel is only for the hour of His judging and will be out of place in both of those future eons. *Eonian* does not mean eternal.

- Philemon 8-16 describes how Philemon's slave, Onesimus, was useful to Paul. But now Paul was sending him back as an eonian repayment. It may not be entirely clear what Paul meant by describing the repayment as eonian, but we can be fairly certain it is not eternal.

There are some who would claim that the adjective *eonian* consistently means eternal or forever throughout the Greek Scriptures. Others would contend that it may be limited in some contexts but means eternal or forever in many other contexts. The evidence of the Scriptures is, rather, that God's eons are of limited duration. Therefore, the corresponding adjective, *eonian*, when referencing God's eons, never means eternal, forever, everlasting, or any other synonym to those. There is not a single usage of the adjective *eonian* in the entire Greek Scriptures that cannot bear the meaning of "pertaining to an eon or eons", whether God's eons or some other.

## Exactly How Many Eons Are There?

Good question. And, like a lot of good questions, it has no absolutely definite answer from either the Hebrew or the Greek Scriptures. The Scriptures nowhere say that there are so many eons and when the eons began and when they end. At least, not in so many words.

In the coming thousand-year eon, the nation of Israel will become the preeminent nation and be a channel of blessing to all other nations. Messiah will rule with an iron rod (Psalm 2:9). There will be no democracy, no Congresses, no Parliaments, and no peace conferences, as none will be needed. This is the eon to which the Hebrew prophets pointed and for which the religious Jew longed. Believers will have, in the coming eon, life eonian. (Luke 18:30) The believer, however, is immortal, so has life during the eons and beyond. Enjoying one's vacation does not mean there is no enjoyment the rest of the year.

We also know that when Christ returns, He will reign, not just for one eon, but for the eons of the eons.

Revelation 11:15

*CLNT: And the seventh messenger trumpets. And loud voices occurred in heaven, saying, "The kingdom of this world became our Lord's and His Christ's, and He shall be reigning **for the eons of the eons!** Amen!"*

*KJVNT: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign **for ever and ever.***

Since Christ reigns for at least two eons, there must be an eon that follows the Millennial reign. This is described in Revelation in Chapter 21, after the Millennial period, where God makes all things new and creates a new heaven and new earth. He tabernacles at that time with mankind (Revelation 21:3). The throne of God and Christ is present, so Christ is still reigning. (Revelation 22:1)

However, the reign of Christ for the eons of the eons does not mean forever, as was pointed out in Part 4. At that point in time, called the consummation by the Apostle Paul, Christ's reign comes to an end. (I Corinthians 15:24-26) The consummation, appropriately named, brings the "eons of the eons" to an end.



It appears, then, that the eons of the eons consists of two eons, the Millennial reign of Christ and then the new heaven and earth. The Greek Scriptures do not reveal any further period of time after that during which Christ is reigning. These two final eons are then separated from all the eons that went before as they are the good eons, the prior eons being characterized by evil.

The eons seem to be separated by global, world-changing events. This present eon is concluded by the return of Christ, cataclysmic events as described in the book of Revelation and other places, and a judgment of the nations. An entirely new world order is set up that is governed by righteousness and will last one thousand years. The present evil eon will pass into history. This will undoubtedly be the greatest social upheaval that mankind has ever seen.

Similarly, at the end of the thousand years, there are number of major events that lead into the final eon. Satan will be freed from incarceration to lead a rebellion that is quashed by God. There is the great white throne judgment before which unbelievers come. Finally, God creates a new heaven and earth, replacing the first heaven and earth. (Revelation 20:7 to 21:1) These are momentous events, to say the least, leading into the final eon.

In the book of Revelation, very little is said of the thousand-year reign of Christ. There is much more said of the final eon, a time when God dwells with mankind (Revelation 21:3), than the thousand years, and it appears to be an eon that is far more glorious than the period that preceded it, especially considering that God will be creating a new heaven and earth.

Now let's start from this present eon and work backwards. We know that there are at least two eons in the past, before this present eon, from Colossians 1:25-26. Paul talks about a secret that had been concealed from the eons (CLNT), which the KJVNT translates as *from ages*. If the eons are separated by major, world-changing events, then it is quite possible that the current eon is separated from the prior one by the flood of Noah. This is an event that wiped out the entire population of the earth with the exception of eight individuals: Noah, his wife, his three sons and their wives. It certainly qualifies as a world-changing event.

If the Flood ended the eon prior to the present one, then when did that prior eon begin? The most likely answer to that would be the creation of life on earth as described in the first chapter of Genesis, with which most people are familiar.

However, Genesis 1:3 seems to indicate a re-creation of the earth, as the earth became a chaos sometime after the original creation of Genesis 1:1. Genesis 1:1-2 reads, in the Concordant Version of the Old Testament:

*In a beginning Elohim created the heavens and the earth. As for the earth, it came to be a chaos and vacant, and darkness was over the surface of the abyss. ...*

This descent of the earth into chaos is possibly the disruption of the world referred to in Revelation 13:8:

*CLNT: ... everyone whose name is not written in the scroll of life of the Lambkin slain from the disruption of the world.*

Since the Lambkin, or Christ, was slain from the disruption of the world, and the descent into chaos of Genesis 1:2 might be that disruption, then Genesis 1:2 would be indicating the presence of sin for which the sacrifice of Christ would be needed. God then undertakes to create life on the planet in Genesis 1:3 and following; this would be a good candidate for the start of the eon that ended with the flood of Noah.

But if there are going to be at least two eons before the present one, then we need one more eon prior to Genesis 1:2. We're running out of Bible going backwards in time. The only thing left is the original creation of the heavens and the earth of Genesis 1:1 as the beginning of the eons. That first eon then ends with the chaos of Genesis 1:2. The cause of that chaos is not explained, but that it has to do with sin is inferred.

What we have regarding the layout of the eons is summarized in Table 3 below.

EON BEGINS	
1 <sup>st</sup>	At the creation, Genesis 1:1
2 <sup>nd</sup>	At the re-creation, Genesis 1:3 and following
3 <sup>rd</sup>	At the flood of Noah
4 <sup>th</sup>	At the return of Christ and the one thousand years
5 <sup>th</sup>	At the new heaven and earth and ends at the consummation, I Corinthians 15

**Table 3**

The reader should be aware that this table is only suggestive. The Scriptures nowhere state that there are five eons. But it can be inferred with a good deal of confidence from statements by the Apostle Paul.

The fulcrum on which everything balances, then, would be the sacrifice of Christ in the 3<sup>rd</sup> eon. That would be the halfway point in terms of eons in the accomplishment of God's purpose and begins the conclusion of the eons, at the end of which sin would be completely repudiated (Hebrews 9:26).

This gives a suggestive look at the layout of all the eons. However, this view of the final two eons can be stated with a good deal of confidence.

## There's Gotta Be a Difference There Somewhere

It has already been mentioned a number of times that the KJVNT, without meaning any disrespect, obscures the difference between the various phrases found in the Greek related to the eons. This part further illustrates this by looking at most of the phrases found in the Greek that start with “for” that the KJVNT translates as forever or a synonym to forever.

Table 4 below summarizes these various phrases. All of the verses in the Greek Scriptures that contain these phrases in the CLNT and their KJVNT equivalent can be found in Appendix A. This table was simply extracted from Table 1.

	CONCORDANT LITERAL NEW TESTAMENT	KING JAMES VERSION
1	for the eon	henceforward forever
		hereafter forever
		for ever
		ever
		for evermore
2	for the eon of the eon	for ever and ever
3	for an eon	for ever
4	for the eons	for ever
		for evermore
5	for the eons of the eons	for ever
		for ever and ever
		for evermore
6	before the entire eon, now, as well as for all the eons	both now and ever
<b>TABLE 4</b>		

The thing to note about Table 4 is that even though there are six unique expressions in the Greek, they are all translated pretty much the same way in the KJVNT. It is impossible for the reader of the KJVNT to appreciate and understand these various expressions as the Greek has them. God must have a reason for using these expressions,

The CLNT does the English reader a great service by translating these various expressions into English as they are literally found in the original. This provides the reader with access to all of the nuances found in the Greek.

Look for a moment at the phrase *for the eon*. If the KJVNT wanted to truly translate it, then it would have something akin to *for the aiōn* and would use whatever English word they felt would best represent the Greek *aiōn*. The CLNT decided on the use of the word *eon*, which is a perfectly legitimate English word that represents some time period of indefinite, but usually limited, duration. However, even if the CLNT were incorrect, and the Greek *aiōn* did not signify a limited time period, the reader would still be free to interpret it on his own. That would not be true of the KJVNT, which already interprets *for the eon* for the reader to mean *forever*.

Similarly for the phrase *for the eons of the eons*. This is the phrase that God uses. Christ reigns for the eons of the eons, but certainly not forever, as explicitly stated in I Corinthians 15:25. Therefore all the various readings found in the KJVNT for “for the eons of the eons” are interpretations of this phrase. The translation of the Greek *for the eons of the eons* is *for the eons of the eons*. What could be simpler? The reader can determine what it means.

All of the phrases found on the left-hand side of Table 4 are what God says. All of the phrases found on the right-hand side of Table 4 are what the KJVNT says. There has to be a difference between each of the phrases that God has been pleased to use. They have to be distinguished in translation. What God says, God means. Who are we to change His words?

If *for the eon* indicates limited duration, then so do other similar phrases, such as *for an eon* (Jude 13), *for the eons* (Luke 1:33 and others), *for all the eons* (Jude 25), and *for the eon of the eon* (Hebrews 1:8).

Let’s consider one last point. For those that support the KJVNT and other translations of these terms in Table 4, the fact that *eon* is a noun must mean that *eon* means *eternity*. Example: *for the eon* is translated as *forever*, which would literally be *for the eternity*, or *for eternity*, if the KJVNT is correct. This presents the problem that if an eon is eternity, then what are eons? Multiple eternities makes no sense. There is only one eternity. The phrase *for the eons of the eons* makes even less sense. The thought of eternities of the eternities is nonsensical. However, if an eon in the Scriptures is a period of time of limited duration, then all of the phrases in Table 4, as well as Table 1, make perfect sense. There can be one eon and multiple eons, all of which are limited periods of time.

