



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 632

The Eonian Times or, God's Purpose of the Eons or Ages

by — Leon A. Bynoe (1895-1983)

Founding editor of *Grace & Truth Magazine*, of New York

Who saves 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 eonian times (II Timothy 1:9, *Concordant*, 1930).

In expectation of eonian life, which God, Who does not lie, promises before eonian times (Titus 1:1-2, *Concordant*, 1930).

The "eonian times" are but one great part of God's plan in His dealing with the Universe. At the beginning of the "eons" sin and death are introduced and will continue their course until the end of the "eons," or the "Consummation." Before the "eons" we read of no evil manifested; after the "eons" we find no record of sin and evil, or death,



aiōn, a noun, and its adjective aiōnion ("eonian") describing the kind of times in view. "Eonian times" is a well-founded scriptural term, not a brain-child of an imaginative mind. This purely Greek word became lost and the truth concerning the eons obscured, and the collapse of the truth of the eons left the way open for pagan error to reassert itself, fastening itself upon Scripture teaching, very quickly after the time of the apostle Paul.

For the former things shall have been passed away (Revelation 21:4).

EON AND EONIAN

The term "eonian," which is derived from the noun aiōn, is familiar to devout students of the Word of God only. The average Christian knows nothing of the stupendous revelation contained in this original God-given term found in the Greek Manuscripts of the Holy Scriptures.

The word "eon"¹ is really a transliteration of the Greek

The record shows that the Latin Fathers, led by Jerome who gave us the Latin Vulgate, began this departure from the original; in the year 696 at Constantinople, a council of the Church publicly condemned

- *The Eons of the Bible* (with Concordance), Joseph E. Kirk, [Bible Student's Notebook #433](#);
- *The Divine Calendar*, A.E. Knoch, [Bible Student's Notebook #434, #435](#), or see the order form for the book edition, same title;
- *The Eons of the Ages* (a chart) [Bible Student's Notebook #353](#);
- *The Purpose of the Eons* (a chart) [Bible Student's Notebook #352](#);
- *The Ages: God's Time Periods*, Edward Henry Clayton, Part 1: [Bible Student's Notebook #371](#), Part 2: [Bible Student's Notebook #372](#).

1. [Editor:] There are a total of five ages (or eons) in God's revealed plan. We currently live in the third "evil age" which began with the flood of Noah and continues until the Second Coming of Christ. For a further look at God's plan of the Ages (or Eons) see: – A "Handy" Chart of the Eons, E. Lynwood Crystal, [Bible Student's Notebook #518](#);

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this doctrine of the eons as, “drunken ravings as to the future life of the dead.” Tyndale, coming one hundred and fifty years after Wyclif, gave us in our English Bibles the totally erroneous teaching of endlessness, by the English words “eternal,” “for ever and ever,” and “everlasting,” from the root word in the Greek *aiōn*, which means a period of time.

This purely Greek word, spelled with English letters (“eon”), is used in the Scriptures to qualify life, salvation, glory, judgment (or chastening), etc.

For the ration of Sin is death, but God's gracious gift is eonian life in Christ Jesus our Lord (Romans 6:23)

Being perfected He became the cause of eonian salvation to all who are obeying Him (Hebrews 5:9).

We also read in 6:2 of “*eonian judgment*,” and in II Timothy 2:10 “*eonian glory*” (*Concordant Version*).

The recent revival of the use of this word did not come through the advent of the *Concordant Version*, for we discover that the *Emphatic Diaglott*, an earlier translation, uses it consistently, as do other good versions, such as, *Weymouth*, *Fenton*, *Darby*, *Rotherham*, *Moffatt* and *Goodspeed*.

I have had in my possession a copy of Clarence Larkin's book entitled *Dispensational Truth*, and this is what he has to say:

There is much confusion in the New Testament, because the Greek word “*aion*” (or eon) meaning “*age*” has been translated by eight different English words, as follows: “*ages*” twice; “*ever*” 30 times;

“*ever and ever*” 21 times; “*world*” 35 times; “*worlds*”² twice; “*course*” once; “*eternal*” twice; and “*end*” once. When the word “*age*” is substituted for the above, it will be seen that not our material world is meant, but a period of time. Take the following for illustration. Matthew 12:32; 13:39-40; Mark 10:30; Luke 20:34-35; Galatians 1:4; II Timothy 4:10; Hebrews 6:5; Revelation 20:10. In the Greek it will be seen that we have the singular “*aiōn*” (or eon) Matthew 24:3; the plural “*aiōns*” (or eons) in Ephesians 2:7; in Revelation 20:10 “*aiōns of the aiōns*,” and in Ephesians 3:21 “*aiōn of the aiōns*.”

