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Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XXI
Issue 518

Definition of Bible Terms

Part 2

Eternity

by — Arthur P. Adams (1847-1920)

I have explained the word “age,” the original of which is *æon*. Now I will try to explain the word rendered “eternal” or “everlasting,” the original of which, derived from *æon*, is *æonios*.



It is very important to understand the meaning of this word, for, as it is commonly understood, it is the main pillar of the orthodox doctrine of endless torment; that tremendous dogma stands or falls according to the meaning put upon this word.

Some people are very suspicious if you present anything as Scripture that they cannot find in the common English version. The original and other translations and versions they do not know anything about, and they are very unwilling to accept them as authority; a brother of considerable prominence in his church wrote to me once that he would not accept anything as Scripture that was not contained in the so-called *King James Version*, or common English Bible. Of course such a declaration only manifests the ignorance and bigotry of the person making it, and yet there are many who feel in the same way.

In these days we have many helps to Bible study, and they are so arranged that they can be used to great advantage by any intelligent person though they may have no knowledge whatever of the original language. To refuse such helps is to turn your back on the light.

We will endeavor to determine the meaning of this word *æonios* according to its origin, and also according to the sense of the passages where it occurs.

The word as I have already intimated is an adjective derived from the noun *æon* (age); just as we form the adjective “hourly” from the noun “hour,” “daily” from “day,” “weekly” from “week,” “monthly” from “month,” and “yearly” from “year.”

I have already explained *æon* in a former issue, whence the meaning of this derivative may be gathered. A derivative word cannot properly mean any more than the word from which it is derived; if *æon* means eternity, then *æonios* might mean eternal and not otherwise; but, we have seen, *æon* as used in the Bible does not, and cannot mean eternity. The strongest upholders of the doctrine of endless woe make no claim that *æon* means eternity, hence *æonios* does not mean eternal.

The argument, of those who defend the orthodox position, is not claimed that *æonios* of itself means absolutely endless; but it is claimed that the connection in which the word occurs indicates endlessness. For instance, the word is used of God, Whom we know is eternal, hence it is argued that the word must mean eternal when so applied. Then in Matthew 25:46, the phrase *æonian*¹ punishment is (see *TERMS*, page 4548)

1. [Editor:] Eon (or age) with the suffix *-ian* meaning “belonging to, relating to,” as in American, vegetarian, historian, etc. Thus *eonian punishment* is punishment (or correction) that belongs to or is related to the ages. Adams originally used the term *æonial*, the suffix *-al* meaning “pertaining to” as in bridal, scriptural, seasonal, etc.

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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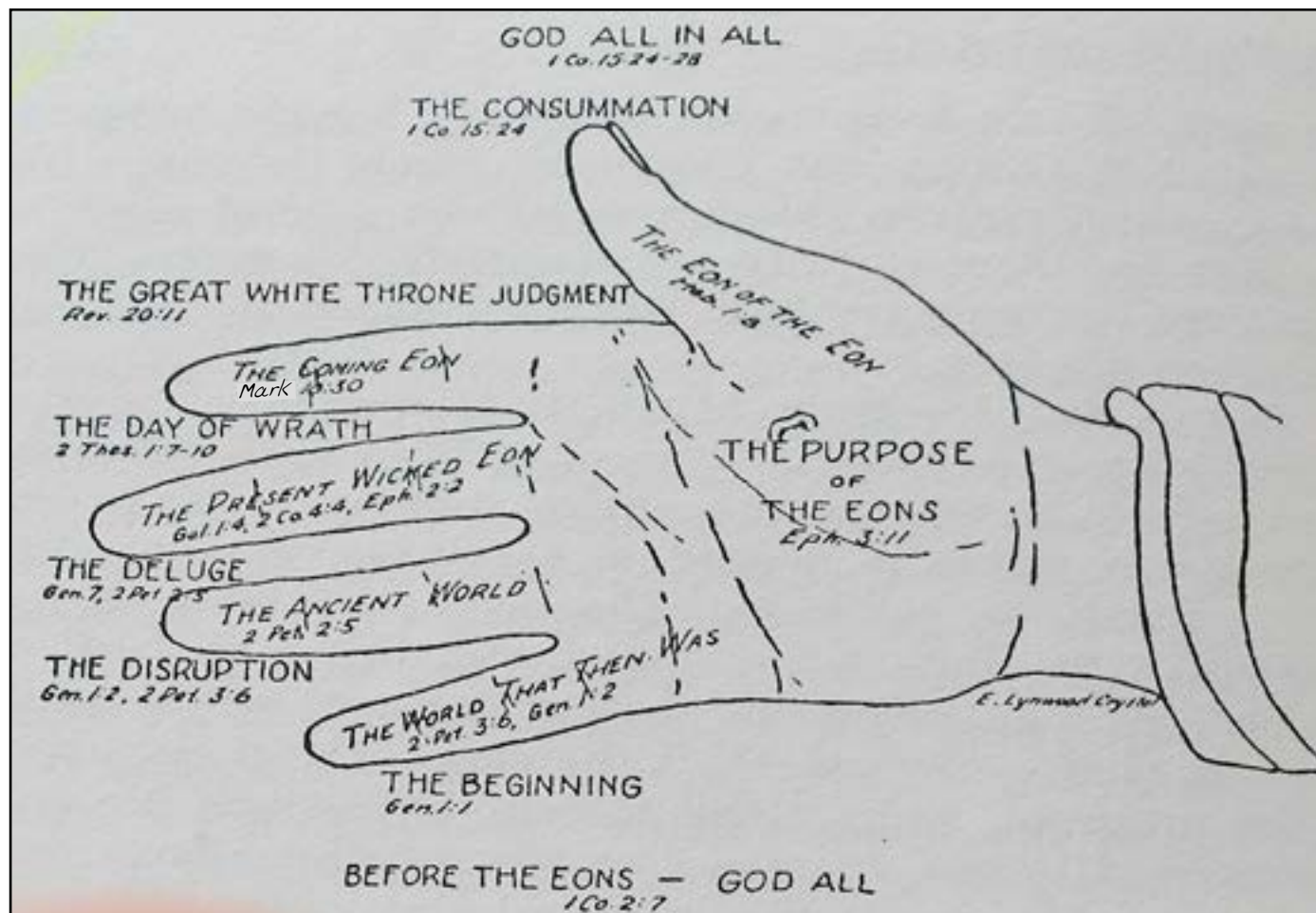
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A "Handy" Chart of the Eons