To be fair to the KJVNT translators, the next part lays out the arguments that are used to support the thought that the interpretations of the KJVNT translators are correct.

## A Look at the Other Side

So far, this article has been very one-sided. The only arguments that have been made are those in favor of the proposition that the eons that are spoken of in the original Greek of the Scriptures are always, and in all circumstances, of limited duration, however long they may be. They are not endless periods of time, and neither does *eonian* mean *eternal*.

In this part, I want to list some of the most important arguments that are given to support the proposition that the KJVNT translators were spot on in all their translations relative to the eons and the adjective *eonian*. This will give the reader some idea of both sides of this important subject, from which he may form his own opinion. Some of the arguments have already been touched on in prior parts.

Since we will be discussing the use of *eon* and *eonian* in the Scriptures and the arguments in favor of translating these terms as *eternity* and *eternal*, any Scriptural quotes will need to come from the CLNT, where we can actually see these Greek words used, except where indicated otherwise. The reader may consult Appendix B to see all usages of the adjective *eonian* in the CLNT in order of appearance.

### Argument 1

Eonian life describes the life of the believer, which is eternal. Therefore *eonian* means *eternal*.

### Rebuttal to Argument 1

This is probably the most common argument for the proposition that *eonian* means *eternal*, so is well worth reviewing again. Most of the usages of *eonian* in the Greek Scriptures are in conjunction with the word *life*, as in *eonian life* or *life eonian*. The reader may see this by simply perusing Appendix B. The argument is that believers receive immortality, which they do (see Part 5). Therefore, *eonian* must mean *eternal*, since the life is eternal. On the surface, this actually seems to be a reasonable argument.

Matthew 25:46 is commonly used in this argument, but many other verses can be used as well. This verse reads:

*And these shall be coming away into chastening **eonian**, yet the just into life **eonian**."*

What this argument is actually claiming is that the noun *life* modifies the adjective *eonian*, instead of the other way around. However, the opposite is true. An adjective, by definition, modifies the noun (or another adjective). Otherwise, the adjective would not be needed. What is *eonian* still pertains to the eons, regardless of what kind of life is intended by this verse. So, in Matthew

25:46, the eonian life is immortality to be enjoyed by the believer during the future eons, while unbelievers are still subject to death. The fact that the life is eonian emphasizes that difference.

It is only at the conclusion of the eons, at the consummation, that death is abolished and all receive the same life. It will no longer be the exclusive possession of believers. When the eons conclude, eonian life will conclude with them and all will enjoy the same life believers will have enjoyed during the eons. But, during the eons, eonian life is only for believers. This does not make *eonian* mean *eternal*. It should be emphasized that the eonian life received by believers is not based on merit or works but is entirely due to God's grace that was given to them in Christ Jesus before times eonian (II Timothy 1:9), before the eons even began.

### Argument 2

Thayer's Greek-English Lexicon of the New Testament gives as its third definition of *aiōnios* (eonian in the CLNT) "without end, never to cease, everlasting"<sup>1</sup>.

### Rebuttal to Argument 2

In the light of all prior discussion in this article, where the meaning of eonian is discussed as defined by Scriptural usage, and the rebuttal to Argument 1 above, it can be said, with a great deal of certainty, that the lexical definition of eonian given above is at odds with the Scriptures. By no means does *eonian* have the meaning of *never to cease or everlasting*.

Lexicography has its place, but is not the authority in all things Scriptural. The Scriptures are the authority in all things Scriptural. The usage of the adjective *eonian* in the Scriptures is the one and only determinant of the meaning of this word. God has not defined this word to mean eternal either into the past or into the future. Almost everything in the Scriptures, including the Hebrew Scriptures, are confined within God's eons. The adjective *eonian* likewise, when referring to God's eons, confines itself within those eons. It never goes outside His eons.

### Argument 3

The adjective *eonian* is used of God in Rom 16:26. Since God is eternal, *eonian* must mean eternal.

### Rebuttal to Argument 3

Romans 16:26 says:

*yet manifested now and through prophetic scriptures, according to the injunction of the eonian God ...*

This argument has the same problem as Argument 1. That argument is essentially claiming that, in the phrase *life eonian*, the noun *life* modifies *eonian*, transforming *eonian* into meaning eternal because the life is immortality.



This argument similarly claims that the proper noun *God* modifies the adjective *eonian*, thereby transforming *eonian* into *eternal* by taking an attribute of God, His endless life, and applying it to *eonian*, even though the adjective normally modifies the noun. This is somewhat akin to saying that the phrase *scholarly criminal* indicates that *scholarly* means *lawless*.

The fact that God lives forever goes without saying. The phrase *eternal God* adds nothing to our knowledge. Even so, if *eonian* actually meant *eternal* here, it certainly would be considered a glorification of God, and there would be nothing wrong with that.

But if we don't change the meaning of *eonian* into eternal simply because it modifies God, the phrase *eonian God* becomes much more meaningful. In Romans 16:25-26, Paul is talking about a secret that was hushed in times eonian but is now being manifested according to the injunction of the eonian God. The eonian times began at some point in the past, as there was a time before the eonian times (II Timothy 1:9 and Titus 1:2). The eonian God is now directing that a secret be revealed. He is the King of the eons (I Timothy 1:17, Revelation 15:3) and disposes during the eonian times as He sees fit, in order to accomplish the purpose of the eons. In this sense, simply leaving the adjective *eonian* to refer to God's eons, as it should be, is far more meaningful than assuming it means eternal, even when applied to God.

God has many attributes. By the logic of this argument, we can take any attribute of God, such as wisdom (Romans 11:33), and claim that *eonian* means *wise*. Or that *eonian* means *loving*, as God's essence is love (I John 4:8). In fact, if we follow this route, no adjective could safely keep its meaning when applied to God. The fact is that *eonian* retains its Scriptural meaning, even when applied to God. There is no need to assume it means something different. The eonian God controls the eons and disposes during them as He sees fit to accomplish His eonian purpose.

#### Argument 4

Luke 1:33 says Christ will reign over the house of Jacob *for the eons*, and of His kingdom there shall be no consummation. As there is no consummation to Christ's reign, therefore *for the eons* must mean *forever*.

#### Rebuttal to Argument 4

There is a very important fact of Scripture that should be kept in mind at all times that has already been mentioned in this article. That important fact is that the reign of Christ comes to an end at that point in time that Paul calls the consummation in Corinthians 15:24-28.

In Luke 1:33, *for the eons* does not mean *forever*, figuratively, idiomatically, or in any other way. It means exactly what the Greek says, *for the eons*, the thousand-year reign of Messiah that is coming, followed by the new heaven and earth. These are the "oncoming eons" (Ephesians 2:7).

At the consummation, then, Christ will give up the kingdom to the Father. There will be no other authority than that of the Father, as all other will have been nullified. Of the kingdom there is no

consummation, as it continues in the hands of the Father. However, the reign of Christ does come to an end. He will have accomplished what the Father gave Him to do. Although this argument might sound convincing, it does not accord with Scripture.

#### Argument 5

II Cor 4:17-18 sets the adjective *eonian* off against *temporal* in the KJVNT. The opposite of temporal is eternal. Therefore *eonian* must mean *eternal*.

#### Rebuttal to Argument 5

Here is II Corinthians 4:17-18 in both versions:

*CLNT: For the momentary lightness of our affliction is producing for us a transcendently transcendent **eonian** burden of glory, at our not noting what is being observed, but what is not being observed, for what is being observed is **temporary**, yet what is not being observed is **eonian**.*

*KJVNT: For our light affliction, which is but for a moment, worketh for us a far more exceeding and **eternal** weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are **temporal**; but the things which are not seen are **eternal**.*

The word translated *temporal* in the KJVNT is the Greek word *proskairos*. There are only four instances where this word is used in the Greek Scriptures: Matthew 13:21, Mark 4:17, Hebrews 11:25, and this instance in II Corinthians. It has the meaning of *temporary*, such as in the parable of the sower in Matthew 13:21 (KJVNT):

*Yet hath he not root in himself, but dureth **for a while**: for when tribulation or persecution ariseth because of the word, by and by he is offended.*

Or in Hebrews 11:25 (KJVNT):

*Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin **for a season**;*

Paul is simply saying to the Corinthians that our light affliction, which is temporary, does not compare to the eonian glory which we will have but don't presently observe.

This argument, in a nutshell, is that in these two verses, the words *temporary* and *eonian* are opposites. Since *eternal* is the opposite of *temporary*, then *eonian* must mean *eternal*.

Just about everything for us is relative. We can speak of tall and short as being opposites. Does that mean that tall refers to infinite height? Someone who is five feet tall is short compared to someone who is six feet tall. Yet someone who is six feet tall is short compared to someone who is seven feet tall. Everything is relative.

What is the opposite of eternal? Is it temporary? Compared to eternity, even a million years could be considered an opposite. After all, in mathematical terms, a million divided by infinity goes to zero. A lifetime of affliction divided by eternity also goes to zero. Everything goes to zero compared to eternity. If there is any opposite to *eternal*, perhaps it's zero.

More importantly, what is temporary and what is eonian do not necessarily have to be opposites any more than tall and short have to be. Tall and short are simply relative terms that are in contrast to each other.

Likewise, the temporary affliction Paul talked about can be no more than a lifetime, if that. What is that compared to the immortality to be enjoyed by the believer in the coming eons? The reign of Messiah is one thousand years, and no one knows how long the eon of the new heaven and earth will be. It will probably be more glorious than the Millennial reign, and possibly far longer. It is an eonian glory that far exceeds anyone's lifetime.

That which is eonian does not have to be eternal to contrast with that which is temporary, any more than tall has to be of infinite height to contrast with short. The comparison is a relative one that by no means requires *eonian* to mean eternal.

#### Argument 6

God and Christ are living for the eons of the eons. Since God and Christ live forever, for the eons of the eons means forever.

#### Rebuttal to Argument 6

There are four instances, all in Revelation, that state that either God or Christ is living for the eons of the eons (Revelation 1:18, 4:10, 10:6, and 15:8).

It is true that God and Christ live forever. It is not true that *for the eons of the eons* means *forever*. Revelation 11:15 was discussed in Part 4, which told us that at Christ's return, He would reign for the eons of the eons, with His reign concluding at the consummation (I Corinthians 15:24-26).