In the above quotation Larkin proves beyond a shadow of a doubt the inconsistency of the revisers who gave us the *King James* (or *Authorized*) *Version* in dealing with the Greek word *aion* (or “*eon*”). How could it be possible for this one Greek word to cover so many different terms in our English Bibles?

Larkin's book has been scattered in parts of the Christian world for the past years. He is one from among the established churches who had seen the light and dared publish it. Yet, this truth of the eons is as obscure among the believers today as the light of the glorious gospel was in the dark days of Martin Luther in 1510.

2. [Editor:] Some English translations mistakenly render αἰών (*aiōn*) as “*world*” (and even in other places as “*eternal*” and “*for ever*”) when the word clearly means “*age*,” or “*eon*.” For a further look at the subject see:

- *Eons and Worlds: A Preliminary Overview*, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
- “*Ages*” or “*Eternity*” and the English Versions, John Dokas, [Bible Student's Notebook #309](#);
- *Definition of Bible Terms: Aeon and Kosmos*, Arthur P. Adams, [Bible Student's Notebook #517](#);
- *Definition of Bible Terms: Eternity*, Arthur P. Adams, [Bible Student's Notebook #518](#);
- *Forever, Eternal and Everlasting*, Clyde L. Pilkington, Jr. [Bible Student's Notebook #83](#).



Comfort and Vision

by — Frederick William Davis (1879-1926)

This is “a collection of spiritual sermons by our lamented friend, F. W. Davis, late of Cheltenham, England. It is a fitting memorial of his broad and loving spirit and deep insight into the Word of Truth.” — A.E. Knoch, *Unsearchable Riches*

136 pp., PB

See order form.

I, too, like the mass of Christians, have had this valuable book in my possession for many years, and never paid careful attention to the hidden treasure discovered by Mr. Larkin. He is right when he says,

There is much confusion in the rendering of the *King James Version*³ of the New Testament.

THE UNPARDONABLE SIN

The student of Scripture should notice that in Matthew 12:32 we have blasphemy of the holy spirit not pardoned in this eon, or in that which is future.

Although the statement is clear that forgiveness is denied the offender, yet one must be careful to note that this is only during two eons, namely, this eon and the one which is impending. Yet, there is another eon yet to follow, namely, the new heavens and the new earth wherein dwells righteousness.

The unpardonable sin, then, is particularly limited to two eons: the present and the next. Beyond that, it will be forgiven. There is coming a time when God the Father will reconcile the whole Universe to Himself. All sin and evil will not only be forgiven, but completely abolished. This wonderful display of God's grace most Christians are ignorant of, as witness the preaching of today, and the Christian literature circulated dealing with "eternity," a word unknown in the Greek Text. The fault lies chiefly in the texts of the *King James Version*, which cast a different and misleading conception on the original truth that God intended for His people to know.

3. [Editor:] For more information on KJV translation errors, see:
- *The KJV: 400 Years of Bondage*, by Clyde L. Pilkington, Jr. (see order form). Also available in three parts in *Bible Student's Notebooks* #276, #279, #281;
 - *The Plowboy's Bible: God's Word for Common Man*, by Clyde L. Pilkington, Jr. (see order form).

THE EONS DEFINED

Our Greek-English Lexicons usually define *olm* in the Hebrew, and *aiōn* in the Greek, as an indefinite period of time, similar to an age.

The tragedy of the *King James* translators is that theology has stretched these terms to mean "forever," "evermore," "eternal," "everlasting," "for ever and ever," "always," "world," "eternity" and "world without end." Such an idea of endlessness is foreign to the sacred Scriptures.