by — E. Lynwood Crystal



The human hand is a living illustration of the great time periods in which God's hand is seen in the Scriptures. There are five eons, or "ages," even as we have five fingers. Four great judgments separate them, even as we have four spaces between our fingers. This makes a "handy" chart which may be used to explain the time divisions in God's eonian handiwork.

In making the eons God had a definite and fixed purpose (Hebrews 1:2; Ephesians 3:11). He carries it forward, unwaveringly, from "the beginning" to the "consummation." The eons are carefully discriminated and their limits clearly indicated.

ian times. Put up your right hand as indicated by the picture. See how vividly it illustrates the guidance and control of Him "Who is operating the universe according to the counsels of His will." Note what each finger represents. Use it in explaining the truth to others. The striking similarity between the human hand and the eons of God's purpose is indeed impressive. The thumb and forefinger are like the eons of the eons, and may be called *the fingers of the fingers*, and the thumb, in turn, is, like the eon of the eons, *the finger of the fingers* – the complement of all the fingers. ■

Unsearchable Riches (1928), Volume 19, page 342

Everyone carries with them a diagram of the eon-

TERMS (continued from front page)

set over against that of *æonian life*; the latter is supposed of course to mean endless life, hence the former must mean endless punishment.

I have previously noticed briefly the true meaning of the word when applied to God. I will now add in the same line that an understanding of God's "*plan of the ages*" will make the meaning of the phrase "*æonian God*" clear to us. As I have shown, the ages are periods of time during which God is working out His great plan of creating man in His own image; the ages are God's "*times*" (Acts 3:21; I Timothy 6:15; Ephesians 1:10), during which He does His "*work*" (See John 5:17; Ephesians 2:10; Psalm 74:12). Hence God is called the "*God of the ages*," the "*King of the ages*" or the "*æonian God*" (I Timothy 1:17, Revelation 15:3). The adjective *æonios* has no more reference to duration, either long or short, than it has to color. It denotes a quality, a characteristic, not a quantity; it is not a time-word like eternal, annual, daily, etc., but is a descriptive word, like autumnal or dispensational.

God is absolutely eternal, "*from everlasting to everlasting He is God*"; but this is not the meaning of the word *æonios*. This is not a word expressing God's duration, but simply expressing a characteristic of Him, as I have explained above. That this is the true explanation of the meaning of this word will still further appear, as we consider the next point.

Matthew 25:46 reads,

These shall go away into æonian punishment but the righteous into life æonian.

It is argued that *æonian* life is endless life, hence *æonian* punishment is endless punishment; and it is further urged that if the punishment is limited, the life must be limited, the duration of each being expressed by the same word, and thus a disbelief in an endless hell destroys the doctrine of an endless heaven, the two stand or fall together. All of this seems very conclusive to the majority of Christians. In fact, it seems to them absolutely unanswerable, and hence they feel compelled to believe in an endless hell in order to preserve their belief in an endless heaven. Yet this whole argument is flimsy, shallow, inconclusive, unscriptural and false.