If "for the eons of the eons" is not forever, then in what sense are God and Christ living for the eons of the eons? This phrase is clearly not intended to inform us about the length of God's life. He was living before the eons, since He made them (Hebrews 1:2). He is living during the eons,

as He is the King of them (I Timothy 1:17). He will be living after the eons conclude at the consummation. He is living at all times.

The four instances in Revelation that state that Christ or God are living for the eons of the eons occur prior to the return of Christ in power and glory. They are stating that, unlike the prior eons where God's operations may be hidden, in the eons that are about to begin, God and Christ will be seen to be very much alive and active as they take charge of the affairs of mankind. In the coming Millennium, Christ will rule the nations with an iron rod (Revelation 19:15). In the new heaven and earth, God will dwell with mankind (Revelation 21:3). They will be alive, as far as mankind is concerned, for the eons of the eons in a way not seen before.

Sometimes it is stated that phrases such as *for the eons of the eons* should not be taken literally. This phrase, we are told, is simply an idiom that really means *forever*. This sounds suspiciously like an attempt to make the Scriptures say what someone wants them to say by declaring that this phrase is idiomatic. Using that tactic, anything can be made to say anything by simply declaring that it is idiomatic.

What would be the basis for declaring that *for the eons of the eons* is idiomatic? God made the eons through His Son (Hebrews 1:1-2), they have a beginning as there was a time before them (I Corinthians 2:7), they have a conclusion (Hebrews 9:26), and they have a purpose (Ephesians 3:11), and God is their King (I Timothy 1:17). The phrase *for the eons of the eons* describes the length of the reign of Christ (Revelation 11:15) and the saints (Revelation 22:5). Both the reign of Christ and the saints have a conclusion. There is no basis whatsoever for calling this phrase idiomatic. When God says *for the eons of the eons*, He literally means *for the eons of the eons*.

### Argument 7

Romans 2:7 equates immortality with eonian life. Immortality means "not dying", so is eternal life. Therefore eonian must mean eternal.

### Rebuttal to Argument 7

This verse reads, in both versions, as follows:

CLNT: *to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, life eonian;*

KJVNT: *To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

This is an example of why a consistent translation of the Greek is so useful. The word that is translated "immortality" in the KJVNT is correctly translated "incorruption" in the CLNT. The

Greek word for *incorruption* is *aphtharsia*, which is the word used in Romans 2:7. The Greek word for *immortality* is not found in this verse. The KJVNT correctly translates *aphtharsia* as *incorruption* in I Corinthians 15:53, where the words *incorruption* and *immortality* are found in the same verse:

*For this corruptible must put on incorruption, and this mortal must put on immortality.*

Therefore this verse can't be used to make the claim that life eonian = immortality. Yet, even if this verse actually contained the word *immortality*, the adjective *eonian* would not be transformed into meaning *eternal*. The evidence of the Scriptures is that in this verse, and many others where it is used with the noun *life*, the adjective *eonian* never changes its essential meaning of pertaining to God's eons. If the life is immortality, that fact doesn't change the meaning of *eonian*, otherwise *eonian* would be a very poor adjective indeed. It could never describe anything; instead, it would be described by the noun it is modifying, in this case the noun *life*. But it does describe the noun *life* by referring to the immortality that believers possess during the coming eons, which is life eonian. Life eonian is a very special privilege of those that are Christ's in contrast to unbelievers, who are subject to death during the coming eons.

#### Argument 8

Romans 11:36 ascribes glory to God for the eons. Since God's glory is forever, then *for the eons* means *forever*.

#### Rebuttal to Argument 8

Here is Romans 11:36:

CLNT: *seeing that out of Him and through Him and for Him is all: to Him be the glory **for the eons!** Amen!*

KJVNT: *For of him, and through him, and to him, are all things: to whom be glory **for ever.** Amen.*

Instead of believing what God says, this argument interprets what God says. God says "for the eons", the interpretation says "forever". The phrase *for the eons* has already been discussed in Part 4, as it is the length of time Christ reigns over the house of Jacob (Luke 1:33), which is not forever (I Corinthians 15:25).

In this present evil eon, there is very little glory for God. Most of mankind is estranged from Him. In the two future eons that are coming, commencing at the return of Christ in power and much glory (Matthew 24:3), God will receive the honor, dignity, and glory that He deserves. To Him will be glory *for the eons*, exactly as the Scriptures state.

Almost everything in the Scriptures, with the exception of the consummation of I Corinthians 15, when the eons conclude, are within the eons. When the Scriptures speak of glory *for the eons*, they truly mean glory *for the eons*, and not beyond the eons. That's how God talks to us. It is not for us the change His words to mean something He does not say, even if He does have glory "forever". It is for us, rather, to take our place and to listen to His words as He has been pleased to say them.

## You Can Have It Both Ways

When reading the KJVNT, the Scriptures may appear to be a mass of contradictions. On the one hand, there are verses that talk of everlasting punishment and eternal damnation. On the other hand, there are verses that speak of universal making alive and the abolition of death, universal justification and reconciliation, and God as the Savior of all mankind. Not all of these things can be true, at least as we read them in the KJVNT. God can't be the Savior of all mankind if some are eternally damned.

### The Negative Side First

The following verses, quoting from the KJVNT, tell us, in effect, that God will not be the Savior of all mankind.

Jesus said in Matthew 18:8-9:

*Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into **everlasting** fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.*

In Matthew 25:46 we read:

*And these shall go away into **everlasting** punishment: but the righteous into life **eternal**.*

Mark 3:29 tells us that eternal damnation is possible:

*But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of **eternal** damnation:*

In II Thessalonians 1:9, some will suffer everlasting destruction from the presence of the Lord at His return:

*Who shall be punished with **everlasting** destruction from the presence of the Lord, and from the glory of his power;*

Hebrews 6:2 talks of eternal judgment:

*Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of **eternal** judgment.*

Jude wrote that Sodom and Gomorrah suffered the vengeance of eternal fire in verse 7:

*Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of **eternal** fire.*

#### There Is Also a Positive Side

Other verses give a completely opposite picture. We read in John 12:32 that Jesus refers to His crucifixion as the means of drawing all men to Himself. This is a positive, unconditional statement by the Lord; no conditions are attached. Again quoting all verses from the KJVNT:

*And I, if I be lifted up from the earth, will draw all men unto me.*

In Romans 5:18-19, Paul speaks of justification for all mankind based on the one act of Christ. All were made sinners by Adam, all will be made righteous by Christ:

*Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

Paul states in Romans 11:32, regarding both Jew and Gentile, that His mercy is for all:

*For God hath concluded them all in unbelief, that he might have mercy upon all.*

God will have all mankind to be saved in I Timothy 2:4:

*Who will have all men to be saved, and to come unto the knowledge of the truth.*

God will one day gather together all things in Christ and is operating all things in accord with the counsel of His own will, so is able to accomplish whatsoever He wills, as Paul tells us in Ephesians 1:10-11:

*That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*



As God wills the salvation of all men, then He will actually be the Savior of all men in I Timothy 4:9-10. He is not exclusively the Savior of believers. To be the Savior of all men, He must actually save all men. Paul was reproached for teaching this, which he said was a faithful saying and worthy of all acceptance.

I Timothy 4:9-10

*This is a faithful saying and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*

Philippians 2:9-11 tells us of a coming time when every knee will bow in homage to Jesus and confess that He is Lord. This is to the glory of God the Father.

*Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

I John 2:2 declares that Christ is the propitiation for the sins of the whole world:

*And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

Colossians 1:19-20 tells us that there will be a future time where God will effect a universal reconciliation with Himself through the cross of Christ:

*For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

Finally, in I Corinthians 15:21-28, Paul gives us a glorious revelation of that point in time called "the end" in the KJVNT, where death is abolished and all mankind has been made alive, Christ hands the Kingdom over to the Father, and God is all in all:

*For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that*

*he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

All of the verses just quoted on the positive side of the ledger are glorious revelations that speak of justification for all mankind, a reconciliation to God of the entire universe, both those in the heavens and those on earth, and the vivification of all mankind that is completed at “the end”, or consummation.

### It Can't All Be True

None of the verses on the positive side can be true if the verses on the negative side are true and vice versa. There cannot be universal salvation for mankind if there is such a thing as everlasting punishment and eternal damnation. There cannot be everlasting destruction and eternal judgment if God is actually the Savior of all mankind, especially of believers.

For many, the way to resolve this contradiction, as it appears in the KJVNT, is to weigh in on the negative side of the ledger and somehow find a way to explain away the positive side of the ledger, no matter now how clear and how straightforward the Scriptures may be on these matters. The negative is promoted and the positive is not believed or explained away. One would actually think the opposite tack would be taken: explain away the negative and promote the positive. After all, the Scriptures tell us that God is love (I John 4:8). In fact, do everything possible to explain away the negative and promote the positive, considering the awfulness of the negative side. Yet, that is frequently not done.

With a firm understanding of God's eons and all that the Scriptures say about them, it is possible to believe both the negative and the positive, as both are true in the Greek Scriptures. In the KJVNT, they are not both true. In the Greek Scriptures, they are both true. The irreconcilable differences in the verses that were just quoted from the KJVNT are not found in the Greek. If they were, could anyone actually have any confidence in the Greek Scriptures?

The previous parts have demonstrated the fact that, in the Greek Scriptures, God's eons begin and end. They do not continue into eternity and they have not eternally existed. Anything that is eonian takes place while the eons are in progress, or are of the nature of the eons, which will conclude.

### A Re-visit of the Negative Using the Greek Scriptures

Let's again quote all the same verses on the negative side of the ledger, but from the CLNT, so that we can see the literal Greek without any interpretations. What is everlasting or eternal in

the KJVNT is eonian in the Greek Scriptures. With this in mind, all of the negative verses just quoted can be seen in a new light.

