



SATURDAY, DECEMBER 29, 2012 Zapping-you Whenever Thoughts Flow

God's obsession with EONS

It is common knowledge among students of the Bible that, following this evil-ridden existence, there will be a one-thousand year kingdom on earth (Revelation 5:10, Revelation 20:4).

Jesus referred to this as "the coming eon."¹

This gives way to a new heavens and a new earth (Revelation 21:1), which is yet another eon.² Those who receive faith now, live during these two future eons. This is the life Paul spoke of when he said, "the gift of God is eonian life" (Romans 6:23). Jesus spoke continually of this life. This is the way that Jesus referred to as "narrow" (Matthew 7:14). The narrow way had to do with Israel and the few who would enter into that millennial kingdom; it had nothing to do with the eternal fate of the majority of humanity.

The word "eon" will be strange to some. It mustn't be any longer. This noun and its adjective ("eonian") appear in the New Testament over 170 times (in the original Greek) as *aion* and *aionion*. Why haven't many recognized them in our English versions? Because "expert translators" have decided to interpret rather than translate. More on this in a moment.



No two words in the history of humankind have been so tortured as *aion* and *aionion*. No two words in the history of humankind, mishandled *by* humankind, have contributed more to the physical, emotional, and spiri-

tual harm of so many, than these. You think I must be exaggerating, but I am not. It is the mistranslation of these two words that has foisted the false and destructive doctrine of eternal torment upon the church and the world.

Eternal torment is built on the sand of mistranslation, slipped easily upon those who would like eternal torment to be true, if only to anoint themselves "divine messengers" on a "great commission," mandated "by God" to lord fear and power over lesser humans under the misnomer: "evangelism."

It is where the King James and other versions unaccountably use "eternal" and "everlasting" (for *aionion*) to describe the chastisement of the wicked, that a false Scriptural veneer is lent to an otherwise insane (and inane) concept.

What is an eon?

The following considerations are vitally important to your peace and understanding of God.

Our English word "eon" is derived from the Greek word *aion*. (Remember, the New Testament was originally written in Greek.) It even sounds like it and is nearly spelled the same. Obviously, it would be the perfect translation of *aion*. An eon is "a duration of time." So is an

¹ Mark 10:30. The King James version and others mistakenly translates the Greek word here, *aion*, as "world." And yet *kosmos* is the Greek word for "world." They should have made this "eon," as the *Concordant Literal New Testament*, and others.

² Ephesians 2:7 speaks of "oncoming eons," plural. By this we know that there is at least one eon to follow the eon of the earthly kingdom referred to by Jesus in Mark 10:30. This eon we know to be the new heavens and the new earth, described by John in Revelation 21:1.

aion.³ Had this word been left to speak for itself (the *Concordant Version* does that, putting “eon” for *aion*, always, and “eonian” for *aionion*, always), the false terror of eternal torment would never have arisen to deceive so-called believers and turn the world from God. Several versions do translate it consistently.⁴



The ineptness of the orthodox translators can be easily verified. Look up the words “ages,” “world,” “eternal,” “everlasting” and “forever” in either a Strong’s or a Young’s concordance. (These reference tools list every word in the King James Version, and the source word from the original languages.) You will find that these words, a veritable hodgepodge, are all interpretations of this single Greek noun (*aion*) and its adjective.

³ According to W.E. Vine in *An Expository Dictionary of New Testament Words*, an *aion* is, “an age, era, signifies a period of indefinite duration, or time viewed in relation to what takes place in the period.” And the word “time,” according to my Random House Collegiate Dictionary, is “finite duration, contrasted with eternity” —page 1375. A second witness: *aion* is pluralized elsewhere in Scripture; there can be no pluralization of eternity. Note: the Hebrew (Old Testament) equivalent of *aion* is *olam*. As contexts show, these words mean virtually the same thing.

⁴ *Concordant Literal New Testament*, Rotherham’s *Emphasized Bible*, Young’s *Literal Translation*, *The Emphatic Diaglott*, and *The Dabhar Translation*, to name five.

Such interpretations are not only disparate, they are asinine. The same Greek word cannot mean “ages” in one place and “forever” in another. “Ages” have to do with time and plurality, while “forever” is the opposite of time and defies duplication. (If the reader wishes to imagine two forevers, he or she may try it. Minors attempting the feat will require adult supervision.) Can one word mean both “day” and “night”? Neither can one word mean both “time” and “no time.” An orthodox bias has made fools of otherwise intelligent people.

Yet here is the rub. Even where Scripture speaks of the life of believers as “eternal,” an error is an error.

“Eonian” a timely word

“Eonian life” is falsely reported in the King James version and elsewhere as “eternal life.” It will come as a shock to many to learn that neither Jesus nor Paul ever spoke of “eternal life,” but rather “eonian life,” or that life which endures through the two future eons already discussed. If this disclosure spoils the meter in some beloved Christian hymns, let truth conquer cadence.