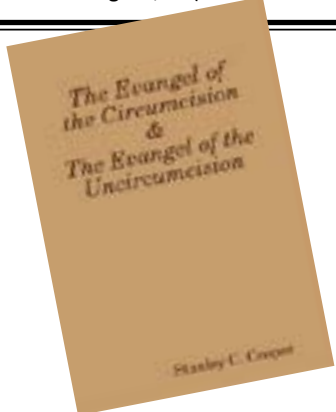
THE FIVE EONS

Aiōn means a period of time between two great physical cataclysms. There are four such great physical changes, namely,

- (a) the disruption (Genesis 1:2);
- (b) the deluge (Genesis 6);
- (c) the day of wrath (Romans 2:5); and
- (d) the judgment of fire that will usher in the New Heavens and the New Earth (Revelation 20).

The eons are set within bounds in the past by the times before the eons began, and in the future, by the Consummation (the end). Though these times deal with the longest periods in Scripture, nevertheless, there is always a beginning and an ending.

It is not necessary to know the Greek tongue in order to discover the truth; just a careful search of the present versions at our disposal will convince all whose hearts the Lord has opened. For example, if the word *aiōn* meant "forever" or "eternal" in the singular, the plural form would have been an impossibility. Yet the plural is used quite frequently.



The Evangel of the Circumcision
&
The Evangel of the Uncircumcision

The Evangel of the Circumcision & The Evangel of the Uncircumcision

by — Stanley C. Cooper

64 pp, PB

See order form.

And rouses us together and seats us together among the celestials, in Christ Jesus, in order that, in the on-coming eons, He should be displaying the transcendent riches of His grace (Ephesians 2:6-7).

The secret, which has been concealed from the eons and from the generations (Colossians 1:26).

It would make nonsense if the word *aiōn* were translated “forever” in Ephesians and in Colossians, for then the Mystery or Secret⁴ could never have been made known. Then again, at one time the word is translated “eternal” meaning endlessness, and in another place the same word is translated “age,” showing a limited period of time. So what must the student of God’s Word conclude?

ETERNAL LIFE OR EONIAN LIFE – WHICH?

Finally, if the word *aiōn* meant “forever” or “eternal,” there would have been no beginning, as well as no end. Yet we read in I Corinthians 2:7,

But we are speaking God’s wisdom in a secret, which has been concealed, which God designates before the eons for our glory.

4. [Editor:] For more information about “the Mystery” and its “Secret Administration,” see:

- What Is the Mystery? A.E. Knoch, [Bible Student’s Notebook #516](#);
- The Present Secret Administration, A.E. Knoch, [Bible Student’s Notebook #575](#);
- A New Administration at the Close of Acts, Adlai Loudy: Part 1, [Bible Student’s Notebook #562](#); Part 2, [Bible Student’s Notebook #563](#);
- The Pentecost, Readjustment & Secret Administrations, Adlai Loudy, [Bible Student’s Notebook #497](#);
- Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student’s Notebook #550](#);
- The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student’s Notebook #524](#).

The scriptural word “*eonian*” accords with God’s purpose in grace towards the believer (or members of Christ’s Body), because during the oncoming ages, the believer today will assist the Savior in the work of Reconciliation of the Universe,⁵ while the unsaved will remain in the death state. This is the advantage the believer has over the unbeliever. Of course it is solely God’s grace, the gift of God, no goodness or holiness on the part of the believer.

Our future role will be one of service among the “*on-heavenlies*,” or celestial, creatures throughout the oncoming eons (Ephesians 2:7). At the close of the eons, or after the reign of Christ is over, our work of service with Him will also be at an end. This is the “*eonian life*” promised to us in the oncoming eons or ages.

If we possess immortality now, what need would there be of a resurrection? Why do we have to die? The Apostle Paul says,

This corruptible must put on incorruption and this mortal must put on immortality (I Corinthians 15:53).

One day Christ Jesus will present to the Father a perfect Universe, for He must reign until He has accomplished this feat. He will not quit the throne until He makes it possible for God the Father to become “*All in all*” of His creatures.

GOD’S PURPOSE OF THE EONS

The “*eonian times*” are the period of sin and estrangement, but it is also the period that God sets apart to

5. [Editor:] for a comprehensive study of the many inner-connected doctrines in this article see,

- *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form).



A Harmony of Passion Week

by — Loyal F. Hurley (1886-1967)

A concise look at the week of Christ’s crucifixion and resurrection.

16 pp., PB See order form.