Jesus said in Matthew 18:8-9:

*Now, if your hand or your foot is snaring you, strike it off and cast it from you. Is it ideal for you to be entering into life maimed or lame, or, having two hands or two feet, to be cast into the fire **eonian**? "And if your eye is snaring you, wrench it out and cast it from you. Is it ideal for you to be entering into life one-eyed, or, having two eyes, to be cast into the Gehenna of fire?"*

The fire eonian is likely the *Gehenna of fire* that is mentioned here, which probably exists in the coming Kingdom of the next eon. Regardless, the scope of the fire eonian is within the confines of the eons. It is not everlasting.

In Matthew 25:46 we read:

*And these shall be coming away into chastening **eonian**, yet the just into life **eonian**."*

This particular verse, as already discussed, is a favorite for demonstrating that the punishment of the unjust in the future will be eternal. And, in the KJVNT, it is eternal. In the Greek, however, it is not eternal, but eonian. Just as the life eonian of the believer is immortality during the coming eons, chastening eonian is also limited to the coming eons. It is not eternal.

These verses in Matthew are describing the judgment of the nations at the return of Christ. This is not an individual judgment that is determining an eternal destiny. The entire basis of this judgment is how the nations, not individuals, treated Christ's Jewish brethren (verse 40), as Jesus came as a Jew while on earth. Providing food, drink, clothing, and visiting His brethren in jail forms the basis of an individual eternal destiny, according to the usual interpretation. Faith in the sacrifice of Christ has no part in this judgment whatsoever. This should strike anyone as rather odd. If this is a general judgment of the individual, then it is only for individuals who were alive at the return of Christ, as there is no resurrection here of unbelievers. Clearly, this is not a general judgment of individuals

Continuing, Mark 3:29 tells us that there is an eonian penalty for the sin of blasphemy against the holy spirit:

*yet whoever should be blaspheming against the holy spirit is having no pardon **for the eon**, but liable to the **eonian** penalty for the sin"*

This verse has already been discussed. Without belaboring the point, Matthew 12:32 defines the eonian penalty as no pardon, neither in this eon nor in that which is impending. These two eons define the eonian penalty. The eonian penalty is actually eonian, as the Greek states, not eternal.

In II Thessalonians 1:9, some will suffer the justice of eonian, not eternal, extermination in the presence of the Lord at His return:

*who shall incur the justice of **eonian** extermination from the face of the Lord, and from the glory of His strength*

I Corinthians 15:26 makes the wonderful declaration that death is God's enemy, His last enemy, and will be abolished at the consummation. Eonian extermination is truly eonian, and not everlasting.

Hebrews 6:2 talks of eonian judgment:

*of the teaching of baptizings, besides the imposition of hands, and the resurrection of the dead, and of judgment **eonian**).*

It is not entirely clear what judgment is meant as there are many throughout the Scriptures. The most we can say is that all of God's judgments are eonian and are confined within the boundaries of the eons.

Jude wrote in verse 7 that Sodom and Gomorrah suffered the justice of fire eonian:

*As Sodom and Gomorrah and the cities about them in like manner to these committing ultra-prostitution, and coming away after other flesh, are lying before us, a specimen, experiencing the justice of fire **eonian**.*

Here we have an example of what is meant by fire eonian. It is certainly not an eternal fire. Peter wrote that Sodom and Gomorrah were reduced to ashes by God as an example (II Peter 2:6, KJVNT). There is no fire today and there was none for the centuries before Jude wrote. The exact location of Sodom may not be known with certainty, which would be easy to do if it were eternally burning. Yet, Ezekiel made the remarkable prophecy that God would return Sodom to her former estate (Ezekiel 16:55), which would itself argue that this fire eonian was of limited duration. There is nothing eternal about the fire that destroyed Sodom.

#### All the Scriptures Can Be Believed

It should be gratifying to know, for those that love the Scriptures, that all that is eonian is confined to the eons, which begin and end. The eonian life that the believer enjoys is a special privilege, during the eons, of those that are Christ's. That's the positive side of the eons. On the negative side are God's judgments. It may be by fire, literally or figuratively, chastening, punishing, a

penalty, or extermination. Whatever God determines. Yet all of these also take place during the eons, and only during the eons. They do not extend into eternity. When the eons end, at the consummation, all that is eonian ends (I Corinthians 15). At that time, death will be abolished and all that believers enjoyed during the eons will now be enjoyed by all. This is the wonderful message of the Scriptures.

## The Purpose of the Eons

There is only one instance in the entire Greek Scriptures that makes reference to the purpose of the eons. That would be in the third chapter of Ephesians, verses 8 to 11 (CLNT), where Paul says:

*To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed **from the eons** in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God, in accord with **the purpose of the eons**, which He makes in Christ Jesus, our Lord;*

As far as the eons are concerned, we may learn from these verses that the eons have a purpose, which God made in Christ Jesus, and that a secret, which had been concealed from the eons, is now being made known.

After God the Father has put all enemies under the feet of Christ and all rule has been put down and death abolished, then Christ will deliver up the kingdom to God and be subject to the Father. What is the ultimate purpose of all this? That God may be all in all.

I Corinthians 15:28 (CLNT)

*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.)*

There is no definitive statement in the Scriptures that says “the purpose of the eons is ...”. They simply tell us there is such a purpose. Yet it is hard to imagine that there could be any other greater purpose than that God should be All in all, as Paul describes in this verse. The eons will have concluded and God will have successfully accomplished His purpose for the eons.

### To Summarize

In conclusion and as an overview, here is a summary all the important points from the previous parts with a few additional points.

- The Greek Scriptures use two words that refer to periods of time during which God is accomplishing His purpose. Transliterated into English letters, these two words are *aiōn*,

a noun occurring in both singular and plural form, and *aiōnios*, an adjective that is derived from, and related to, the noun.

- The Concordant Literal New Testament (CLNT) allows the English reader to literally see how these two words are used in the Greek by translating them as *eon* (or *eons*) and *eonian*, respectively, and in the phrases that are used in the Greek without any interpretation.
- Table 1 summarizes the literal Greek use of *eon* or *eons* in their various phrases and how the King James Version (KJVNT) translates them. As the KJVNT does not bring these phrases over into its translation exactly as the Greek has them, it is interpreting the meaning of these phrases rather than simply translating. This is an important point.
- Table 2 summarizes the literal Greek use of *eonian* in their various phrases. Likewise, these phrases are interpreted in the KJVNT rather than translated.
- The English reader, using the Concordant Literal New Testament (CLNT) and seeing how *eon* and *eonian* are literally used in the Greek Scriptures, can decide for himself the meaning of these terms and is not dependent on the interpretation of a translator.
- In all cases in the Greek Scriptures, *eon* has the meaning of a period of time of some limited duration. In no case does it carry the meaning of *eternity* or any similar term.
- In all cases in the Greek Scriptures, *eonian* has the meaning of *pertaining to, or of the nature of, an eon or eons*. What eon or eons it specifically pertains to is determined by the context. *Eonian* is to *eon* as *seasonal* is to *season*. As an example, eonian life refers to the immortality of the believer during the eons that are coming after this present evil eon.
- God's eons were made in His Son (Hebrews 1:1-2, CLNT) and will conclude at the consummation (I Corinthians 15: 24-28).
- The consummation of I Corinthians 15:24-28 marks the end of the reign of Christ, the giving up of the kingdom to the Father, the nullification of all authority, the abolition of death, the last enemy, and the subjection of Christ Himself to the Father that God may be All in all. This is the ultimate purpose of God's eons.
- All of God's judgments, and there are many, are confined to the eons and are always corrective. If this were not the case, God could never be All in all at the consummation.

- During the eons, the unbeliever passes through judgment. The most important judgment is the one called the great white throne, which occurs at the conclusion of the thousand-year reign of Messiah and before the new heaven and earth (Revelation 20:11-15). This judgment results in the second death for the unbeliever in the lake of fire.
- The believer does not pass through judgment during the final two eons that are yet future. He receives immortality and incorruptibility at the return of Christ. This is the eonian life spoken of frequently in the Greek Scriptures. It is eonian as it applies to the life the believer enjoys while the eons are still in progress. It is the exclusive privilege of the believer and is given, not in accord with any acts, but in accord with God's own purpose and the grace given the believer in Christ Jesus before times eonian (II Timothy 1:9, CLNT). The unbeliever does not receive this gracious gift during the eons.
- At the consummation, death will be abolished and God will be All in all. Eonian life will pass into history. All will enjoy the life Christ received at His resurrection as the Firstfruit and that believers received in His presence at His return. This will fulfill the declaration of I Corinthians 15:22 (CLNT): *For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified.* The grace that was shown to believers will be shown to all.
- Likewise, the justification of all mankind (Romans 5:18-19) and the reconciliation of the entire universe to God through the cross of Christ (Colossians 1:20) will also have been accomplished.
- Almost the entire Scriptures, both the Hebrew and Greek, from Genesis to Revelation, are within the confines of the eons. The eons define the time periods during which God will accomplish all of these glorious goals, climaxing in the consummation.
- Finally, with an understanding of God's time periods, the eons, the Greek Scriptures can be believed in their entirety. There are no contradictions.

In the Scriptures, all is not lost. God is not a defeated God, presiding over a creation that has been decimated by sin and over which He has little control. The vast majority of mankind is not lost to Him. Instead, He has a tremendously encouraging message for all mankind. Mankind is a prisoner to sin and death with no way out. This is not a mistake on God's part and is in accord with His sovereign purpose. God's message is that He is the Savior of all mankind, especially of believers (I Timothy 4:9-10). The message is not that He would like to be the Savior of all mankind, if they



would just let Him. The message is that He is the Savior of all mankind. He provides the way out for all mankind. This will be accomplished through the work of Christ.

As glorious as this message is, it is largely not believed, as it goes against orthodoxy. It is even attacked. Paul said he was reproached for teaching it (I Timothy 4:10). But orthodoxy doesn't determine truth, God does. As God wills that all mankind come into a realization of the truth, then all mankind will eventually come into a realization of the truth (I Timothy 2:4). That is God's will.

## Appendix A

This appendix lists, by phrase as found in the Greek, all uses of the word *eon* in the Scriptures as shown in the Concordant Literal New Testament compared with the King James Version. Each individual phrase containing the word *eon* is in bold on a colored background.