I will attempt to shed the light of God's Truth upon this orthodox theory, so that some may see that it is not born of the light but of darkness, and that the pillars of heaven do not rest upon the pavements of hell.

In the first place the conclusion is not correct, even if the premises were true; it can be clearly shown from Scripture that, though it were true that *æonian life* meant endless life, it would not necessarily follow that *æonian* in the other phrase meant endless. We have another passage in the New Testament where the word *æonian* occurs twice, and where, from the orthodox standpoint, it would certainly mean endless in one case, and from a common sense standpoint just as certainly not mean endless in the other. The passage is Romans 16:25-26; in the Old Version the words "*since the world began*," and in the New Version, "*times eternal*," are translated from original words that literally mean simply *æonian times*, or "*the times of the ages*." Thus it is rendered in the *Emphatic Diaglott*, as well as in *Young's* and *Rotherham's*

Truth vs. Orthodoxy

by – Arthur P. Adams

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Atonement"

108 pp., PB

See order form.

translation. In the same passage we read also of “the *æonian* God.” Now, from the orthodox standpoint this latter phrase must mean “the eternal God,” the God without beginning or end.

I have already shown that *æonian* in this connection does not have the meaning of endless; but supposing it had? It could not mean endless in the former phrase, for everyone must see that to talk about endless times is as flat a contradiction of terms as it would be to talk about a full vacuum, or a something nothing.

I do not hesitate to say that the rendering in the New Version – “*times eternal*” – is utterly meaningless; the definition of time is duration having beginning and end, *i.e.*, limited duration; the definition of eternal is, without end, never ending, *i.e.*, unlimited duration.

Now let the reader tell me: What is the meaning of “*eternal times*”? An unending end! An unlimited limit! An infinite finite! *Nonsense!* Common sense is better than manmade theology, and more likely to lead us to the truth than the *ipse dixit*² of creed-bound “Divines.”

We have, however, a still more senseless rendering in the New Version in II Timothy 1:9 and Titus 1:2. If

2. Latin for “he himself said it,” is a term used to identify and describe a sort of arbitrary dogmatic statement, which the speaker expects the listener to accept as valid.

the phrase, “*times eternal*” is meaningless, what does “*before times eternal*” mean? Before a limited period of eternity!

Here are passages surely where it is certain that *æonian* does not mean endless. If you insist that “*the æonian God*” means the Being Who is without beginning or end, then to be consistent you ought to hold that “*æonian times*” is time without beginning or end! Yet that is too foolish for anyone to urge, hence you are compelled to admit that the same word used twice in this passage has two different meanings, hence it may have a different meaning in any other passage where it occurs twice. Thus the argument drawn from Matthew 25:46 in favor of endless torment is shown to be faulty, even from the orthodox standpoint.

There is no doubt in my mind that the word *æonian*, wherever it is used in the New Testament, has a uniform meaning; it does not mean endless in some connection and something else in others; God’s Word is not thus self-contradictory and confusing. The word has one general meaning; what is it? I have already answered this question. I have explained the meaning of the word when applied to God. He is “*the æonian God*,” or “*the King of the ages*” – *i.e.*, the Being Who, through “*the æonian times*,” is working out His wonderful plan. The word *æonian* has the force of belonging to, or in connection with the ages; anything that is peculiar to these age-times, and stands in ►

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connection with them, is said to be *æonian*; as for example, “*æonian salvation*,” “*æonian redemption*,” “*æonian inheritance*,” “*æonian fire*,” etc., (see Hebrews 5:9; 9:12,15; Jude 7).

In regard to the last verse of Matthew 25, the whole difficulty with this passage lies in the fact that men are ignorant of what *æonian* life is. It is not mere endless existence; the adjective *æonian* has no such meaning as endless, it never has that meaning in any Scripture. Instead it describes a kind of life, not its duration. Jesus gives us a definition of *æonian* life in John 17:3.

This is life æonian to know Thee, the only true God, and Jesus Christ Whom Thou hast sent.

Does not this satisfy you? Christ’s own words? As plain and direct as can be? Knowledge of God and Christ is life *æonian*; that is to say, the life of the ages, God’s work-days. In its final result will be a universal knowledge of God:

All shall know Him from the least to the greatest.

It has not been so in past ages to be sure, but it will be so as the ages roll on. The “*age times*” have scarcely begun; there are yet “*ages of ages*” in the future; and as their cycles roll, God will come to be known more and more until,

The knowledge of the Lord shall cover the earth as the waters cover the sea.