The Eonian Times

OF GOD'S PURPOSE OF THE EONS OR AGES

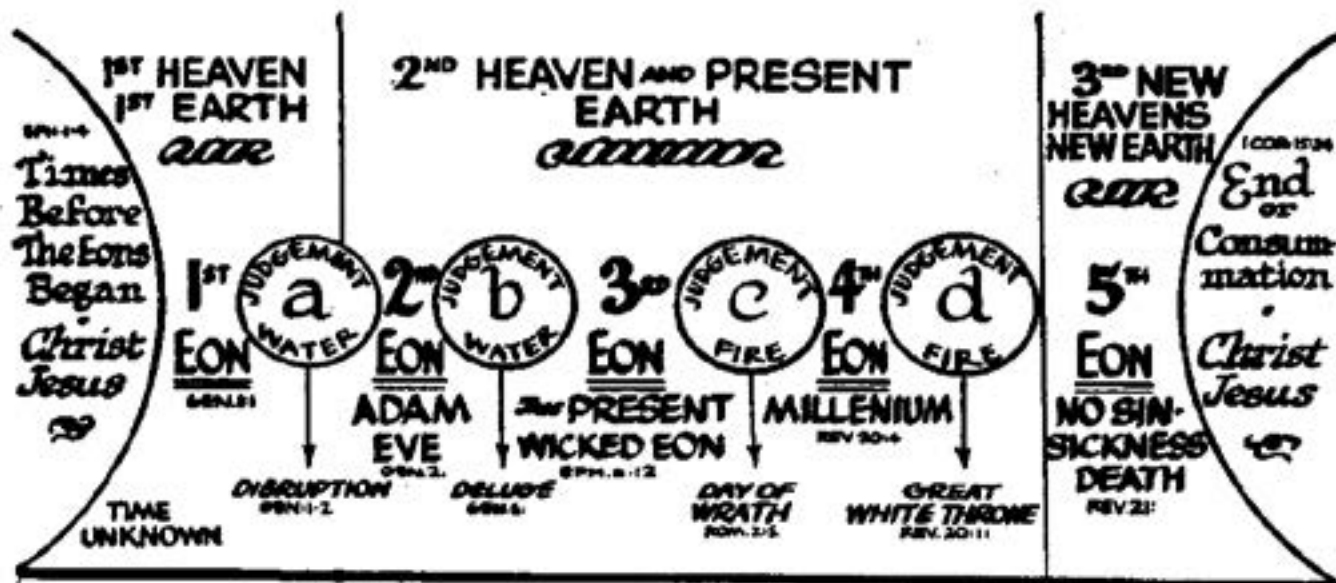


Chart: Illustrating the Five Eons & Four Judgements
DESIGNED BY L.A. SYNOE

bring His rebellious creatures, terrestrial and celestial, back to Himself. They embrace the entire period of His operation.

The title of our subject, *The Eonian Times*, is brought to us in two notable passages of Scripture: II Timothy 1:9 and Titus 1:2. What the texts are saying is that there is such a period known as “eonian times,” but that God’s purpose towards us is older than that – it is *before* “eonian times.”

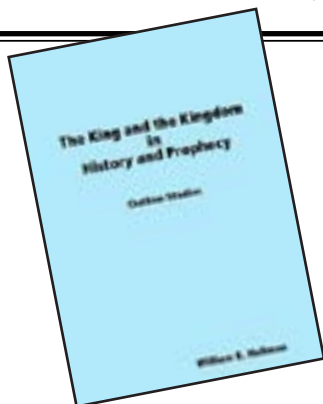
Though we are now in the very center of the operation of sin and death, they will soon give way to a

happy phase of the “eonian times” – namely, the reign of Christ in the last two eons.

“Eonian times” are the period of education in the knowledge of good and evil. Satan⁶ is the minister of evil; he occupies the first phase of the “eonian times.” As seen in Job’s day, and to this hour, he is the god of this present wicked eon (Galatians 1:4), which is the third of the five eons.

6. [Editor:] For more information about the creation of evil, Satan and the purpose of sin, see:

- *The Problem of Evil*, A.E. Knoch (1874-1965), see order form;
- *The “Fall” of Satan*, A.E. Knoch, [Bible Student’s Notebook #547](#);
- *The King of Tyre*, E.H. Clayton, [Bible Student’s Notebook #569](#).