### **this eon**

Matthew 12:32

CLNT: *And whosoever may be saying a word against the Son of Mankind, it will be pardoned him, yet whoever may be saying aught against the holy spirit, it shall not be pardoned him, neither in **this eon** nor in that which is impending.*

KJVNT: *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in **this world**, neither in the world to come.*

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Matthew 13:22

CLNT: *Now he who is being sown in the thorns, this is he who is hearing the word, and the worry of **this eon** and the seduction of riches are stifling the word, and it is becoming unfruitful.*

KJVNT: *He also that received seed among the thorns is he that heareth the word; and the care of **this world**, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*

---

Mark 4:19

CLNT: *and the worries of **this eon**, and the seduction of riches and the desires about the rest, going in, are stifling the word, and it is becoming unfruitful.*

KJVNT: *And the cares of **this world**, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.*

---

Luke 16:8

CLNT: *“And the lord applauds the unjust administrator, for he does prudently, for the sons of **this eon** are more prudent, above the sons of light in their own generation.*

KJVNT: *And the lord commended the unjust steward, because he had done wisely: for the children of **this world** are in their generation wiser than the children of light.*

---

Luke 20:34

CLNT: *And, answering, Jesus said to them, “The sons of **this eon** are marrying and are taking out in marriage.*

KJVNT: *And Jesus answering said unto them, The children of **this world** marry, and are given in marriage:*

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Romans 12:2

CLNT: *and not to be configured to **this eon**, but to be transformed by the renewing of your mind,...*

KJVNT: *And be not conformed to **this world**: but be ye transformed by the renewing of your mind, ...*

---

I Corinthians 1:20

CLNT: *Where is the wise? Where is the scribe? Where is the discussor of **this eon**? Does not God make stupid the wisdom of this world?*

KJVNT: *Where is the wise? where is the scribe? where is the disputer of **this world**? hath not God made foolish the wisdom of this world?*

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I Corinthians 2:6

CLNT: *Yet wisdom are we speaking among the mature, yet a wisdom not of **this eon**, neither of the chief men of **this eon**, who are being discarded,*

KJVNT: *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of **this world**, nor of the princes of **this world**, that come to nought:*

---

I Corinthians 2:8

CLNT: *which not one of the chief men of **this eon** knows, for if they know, they would not crucify the Lord of glory.*

KJVNT: *Which none of the princes of **this world** knew: for had they known it, they would not have crucified the Lord of glory.*

---

I Corinthians 3:18

CLNT: *Let no one be deluding himself. If anyone among you is presuming to be wise in **this eon**, let him become stupid, that he may be becoming wise,*

KJVNT: *Let no man deceive himself. If any man among you seemeth to be wise in **this world**, let him become a fool, that he may be wise.*

---

II Corinthians 4:4

CLNT: *in whom the god of **this eon** blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them.*

KJVNT: *In whom the god of **this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

---

Ephesians 1:21

CLNT: *up over every sovereignty and authority and power and lordship, and every name that is named, not only in **this eon**, but also in that which is impending:*

KJVNT: *Far above all principality, and power, and might, and dominion, and every name that is named, not only in **this world**, but also in that which is to come:*

## that eon

Luke 20:35

CLNT: *Yet those deemed worthy to happen upon **that eon** and the resurrection from among the dead are neither marrying nor taking out in marriage.*

KJVNT: *But they which shall be accounted worthy to obtain **that world**, and the resurrection from the dead, neither marry, nor are given in marriage:*

## the eon of this world

Ephesians 2:1-2

CLNT: *And you, being dead to your offenses and sins, in which once you walked, in accord with **the eon of this world**, ...*

KJVNT: *And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to **the course of this world**, ...*

## for the eon

Matthew 21:19

CLNT: *And, perceiving one fig tree on the roadside, He came to it and found nothing on it except leaves only. And He is saying to it, "No longer, by any means, may fruit be coming of you **for the eon**." And withered instantly is the fig tree.*

KJVNT: *And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee **henceforward for ever**. And presently the fig tree withered away.*

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Mark 3:28-30

CLNT: *"Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalties of the sins and the blasphemies, whatsoever they should be blaspheming, yet whoever should be blaspheming against the holy spirit **is having no pardon for the eon**, but is liable to the eonian penalty for the sin"--- for they said, "An unclean spirit has he."*

KJVNT: *Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost **hath never forgiveness**, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.*

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Mark 11:13-14

CLNT: *And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything on it. And coming to it, He found nothing except leaves, for it was not the season of figs. And answering, He said to it, "By no means may anyone still be eating fruit of you **for the eon.**" And His disciples heard.*

KJVNT: *And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee **hereafter for ever.** And his disciples heard it.*

---

Luke 1:54-55

CLNT: *He supported Israel, His boy, To be reminded of mercy (According as He speaks to our fathers) To Abraham and to his seed, **for the eon.**"*

KJVNT: *He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed **for ever.***

---

John 4:13-14

CLNT: *Jesus answered and said to her, "Everyone who is drinking of this water will be thirsting again, yet whoever may be drinking of the water which I shall be giving him, **shall under no circumstances be thirsting for the eon,** but the water which I shall be giving him will become in him a spring of water, welling up into life eonian."*

KJVNT: *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him **shall never thirst;** but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

---

John 6:51

CLNT: *I am the living Bread which descends out of heaven. If anyone should be eating of this Bread, he shall be living **for the eon.** ...*

KJVNT: *I am the living bread which came down from heaven: if any man eat of this bread, he shall live **for ever**: ...*

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John 6:58

CLNT: *This is the Bread which descends out of heaven. Not according as the fathers ate and died; he who is masticating this Bread shall be living **for the eon**.*"

KJVNT: *This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live **for ever**.*

---

John 8:35

CLNT: *Now the slave is not remaining in the house **for the eon**. The son is remaining **for the eon**.*

KJVNT: *And the servant abideth not in the house **for ever**: but the Son abideth **ever**.*

---

John 8:51-52

CLNT: *Verily, verily, I am saying to you, If ever anyone should be keeping My word, he **should under no circumstances be beholding death for the eon**.*" The Jews said to Him, "Now we know that you have a demon. Abraham died, and the prophets, and you are saying, 'If ever anyone should be keeping my word, he **should under no circumstances be tasting death for the eon**.'

KJVNT: *Verily, verily, I say unto you, If a man keep my saying, he **shall never see death**. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he **shall never taste of death**.*

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John 10:28

CLNT: *And I am giving them life eonian, and they **should by no means be perishing for the eon**, ...*

KJVNT: *And I give unto them eternal life; and they **shall never perish**, ...*

---

John 11:26

CLNT: *And everyone who is living and believing in Me, **should by no means be dying for the eon.** ...*

KJVNT: *And whosoever liveth and believeth in me **shall never die.** ...*

---

John 12:34

CLNT: *The throng, then, answered Him, "We hear out of the law that the Christ is remaining **for the eon,** ...*

KJVNT: *The people answered him, We have heard out of the law that Christ abideth **for ever:** ...*

---

John 13:8

CLNT: *Peter is saying to Him, "**Under no circumstances** shouldst Thou be washing my feet **for the eon!**" ...*

KJVNT: *Peter saith unto him, Thou shalt **never** wash my feet. ...*

---

John 14:16-17

CLNT: *"And I shall be asking the Father, and He will be giving you another consoler, that it, indeed, may be with you **for the eon**---the spirit of truth, ...*

KJVNT: *And I will pray the Father, and he shall give you another Comforter, that he may abide with you **for ever;** Even the Spirit of truth; ...*

---

I Corinthians 8:13

CLNT: *Wherefore, if food is snaring my brother, I may under no circumstances be eating meat **for the eon,** lest I should be snaring my brother.*



KJVNT: *Wherefore, if meat make my brother to offend, I will eat no flesh **while the world standeth**, lest I make my brother to offend.*

---

II Corinthians 9:9

CLNT: *according as it is written, He scatters, He gives to the drudges, His righteousness remains **for the eon**.*

KJVNT: *(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth **for ever**.*

---

Hebrews 5:6

CLNT: *according as in a different place also He is saying, "Thou art a priest **for the eon** according to the order of Melchizedek,"*

KJVNT: *As he saith also in another place, Thou art a priest **for ever** after the order of Melchisedec.*

---

Hebrews 6:20

CLNT: *where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek **for the eon**.*

KJVNT: *Whither the forerunner is for us entered, even Jesus, made an high priest **for ever** after the order of Melchisedec.*

---

Hebrews 7:17

CLNT: *For He is attesting that "Thou art a priest **for the eon** according to the order of Melchizedek."*

KJVNT: *For he testifieth, Thou art a priest **for ever** after the order of Melchisedec.*

---

Hebrews 7:21

CLNT: *(for these, indeed, are priests, having become so apart from the swearing of an oath, yet that One with the swearing of an oath by Him Who is saying to Him, "The Lord swears and will not be regretting it, 'Thou art a priest **for the eon** according to the order of Melchizedek.'")*

KJVNT: *(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest **for ever** after the order of Melchisedec:)*

---

Hebrews 7:24

CLNT: *yet that One, because of His remaining **for the eon**, has an inviolate priesthood.*

KJVNT: *But this man, because he continueth **ever**, hath an unchangeable priesthood.*

---

Hebrews 7:28

CLNT: *For the law is appointing men chief priests who have infirmity, yet the word sworn in the oath which is after the law, appoints the Son, perfected, **for the eon**.*

KJVNT: *For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated **for evermore**.*

---

I Peter 1:25

CLNT: *Yet the declaration of the Lord is remaining **for the eon**. ...*

KJVNT: *But the word of the Lord endureth **for ever**. ...*

---

I John 2:17

CLNT: *... yet he who is doing the will of God is remaining **for the eon**.*

KJVNT: *... but he that doeth the will of God abideth **for ever**.*

---

## II John 2

CLNT: *because of the truth which is remaining in us, and will be with us **for the eon.***

KJVNT: *For the truth's sake, which dwelleth in us, and shall be with us **for ever.***

### the coming eon

Mark 10:29-30

CLNT: *Jesus averred to him, "Verily, I am saying to you that there is no one who leaves a house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on My account and on account of the evangel, who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mother and father and children and fields, with persecutions, and in **the coming eon**, life eonian.*

KJVNT: *And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in **the world to come** eternal life.*