This is the life that shall yet characterize God’s “*age times*,” this is “*life æonian*.” I have no doubt but that life thus attained to in “*the ages to come*” by a recreated race will continue on and on forever; for we are to be like God – deathless, immortal, “*neither can they die any more*.” However, this fact of the endlessness of that life is not implied in the word *æonian*, but is plainly taught in other Scripture; *æonian* describes the kind of life as explained above.

Even those who hold the orthodox view must admit that *æonian* life is something more than mere endless existence; they believe that the damned in hell have that; *æonian* life, they must think, is an endless life of a certain kind – of bliss, and enjoyment, and perfect happiness; and this is true; but they fail to

understand wherein that happiness and enjoyment consists; viz., in perfect knowledge of God.

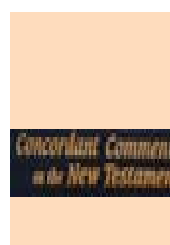
The highest enjoyment of which we are capable comes from knowing God; nothing else will give us true happiness; nothing else will give us peace; this – this is life; all else is death.

Having thus determined the nature of “*æonian life*,” it is comparatively easy to understand what “*æonian punishment*” is. Not *endless* punishment; such an idea is senseless as well as unscriptural. The purpose of punishment is not only the protection of society and the restraint of the offender, but also his reformation; this latter should be the *main* purpose of punishment. Any punishment that is not conducive to this end is wholly unjustifiable: it is simply an attempt to overcome one evil with a greater evil.

Now to talk about endless punishment is nonsense, as much as it would be to talk of endless correction, or endless reforming. You might speak of endless torture, or endless suffering; but endless punishment is not a proper collection of terms at all.

I will add that the original word here rendered “*punishment*” signifies a punishment for the correction and bettering of the individual, hence it could not be endless.

We have seen the true meaning of *æonian*. Apply that meaning here and we have the correct idea of the phrase “*æonian punishment*.” *Æonian* life, we have seen, is that kind of life peculiar to God’s age-times; so *æonian* punishment or correction (which would be a perfectly correct translation) is that kind of punishment that God will make use of in future ages to correct mankind.



The Concordant Commentary on the New Testament

by — A.E. Knoch (1874-1965)

407 pp., HB

See order form.

First published more than 60 years ago, this work is more valuable than a seminary education! A must-have for every student of Scripture!

According to this explanation, everyone can see that there is not the slightest ground in this passage for the false doctrine of endless woe; and the strong point in this explanation is that it rests on the express statement of the Lord Jesus Christ. Had Jesus given us no definition of *æonian* life, we could have plainly inferred its meaning from other Scripture; but such references would have been open to strong objection on account of their being inferences, and not the direct teaching of the Word. Yet when Christ gives us a formal, precise definition of the phrase – when He tells us just exactly what *æonian* life is – of course no one can object, and the question is settled.

The whole force of the orthodox argument *depends upon* the meaning of the word *æonian*. If it means “endless,” then the argument is sustained and the orthodox view is established. If it does not mean endless, the argument falls to the ground.

The whole question then is, Does *æonian* mean endless, or not? To this question there can be but one answer in view of the scriptural testimony that I have presented above. As we have seen, there are three passages in the New Testament where *æonian* is connected with the word “*time*,” and in such a combination the adjective could not possibly mean endless.

The Savior's definition of *æonian* life settles and fixes the meaning of the phrase by all of the power of the divinity of the incarnate Word. As I have already said, *æonian* life, when fully reached, will be an endless life; but the endlessness of that life is not indi-

cated by the epithet *æonian*, but is plainly taught in other Scripture.

No one needs fear that by denying an endless hell they weaken the evidence for an endless heaven; the latter is fully assured by many passages of the plainest Scripture, but we have no such evidence in favor of the former.

The meaning of *æonian* then is “belonging to, peculiar to, or characteristic of, the ages; it does not mean “endless” or “eternal”; it does not even mean “age-lasting,” although it is sometimes so rendered for the want of a better English word whereby to express it. Strictly speaking, however, the word does not mean lasting *throughout* the age, any more than it means lasting throughout eternity. As Canon Farrar has said,

Even if *æon* always meant eternity, which is *not* the case either in classic or Hellenistic Greek – *æonian* could still only mean *belonging to* eternity, not *lasting through it*. The word [*æonian*] by itself, whether adjective or substantive, never means endless.

As we have no single word in English that properly expresses the meaning of *æonian*, it seems to me best to incorporate the word right into the language, just as we have baptism, hades, etc. The form, then, “*æonian*” I think is best, used in the sense explained in the foregoing. ■



185 pp., PB

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