The King and the Kingdom in History and Prophecy

by — William B. Hallman

A detailed outline of Israel’s prophesied Kingdom.

42 pp., PB

See order form.

This eon is ruled over by him (II Corinthians 4:4), but this eon will end his rule. Let us all say, thank our God! In the next eon Satan will be bound (Revelation 20:1-3) for one thousand years; then, after a little season, his final displacement takes place. His work will be finished. Then the next phase of the eonian times will be administered by Christ, Whose ministry will continue until all has been subjected and brought to God at the conclusion of the eons (I Corinthians 15:28). Man's history is replete with the facts of the ministry of evil, but Christ's will be a ministry of good.

Another important reason of the "eonian times" is that God's creatures may come to know Him now.

It is eonian life that they may know Thee, the only true God, and Him Whom Thou dost commission Jesus Christ (John 17:3).

All the various aspects of time mentioned in the Scripture – days, months, years, times, seasons, etc. – are all parts of "eonian times" and conform to His purpose of the eons. The eons were not eternal in the past – they had a beginning. The eons will not be eternal in the future – they will have a conclusion. God has spoken to humans, finite beings, in periods of time. Only the infinite Mind can conceive of endlessness or eternity. God has not given us such minds. He has not made eternity a subject of revelation. "Eternity" is not known in the original Greek Scriptures or Hebrew text. Let us not add to His Word.

"Eonian Times" will terminate in the Reconciliation of the Universe.

Arthur Benta (1890-1973) says:

You will never know how much of the meaning of God's Word is hid from you until you understand the subject of the eons. It is one of the keywords of Scripture that has been hid from view through mistranslation. God's grand and glorious purpose will never be fully understood until we learn that this Greek word *aion* transliterated "eon" is a TIME word. That is to say, it does not denote endlessness as it is so often rendered in our common version.⁷ ■

TOPICS:

Major: Ages; Aion; Charts; Eons; Eternal; God; Purpose; Salvation of All

Minor: Consummation; Unpardonable Sin

7. For over four decades Arthur Benta labored together with Leon Bynoe in New York City where they conducted an international ministry together. They were associates of A.E. Knoch. Here is Benta's obituary from the *Unsearchable Riches* magazine:

In his eighty-third year Arthur Benta finished his course, May 11, 1973. He was born in Antigua, West Indies, and in the days of his youth he came to the United States [1912], where he lived the rest of his life. He was early associated with the I.B.S.A. until he became acquainted with the Concordant teaching of the Sacred Scriptures. This newfound truth he embraced and enthusiastically witnessed to its excellence. He shared these truths with believing friends, and soon a study group was formed, known as the Concordant Scripture Students, which met weekly for many years in Harlem, New York. Later he was associated with the Bible Truth Church of God, New York City, and many have profited from his enlightening written ministry in *Grace and Truth* magazine. His talent for teaching made room for him as Dean of the Bible School of the Bible Truth Church of God, and it was a graduate of that school, Arnold Speede, who spoke at the funeral, held May 16 at the Benta Funeral Parlor. Although physically unwell and unable to conduct the service, Leon Bynoe was present and expressed his appreciation for the long years of fellowship with Bro. Benta in the service of the Lord. He now rests awaiting the call of Him Whom he loved and served, from Whom he will receive a wreath of righteousness in that day.



Reconciliation

A Research Magazine – 1942-1943

Editors — Joseph E. Kirk, Howard N. Bunce

84 pp., PB

See order form.

What Is Grace?

by — George L. Rogers (1869-1947)

The Greek word for “grace” is *charis*, and it is kindred to the word *chara*, or “joy.” G. Campbell Morgan (1863-1945) said,

Grace is that which gives joy. By the Greeks *charis* was used (1) of art, music, the beautiful, anything that gives joy; (2) of the desire to give joy to others. The word meant this before Christianity touched it. (3) Then it was used of both these things together, and (4) it is the activity that carries out the desire and actually gives joy.

Predicate these mounting ideas of God. Grace is the desire in the heart of the blessed God to communicate His own joy to the hearts of others. Grace gladdens God.¹ Grace is the passion of God to bless. Grace is the love of God seizing every opportunity to gladden the sinful, the needful and the graceless. Grace explains the mystery of the cross, for there grace took hold of sin and conquered and canceled it.