---

Luke 18:29-30

CLNT: *Now He said to them, "Verily, I am saying to you that there is no one who leaves house, or wife, or brothers, or parents, or children, on account of the kingdom of God, who may not by all means be getting back manyfold in this era, and in **the coming eon**, life eonian."*

KJVNT: *And he said to them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in **the world to come** life everlasting.*

### from the eon

Luke 1:70

CLNT: *According as He speaks through the mouth of His holy prophets, who are **from the eon**;*

KJVNT: *As he spake by the mouth of his holy prophets, which have been **since the world began**:*

---

Acts 3:20-21

CLNT: *and He should dispatch the One fixed upon before for you, Christ Jesus, Whom heaven must indeed receive until the times of restoration of all which God speaks through the mouth of His holy prophets who are **from the eon**.*

KJVNT: *And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets **since the world began**.*

---

Acts 15:18

CLNT: *Known **from the eon** to the Lord is His work.*

KJVNT: *Known unto God are all his works **from the beginning of the world**.*

### the present wicked eon

Galatians 1:4

CLNT: *Who gives Himself for our sins, so that He might extricate us out of **the present wicked eon**, according to the will of our God and Father,*

KJVNT: *Who gave himself for our sins, that he might deliver us from **this present evil world**, according to the will of God and our Father:*

### the current eon

I Timothy 6:17

CLNT: *Those who are rich in **the current eon** be charging not to be haughty, ...*

KJVNT: *Charge them that are rich in **this world**, that they be not highminded, ...*

---

II Timothy 4:9-10

CLNT: *Endeavor to come to me quickly, for Demas, loving **the current eon**, forsook me and went to Thessalonica, ...*

KJVNT: *Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved **this present world**, and is departed unto Thessalonica; ...*

---

Titus 2:12

CLNT: *training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in **the current eon**,*

KJVNT: *Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in **this present world**;*

### the impending eon

Hebrews 6:5

CLNT: *and tasting the ideal declaration of God, besides the powerful deeds of **the impending eon**,*

KJVNT: *And have tasted the good word of God, and the powers of **the world to come**,*

### for an eon

Jude 13

CLNT: *wild billows of the sea, frothing forth their own shame; straying stars, for whom the gloom of darkness has been kept **for an eon**.*

KJVNT: *Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness **for ever**.*

### before the entire eon

Jude 25

CLNT: *to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority **before the entire eon**, now, as well as for all the eons. Amen!*

KJVNT: *To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

[Note: There is no equivalent in the KJVNT to Greek phrase “before the entire eon”.]

### from out of the eon

John 9:32

CLNT: ***From out of the eon** it is not heard that anyone opens the eyes of one born blind.*

KJVNT: ***Since the world began** was it not heard that any man opened the eyes of one that was born blind.*

## before the eons

I Corinthians 2:7

CLNT: *but we are speaking God's wisdom in a secret, wisdom which has been concealed, which God designates before---before the eons, for our glory,*

KJVNT: *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*

## the eons

Hebrews 1:1-2

CLNT: *By many portions and many modes, of old, God, speaking to the fathers in the prophets, in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also makes the eons;*

KJVNT: *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

---

Hebrews 11:3

CLNT: *By faith we are apprehending the eons to adjust to a declaration of God, ...*

KJVNT: *Through faith we understand that the worlds were framed by the word of God, ...*

## for all the eons

Jude 25

CLNT: *to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before the entire eon, now, as well as for all the eons. Amen!*

KJVNT: *To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

## the oncoming eons

Ephesians 2:7

CLNT: *that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus.*

KJVNT: *That in **the ages to come** he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

### from the eons

Ephesians 3:9

CLNT: *and to enlighten all as to what is the administration of the secret, which has been concealed **from the eons** in God, ...*

KJVNT: *And to make all men see what is the fellowship of the mystery, which **from the beginning of the world** hath been hid in God, ...*

---

Colossians 1:25-26

CLNT: *... in accord with the administration of God, which is granted to me for you, to complete the word of God---the secret which has been concealed **from the eons** and from the generations, ...*

KJVNT: *... according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid **from ages** and from generations, ...*

### for the eons

Luke 1:33

CLNT: *and He shall reign over the house of Jacob **for the eons**. And of His kingdom there shall be no consummation."*

KJVNT: *And he shall reign over the house of Jacob **for ever**; and of his kingdom there shall be no end.*

---

Romans 1:25

CLNT: *... and offer divine service to the creature rather than the Creator, Who is blessed **for the eons!** Amen!*

KJVNT: *... and worshipped and served the creature more than the Creator, who is blessed **for ever**. Amen.*

---

Romans 9:5

CLNT: *whose are the fathers, and out of whom is the Christ according to the flesh, Who is over all, God be blessed **for the eons**. Amen!*

KJVNT: *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed **for ever**. Amen.*

---

Romans 11:36

CLNT: *seeing that out of Him and through Him and for Him is all: to Him be the glory **for the eons!** Amen!*

KJVNT: *For of him, and through him, and to him, are all things: to whom be glory **for ever**. Amen.*

---

II Corinthians 11:31

CLNT: *The God and Father of the Lord Jesus, Who is blessed **for the eons**, is aware that I am not lying.*

KJVNT: *The God and Father of our Lord Jesus Christ, which is blessed **for evermore**, knoweth that I lie not.*

---

Hebrews 13:8

CLNT: *Jesus Christ, yesterday and today, is the Same One **for the eons** also.*

KJVNT: *Jesus Christ the same yesterday, and to day, and **for ever**.*

---

### the conclusion of the eon

Matthew 13:39

CLNT: *Now the enemy who sows them is the Adversary. Now the harvest is **the conclusion of the eon**. Now the reapers are messengers.*

KJVNT: *The enemy that sowed them is the devil; the harvest is **the end of the world**; and the reapers are the angels.*



---

Matthew 13:40

CLNT: *Even as the darnel, then, are being culled and burned up with fire, thus shall it be in **the conclusion of the eon.***

KJVNT: *As therefore the tares are gathered and burned in the fire; so shall it be in **the end of this world.***

---

Matthew 13:49

CLNT: *Thus shall it be in **the conclusion of the eon.** The messengers will be coming out and they will be severing the wicked from the midst of the just.*

KJVNT: *So shall it be at **the end of the world:** the angels shall come forth, and sever the wicked from among the just,*

---

Matthew 24:3

CLNT: *Now at His sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what is the sign of Thy presence and of **the conclusion of the eon?**"*

KJVNT: *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of **the end of the world?***

---

Matthew 28:20

CLNT: *teaching them to be keeping all, whatever I direct you. And lo! I am with you all the days till **the conclusion of the eon!** Amen!"*

KJVNT: *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto **the end of the world.** Amen.*

## of the eons

I Timothy 1:17

CLNT: *Now to the King **of the eons**, the incorruptible, invisible, only, and wise God, be honor and glory for the eons of the eons! Amen!*

KJVNT: *Now unto the King **eternal**, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*

---

Revelation 15:3

CLNT: ... *“Great and marvelous are Thy acts, Lord God Almighty! Just and true are Thy ways, King **of the eons**!*

KJVNT: ... *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King **of saints**.*

## the conclusion of the eons

Hebrews 9:26

CLNT: *since then He must often be suffering from the disruption of the world, yet now, once, at **the conclusion of the eons**, for the repudiation of sin through His sacrifice, is He manifest.*

KJVNT: *For then must he often have suffered since the foundation of the world: but now once in **the end of the world** hath he appeared to put away sin by the sacrifice of himself.*

## the consummations of the eons

I Corinthians 10:11

CLNT: *Now all this befalls them typically. Yet it was written for our admonition, to whom **the consummations of the eons** have attained.*

KJVNT: *Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom **the ends of the world** are come.*

## the eon of the eons

Ephesians 3:21

CLNT: *to Him be glory in the ecclesia and in Christ Jesus for all the generations of **the eon of the eons**! Amen!*

KJVNT: *Unto him be glory in the church by Christ Jesus throughout all ages, **world without end.** Amen.*

### for the eons of the eons

Romans 16:27

CLNT: *to the only, and wise God, through Christ Jesus, be glory **for the eons of the eons.** Amen!*

KJVNT: *To God only wise, be glory through Jesus Christ **for ever.** Amen.*

---

Galatians 1:5

CLNT: *to Whom be glory **for the eons of the eons.** Amen!*

KJVNT: *To whom be glory **for ever and ever.** Amen*

---

Philippians 4:20

CLNT: *Now to our God and Father be glory **for the eons of the eons!** Amen!*

KJVNT: *Now unto God and our Father be glory **for ever and ever.** Amen.*

---

I Timothy 1:17

CLNT: *Now to the King of the eons, the incorruptible, invisible, only, and wise God, be honor and glory **for the eons of the eons!** Amen!*

KJVNT: *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory **for ever and ever.** Amen.*

---

II Timothy 4:18

CLNT: *The Lord will be rescuing me from every wicked work and will be saving me for His celestial kingdom: to Whom be glory **for the eons of the eons.** Amen!*

KJVNT: *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory **for ever and ever.** Amen.*

---

Hebrews 13:21

CLNT: ... *through Jesus Christ, to Whom be glory **for the eons of the eons**. Amen!*

KJVNT: ... *through Jesus Christ; to whom be glory **for ever and ever**. Amen.*

---

I Peter 4:11

CLNT: ... *that in all God may be glorified, through Jesus Christ, to Whom is the glory and the might **for the eons of the eons**. Amen!*

KJVNT: ... *that God in all things may be glorified through Jesus Christ, to whom be praise and dominion **for ever and ever**. Amen.*

---

I Peter 5:11

CLNT: *To Him be glory and might **for the eons of the eons**. Amen!*

KJVNT: *To him be glory and dominion **for ever and ever**. Amen.*

---

Revelation 1:6

CLNT: *and makes us a kingdom and priests to His God and Father, to Him be glory and might **for the eons of the eons!** Amen!*

KJVNT: *And hath made us kings and priests unto God and His Father; to him be glory and dominion **for ever and ever**. Amen.*

---

Revelation 1:17-18

CLNT: ... *I am the First and the Last, and the Living One: and I became dead, and lo! living am I **for the eons of the eons**. (Amen!) And I have the keys of death and of the unseen.*

KJVNT: ... *I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive **for evermore**, Amen; and have the keys of hell and of death.*

---

Revelation 4:9-10

CLNT: *And whenever the animals should be giving glory and honor and thanks to Him Who is sitting on the throne, Who is living **for the eons of the eons** (Amen!), the twenty-four elders, also, will be falling before Him Who is sitting on the throne and will be worshipping Him Who is living **for the eons of the eons** (Amen!). ...*

KJVNT: *And when those beasts give glory and honour and thanks to him that sat of the throne, who liveth **for ever and ever**, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth **for ever and ever**, ...*

---

Revelation 5:13

CLNT: *... "To Him Who is sitting on the throne---To the Lambkin---Be blessing and honor and glory and might **For the eons of the eons!**"*

KJVNT: *... Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb **for ever and ever**.*

---

Revelation 7:12

CLNT: *saying, "Amen! Blessing and glory and wisdom and thanks and honor and power and strength be our God's **for the eons of the eons**. Amen!"*

KJVNT: *Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God **for ever and ever**. Amen.*

---

Revelation 10:5-6

CLNT: *And the messenger whom I perceived standing on the sea and on the land lifts his right hand to heaven and swears by Him Who is living **for the eons of the eons**, ...*

KJVNT: *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth **for ever and ever**, ...*

---

Revelation 11:15

CLNT: *And the seventh messenger trumpets. And loud voices occurred in heaven, saying, "The kingdom of this world became our Lord's and His Christ's, and He shall be reigning **for the eons of the eons!** Amen!"*

KJVNT: *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign **for ever and ever.***

---

Revelation 14:11

CLNT: *"And the fumes of their torment are ascending **for the eons of the eons.** ...*

KJVNT: *And the smoke of their torment ascendeth up **for ever and ever:** ...*

---

Revelation 15:7

CLNT: *And one of the four animals gives to the seven messengers seven golden bowls brimming with the fury of God, Who is living **for the eons of the eons.** (Amen!)*

KJVNT: *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth **for ever and ever.***

---

Revelation 19:3

CLNT: *And a second time have they declared, "Hallelujah!" And her smoke is ascending **for the eons of the eons.***

KJVNT: *And again they said, Alleluia. And her smoke rose up **for ever and ever.***

---

## Revelation 20:10

CLNT: *And the Adversary who is deceiving them was cast into the lake of fire and sulphur, where the wild beast and where the false prophet are also. And they shall be tormented day and night **for the eons of the eons.***

KJVNT: *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night **for ever and ever.***

---

## Revelation 22:5

CLNT: *And night shall be no more, and they have no need of lamplight and sunlight, for the Lord God shall be illuminating them. And they shall be reigning **for the eons of the eons.***

KJVNT: *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign **for ever and ever.***

## for the eon of the eon

### Hebrews 1:8

CLNT: *Yet to the Son: "Thy throne, O God, is **for the eon of the eon,** ..."*

KJVNT: *But unto the Son he saith, Thy throne, O God, is **for ever and ever:** ...*

## the purpose of the eons

### Ephesians 3:11

CLNT: *in accord with **the purpose of the eons,** which He makes in Christ Jesus, our Lord;*

KJVNT: *According to **the eternal purpose** which he purposed in Christ Jesus our Lord:*

## for the day of the eon

### II Peter 3:18

CLNT: *... To Him be glory now, as well as **for the day of the eon.** Amen!*

KJVNT: *... To him be glory both now and **for ever.** Amen.*

## Appendix B

This appendix lists all uses of the word *eonian* in the Greek Scriptures as shown in the Concordant Literal New Testament listed in order of appearance and compared with the King James Version.

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### Matthew 18:8

CLNT: ... *Is it ideal for you to be entering into life maimed or lame, or, having two hands or two feet, to be cast into the fire **eonian**?*

KJVNT: ... *it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into **everlasting** fire.*

---

### Matthew 19:16

CLNT: *And lo! one coming to Him said, "Teacher, what good shall I be doing that I should be having life **eonian**?"*

KJVNT: *And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have **eternal** life?*

---

### Matthew 19:29

CLNT: *And everyone who leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, a hundredfold shall be getting, and shall be enjoying the allotment of life **eonian**.*

KJVNT: *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit **everlasting** life.*

---

### Matthew 25:41

CLNT: *"Then shall He be declaring to those also at His left, 'Go from Me, you cursed, into the fire **eonian**, made ready for the Adversary and his messengers.*



KJVNT: *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into **everlasting** fire, prepared for the devil and his angels:*

---

Matthew 25:46

CLNT: *And these shall be coming away into chastening **eonian**, yet the just into life **eonian**.”*

KJVNT: *And these shall go away into **everlasting** punishment: but the righteous into life **eternal**.*

---

Mark 3:29

CLNT: *yet whoever should be blaspheming against the holy spirit is having no pardon for the eon, but is liable to the **eonian** penalty for the sin”*

KJVNT: *But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of **eternal** damnation:*

---

Mark 10:17

CLNT: *... “Good Teacher! What shall I be doing that I should be enjoying the allotment of life **eonian**?”*

KJVNT: *... Good Master, what shall I do that I may inherit **eternal** life?*

---

Mark 10:30

CLNT: *who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mother and father and children and fields, with persecutions, and in the coming eon, life **eonian**.*

KJVNT: *But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come **eternal** life.*

---

Luke 10:25

CLNT: *And lo! a certain lawyer rose, putting Him on trial, and saying, "Teacher, by doing what should I enjoy the allotment of life **eonian**?"*

KJVNT: *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit **eternal** life?*

---

Luke 16:9

CLNT: *"And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving you into the **eonian** tabernacles?*

KJVNT: *And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into **everlasting** habitations.*

---

Luke 18:18

CLNT: *And a certain chief inquires of Him, saying, "Good Teacher, by doing what should I enjoy the allotment of life **eonian**?"*

KJVNT: *And a certain ruler asked him, saying, Good Master, what shall I do to inherit **eternal** life?*

---

Luke 18:30

CLNT: *who may not by all means be getting back manifold in this era, and in the coming eon, life **eonian**."*

KJVNT: *Who shall not receive manifold more in this present time, and in the world to come life **everlasting**.*

---

John 3:15

CLNT: *that everyone believing on Him should not be perishing, but may be having life **eonian**.*

KJVNT: *That whosoever believeth in him should not perish, but have **eternal** life.*

---

John 3:16

CLNT: *For thus God loves the world, so that He gives His only-begotten Son, that everyone who is believing in Him should not be perishing, but may be having life **eonian**.*

KJVNT: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have **everlasting** life.*

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John 3:36

CLNT: *He who is believing in the Son has life **eonian**, yet he who is stubborn as to the Son shall not be seeing life, but the indignation of God is remaining on him."*

KJVNT: *He that believeth on the Son hath **everlasting** life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

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John 4:14

CLNT: *yet whoever may be drinking of the water which I shall be giving him, shall under no circumstances be thirsting for the eon, but the water which I shall be giving him will become in him a spring of water, welling up into life **eonian**."*

KJVNT: *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into **everlasting** life.*

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John 4:36

CLNT: *And he who is reaping is getting wages and is gathering fruit for life **eonian**, ...*

KJVNT: *And he that reapeth receiveth wages, and gathereth fruit unto life **eternal**: ...*

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John 5:24

CLNT: *“Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, has life **eonian** and is not coming into judging, but has proceeded out of death into life.*

KJVNT: *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting** life, and shall not come into condemnation; but is passed from death unto life.*

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John 5:39

CLNT: *“Search the scriptures, for in them you are supposing you have life **eonian**, and those are they which are testifying concerning Me,*

KJVNT: *Search the scriptures, for in them ye think ye have **eternal** life: and they are they which testify of me.*

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John 6:27

CLNT: *Do not work for the food which is perishing, but for the food which is remaining for life **eonian**, which the Son of Mankind will be giving to you, for this One God, the Father, seals.”*

KJVNT: *Labour not for the meat which perisheth, but for that meat which endureth unto **everlasting** life, which the Son of man shall give unto you: for him hath God the Father sealed.*

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John 6:40

CLNT: *For this is the will of My Father, that everyone who is beholding the Son and believing in Him may have life **eonian**, and I shall be raising him in the last day.”*

KJVNT: *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have **everlasting** life: and I will raise him up at the last day.*

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John 6:47

CLNT: *Verily, verily, I am saying to you that he who is believing in Me has life **eonian**.*

KJVNT: *Verily, verily, I say unto you, He that believeth on me hath **everlasting** life.*

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John 6:53-54

CLNT: *Jesus, then, said to them, “Verily, verily, I am saying to you, If you should not be eating the flesh of the Son of Mankind and drinking His blood, you have no **eonian** life in yourselves. He who is masticating My flesh and drinking My blood has life **eonian**, and I shall be raising him in the last day,*

KJVNT: *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath **eternal** life; and I will raise him up at the last day.*

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John 6:68

CLNT: *Simon Peter answered Him, “Lord, to whom shall we come away? Declarations of life **eonian** hast Thou!*

KJVNT: *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of **eternal** life.*

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John 10:10

CLNT: *... I came that they might have life **eonian**, and have it superabundantly.*

KJVNT: *... I am come that they might have life, and that they might have it more abundantly.*

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John 10:28

CLNT: *And I am giving them life **eonian**, and they should be no means be perishing for the eon, and no one shall be snatching them out of My hand.*

KJVNT: *And I give unto them **eternal** life; and they shall never perish, neither shall any man pluck them out of my hand.*

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John 12:25

CLNT: *He who is fond of his soul is destroying it, and he who is hating his soul in this world, shall be guarding it for life **eonian**.*

KJVNT: *He that loveth his life shall lose it; and that hateth his life in this world shall keep it unto life **eternal**.*

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John 12:50

CLNT: *And I am aware that His precept is life **eonian**. What, then, I am speaking, according as the Father has declared it to Me, thus am I speaking.”*

KJVNT: *And I know that his commandment is life **everlasting**: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

---

John 17:2-3

CLNT: *according as Thou givest Him authority over all flesh, that everything which Thou hast given to Him, He should be giving it to them, even life **eonian**. Now it is **eonian** life that they may know Thee, the only true God, and Him Whom Thou dost commission, Jesus Christ.*