R.W. Dale (1829-1895) said:

Grace is love which passes beyond all claims to love. It is love which after fulfilling the obligations imposed by law has still an unexhausted wealth of kindness.

1. [Editor:] See:
– The Happy God, Clyde L. Pilkington, Jr., [Bible Student's Notebook #480](#).

J.H. Jowett (1863-1923) said:

Grace is energy. Grace is love energy. Grace is a redeeming love energy ministering to the unlovely and endowing the unlovely with its loveliness.

Alexander Whyte (1836-1921) said:

Grace from its nature has only one direction it can take. Grace always flows down. Grace is love indeed, but it is God's love to creatures who do not deserve His love. And thus it is that God's love to sinners is always called grace in the epistles. All He does for us in Christ, and all that is disclosed to us of His good will in the gospel, is called grace. It has been designated “the speech of infinite love.”

THE GLORIES OF GRACE

Grace, “the unmerited complement of need,” is God's saving love, self-prompted, reaching out to the utmost bounds of sinful humanity. It is as unavoidable as the condemnation into which Adam brought us (Romans 5:18-20). Grace comes unasked as well as undeserved. In Romans 5:12-21 grace exquisitely rings the changes on the “*all*,” and the “*much more*” is always on the side of grace.

Over ever-increasing sin God has a super-excess of grace. Grace exceeds sin in quantity, quality, and duration. Grace rises high above all the provocation.



58 pp., PB

See order form.

Select Writings of Edward Clayton

Volume 1

Edward Henry Clayton (1887-1972) of Sheffield England was a great scholar of the Greek and Hebrew languages. His close association with A. E. Knoch dated from the very earliest days of the *Concordant Publishing Concern*. He did substantial work in the long and involved process of compiling the *Concordant Greek Scriptures*. He then spent half his life working full-time on the *Concordant Hebrew Scriptures*. He authored many articles that appeared in *Unsearchable Riches* and *Grace and Truth* magazines.

Great sin only magnifies inexhaustible grace. Grace must submerge and extinguish sin in its glorious flood.

This is now the *Dispensation of Grace*. The world is conciliated (Romans 11:15; II Corinthians 5:19), and grace reigns. Grace and works are mutually exclusive for the purpose of justification² and conciliation³ (Romans 11:6). Efforts to earn grace bar its acceptance (Romans 4:4-5). Faith is the only channel by which grace can come (Romans 4:16).

The law ineffectively forbids and must condemn sin,

2. [Editor:] Justification is not mere forgiveness, it to be constituted or made righteous. "Forgiveness" is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved "justification" which, instead of being rooted in guilt, is rooted in "righteousness." For further study about this grand theme of justification see:
 - *The Ultimate Freedom from Sin: Justification!* by Clyde L. Pilkington, Jr., [Bible Student's Notebook #296](#).
 - The video: [Are You Forgiven or Justified?](#), by Clyde L. Pilkington, Jr. (40 minutes).
3. [Editor:] Greek, *katallagē*, DOWN-CHANGE, defined as "one side only, in an estrangement," whereas "reconcile" is the Greek word *apokatallassō*, FROM-DOWN-CHANGE, defined as "both sides in an estrangement" — *Concordant Keyword Concordance* (a part of the *Concordant New Testament*, see order form), A.E. Knoch, pages 56-57, 242.

while grace enables and declares there is no condemnation to those who are in Christ Jesus (Romans 6:14; 8:1). The burden of true evangelism is grace, which beseeches men during the present grace to be conciliated to God. Through faith we are saved for grace, that to us grace may be displayed to the full (Ephesians 2:4-8).

— *Unsearchable Riches*, Volume 16

[Editor:] For more information on grace, see:

- The Nature of Grace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #274](#); or see *Daily Goodies*, January 18, same title (book; see order form);
- Divine Justice and Grace, Steve McVey, [Bible Student's Notebook #290](#);
- God will Judge in Grace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#);
- Reigning in Life: The Present Effect of Super-Abundant Grace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #75](#).

TOPICS:

Major: Christ; God; Grace; Happy; Love; Sin
Minor: Law; Reconciliation; Works

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Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free 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 (Ephesians 1:1-3);
- 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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