KJVNT: *As thou hast given him power over all flesh, that he should give **eternal** life to as many as thou hast given him. And this is life **eternal**, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

---

Acts 13:46

CLNT: *Being bold, both Paul and Barnabas say, “To you first was it necessary that the word of God be spoken. Yet, since, in fact, you are thrusting it away, and are judging yourselves not worthy of **eonian** life, lo! we are turning to the nations.*

KJVNT: *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of **everlasting** life, lo, we turn to the Gentiles.*

---

Acts 13:48

CLNT: *Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were set for life **eonian**.*

KJVNT: *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to **eternal** life believed.*

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Romans 2:7

CLNT: *to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, life **eonian**;*

KJVNT: *To them who by patient continuance in well doing seek for glory and honour and immortality, **eternal** life.*

---

Romans 5:21

CLNT: *even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life **eonian**, through Jesus Christ, our Lord.*

KJVNT: *That as sin hath reigned unto death, even so might grace reign through righteousness unto **eternal** life by Jesus Christ our Lord.*

---

Romans 6:22-23

CLNT: *Yet now, being freed from Sin, yet enslaved to God, you have your fruit for holiness. Now the consummation is life **eonian**. For the ration of Sin is death, yet the gracious gift of God is life **eonian**, in Christ Jesus, our Lord.*

KJVNT: *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end **everlasting** life. For the wages of sin is death; but the gift of God is **eternal** life through Jesus Christ our Lord.*

---

Romans 16:25-26

CLNT: *Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed **in times eonian**, yet manifested now and through prophetic scriptures, according to the injunction of the **eonian** God being made known to all nations for faith-obedience---*

KJVNT: *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret **since the world began**, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the **everlasting** God, made known to all nations for the obedience of faith:*

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II Corinthians 4:17-18

CLNT: *For the momentary lightness of our affliction is producing for us a transcendently transcendent **eonian** burden of glory, at our not noting what is being observed, but what is not being observed, for what is being observed is temporary, yet what is not being observed is **eonian**.*

KJVNT: *For our light affliction, which is but for a moment, worketh for us a far more exceeding and **eternal** weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are **eternal**.*

---

II Corinthians 5:1

CLNT: *For we are aware that, if our terrestrial tabernacle house should be demolished, we have a building of God, a house not made by hands, **eonian**, in the heavens.*

KJVNT: *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, **eternal** in the heavens.*

---

Galatians 6:8



CLNT: *for he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping life **eonian**.*

KJVNT: *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life **everlasting**.*

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II Thessalonians 1:9

CLNT: *who shall incur the justice of **eonian** extermination from the face of the Lord, and from the glory of His strength*

KJVNT: *Who shall be punished with **everlasting** destruction from the presence of the Lord, and from the glory of his power;*

---

II Thessalonians 2:16

CLNT: *Now may our Lord Jesus Christ Himself, and God, our Father, Who loves us, and is giving us an **eonian** consolation and a good expectation in grace,*

KJVNT: *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us **everlasting** consolation and good hope through grace,*

---

I Timothy 1:16

CLNT: *But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life **eonian**.*

KJVNT: *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life **everlasting**.*

---

I Timothy 6:12

CLNT: *Contend the ideal contest of the faith. Get hold of **eonian** life, for which you were called, and you avow the ideal avowal in the sight of many witnesses.*

KJVNT: *Fight the good fight of faith, lay hold on **eternal** life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

---

I Timothy 6:16

CLNT: *Who alone has immortality, making His home in light inaccessible, Whom not one of mankind perceived nor can be perceiving, to Whom be honor and might **eonian!** Amen!*

KJVNT: *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power **everlasting.** Amen.*

---

II Timothy 1:9

CLNT: *Who save us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus **before times eonian,***

KJVNT: *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus **before the world began,***

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II Timothy 2:10

CLNT: *Therefore I am enduring all because of those who are chosen, that they also may be happening upon the salvation which is in Christ Jesus with glory **eonian.***

KJVNT: *Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with **eternal** glory.*

---

Titus 1:2

CLNT: *in expectation of life **eonian,** which God, Who does not lie, promises **before times eonian,***

KJVNT: *In hope of **eternal** life, which God, that cannot lie, promised **before the world began;***

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Titus 3:7

CLNT: *that, being justified in that One's grace, we may be becoming enjoyers, in expectation, of the allotment of life **eonian**.*

KJVNT: *That being justified by his grace, we should be made heirs according to the hope of **eternal** life.*

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Philemon 15

CLNT: *For perhaps therefore is he separated for an hour, that you may be collecting him as an **eonian** repayment,*

KJVNT: *For perhaps he therefore departed for a season, that thou shouldest receive him **for ever**;*

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Hebrews 5:9

CLNT: *And being perfected, He became the cause of **eonian** salvation to all who are obeying Him,*

KJVNT: *And being made perfect, he became the author of **eternal** salvation unto all them that obey him;*

---

Hebrews 6:2

CLNT: *of the teaching of baptizings, besides the imposition of hands, and the resurrection of the dead, and of judgment **eonian**).*

KJVNT: *Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of **eternal** judgment.*

---

Hebrews 9:12

CLNT: *not even through the blood of he-goats and calves, but through His own blood, entered once for all time into the holy places, finding **eonian** redemption.*

KJVNT: *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal** redemption for us.*

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Hebrews 9:14-15

CLNT: *how much rather shall the blood of Christ, Who, through the **eonian** spirit offers Himself flawless to God, be cleansing your conscience from dead works to be offering divine service to the living and true God? And therefore He is the Mediator of a new covenant, so that at a death occurring for the deliverance of the transgressions of those under the first covenant, those who are called may be obtaining the promise of the **eonian** enjoyment of the allotment.*

KJVNT: *How much more shall the blood of Christ, who through the **eternal** Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of **eternal** inheritance.*

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Hebrews 13:20

CLNT: *Now may the God of peace, Who is leading up our Lord Jesus, the great Shepherd of the sheep, from among the dead by the blood of the **eonian** covenant,*

KJVNT: *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the **everlasting** covenant,*

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I Peter 5:10

CLNT: *Now the God of all grace, Who calls you into His **eonian** glory in Christ, while briefly suffering, He will be adjusting, establishing, firming, founding you.*

KJVNT: *But the God of all grace, who hath called us unto his **eternal** glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

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II Peter 1:11

CLNT: *For thus will be richly supplied to you the entrance into the **eonian** kingdom of our Lord and Saviour Jesus Christ.*

KJVNT: *For so an entrance shall be ministered unto you abundantly into the **everlasting** kingdom of our Lord and Saviour Jesus Christ.*

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I John 1:2

CLNT: *And the life was manifested, and we have seen and are testifying and reporting to you the life **eonian** which was toward the Father and was manifested to us.*

KJVNT: *(For the life was manifested, and we have seen it, and bear witness, and shew unto you that **eternal** life, which was with the Father, and was manifested unto us;)*

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I John 2:25

CLNT: *And this is the promise which He promises us: the life **eonian**.*

KJVNT: *And this is the promise that he hath promised us, even **eternal** life.*

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I John 3:15

CLNT: *Everyone who is hating his brother is a man-killer, and you are aware that no man-killer at all has life **eonian** remaining in him.*

KJVNT: *Whosoever hateth his brother is a murderer: and ye know that no murderer hath **eternal** life abiding in him.*

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I John 5:11

CLNT: *And this is the testimony, that God gives us life **eonian**, and this life is in His Son.*

KJVNT: *And this is the record, that God hath given to us **eternal** life, and this life is in his Son.*

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I John 5:13

CLNT: *These things I write to you that you who are believing in the name of the Son of God may be perceiving that you have life **eonian**.*

KJVNT: *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have **eternal** life, and that ye may believe on the name of the Son of God.*

---

I John 5:20

CLNT: *Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we know the True One, and we are in the True One, in His Son, Jesus Christ. This One is the true God and life **eonian**.*

KJVNT: *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and **eternal** life.*

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Jude 7

CLNT: *As Sodom and Gomorrah and the cities about them in like manner to these committing ultra-prostitution, and coming away after other flesh, are lying before us, a specimen, experiencing the justice of fire **eonian**.*

KJVNT: *Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of **eternal** fire.*

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Jude 21

CLNT: *keep yourselves in the love of God, anticipating the mercy of our Lord Jesus Christ for life **eonian**.*

KJVNT: *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto **eternal** life.*

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Revelation 14:6

CLNT: *And I perceived another messenger flying in mid-heaven, having an **eonian** evangel to bring to those situated on the earth, and to every nation and tribe and language and people,*

KJVNT: *And I saw another angel fly in the midst of heaven, having the **everlasting** gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*

## Notes

### Introduction

1. The original Greek for these two words is  $\alpha\omega\nu$  and  $\alpha\omega\nu\iota\omicron\varsigma$ , respectively. When transliterated into English letters, they become *aiōn* and *aiōnios*. The letter “ō” in both words represents the Greek letter *Omega* ( $\omega$ ). The letter “o” without a short line above it in the word *aiōnios* represents the Greek letter *Omicron* ( $\omicron$ ). The short line differentiates these two Greek letters in the transliteration. The Greek letters shown are in lowercase. However, the earliest Greek manuscripts of the New Testament used only capital letters with no punctuation or word spacing. If the reader uses *Strong’s Exhaustive Concordance of the Bible*, or any other work keyed to *Strong’s*, he may find these two words numbered 165 and 166, respectively.

2. The Concordant Literal New Testament is published by the Concordant Publishing Concern. It may be acquired at their website: <https://www.concordant.org/>.

3. Any time verses are quoted in this article, capitalization and punctuation is exactly as the translation has it. For example, in Ephesians 2:7, the first word of the verse is not capitalized in the CLNT but is capitalized in the KJVNT. Also, any ellipsis (three dots) indicates one or more words that are not shown, as in Colossians 1:25-26, where words are omitted from both the beginning and end of these two verses.

### Part 2

1. In two verses, John 6:53 and 10:10, the CLNT text contains the adjective *eonian*, whereas the text of the KJVNT has no equivalent.

### Part 9

1. Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Hendrickson Publishers, Inc., reprinted May 2000 from the fourth edition of 1896), page 20, entry 166.