The knee-jerk reaction to this truth is that, since “eon” and “eonian” pertain to time, the saints must not live forever. This is faulty reasoning. The saints do live forever, but not because of eonian life. The saints live forever because they are made immortal (1 Corinthians 15:54). Immortal people can’t die, no matter how hard they try.

“Eonian life” defines life during the coming eons only. As not everyone has this, this term distinguishes those who do. As the eons end (and so they will—1 Corinthians 10:11, Hebrews 9:26), so ends the appellation “eonian life.” And yet the saints live on, for at the consummation of the eons death is abolished (1 Corinthians 15:24-26; everyone ever born *not* given eonian life before this time, begins living forever at the abolition of death.)

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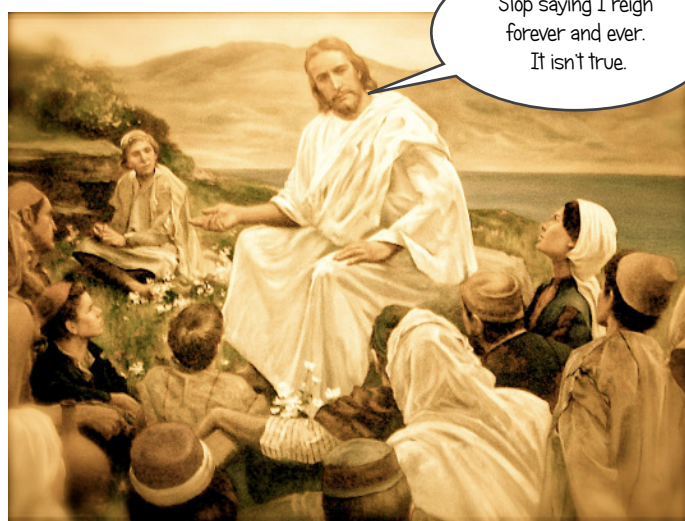
If you have enough water to make it to a well, do you die of thirst? All right, then. Neither does a saint who has eonian life die when the eons yield to deathlessness.

Many suppose that “eonian” must denote endlessness when describing God, as in Romans 16:26—“the eonian God.” (King James wrongly makes this, “the everlasting

God.”) It’s another overreaction.

This verse isn’t trying to tell anyone that God lives forever. Everyone already knows God lives forever. Psalm 102:27 testified long ago that, “His years shall have no end.” It’s old news. The vital question is: *Does God sit on high, removed from our struggles in time, or does He care what happens during the eons?* He cares. Thus, He is “the eonian God.” This does not limit Him to the eons any more than “the God of Abraham, Isaac and Jacob” limits Him to those patriarchs.

What about His everlasting mercy? It’s another bad translation; it should be “eonian mercy.” (And yet, verify this, the church would rather teach a lie than rewrite a hymn.) Mercy presupposes unworthies, of which someday there will be a blessed lack.



Eternal mercy demands eternal imperfection. Mercy finds no object when every person ever born is justified and perfected.

But won’t the saints reign “forever and ever,” as the KJV reports in Revelation 22:5? No. They will reign “for the eons of the eons.” Reign presupposes insubjection, another deficiency unworthy of Christ. Not even Christ reigns forever and ever. Scripture says that, “He must be reigning *until* He should be placing all His enemies under His feet” (1 Corinthians 15:25).

On this count, the King James Version contradicts itself. The KJV translation of Revelation 11:15 reads, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” Yet their rendition of 1 Corinthians 15:25 reads, “For he must reign, *till* he hath put all enemies under his feet.” Which is it? “Forever and ever” or “until”?

An accurate translation of Revelation 11:15 eliminates this discrepancy. The Concordant Version has, “The kingdom of this world became our Lord’s and His Christ’s, and He shall be reigning for the eons of the eons.” (As the phrase “king of kings” highlights one king among others, thus also “eons of the eons” highlights two eons among others. Neither phrase carries the idea of “an endless succession,” as commonly supposed.) Discrepancy disappears when God’s words are respected.

It’s a slap in the face, to Christ, to say He reigns forever. Does He never perfect the universe? He does. He will one day subject everything to God, who will then be “all in all” (1 Corinthians 15:27-28). With no more insubjection, reign becomes impossible. Christ reigns so well during the eons, He eliminates the need for it for eternity.

Christianity, with its gross and biased handling of Scripture, has done more than any heathen religion to turn the world from God.

Those not blessed with belief now miss these glorious, future eons. They will be dead while the eons run their course, unaware of the passage of time. Is it their fault? No. But Christ died for them, just the same. While they miss these eons, they certainly do not miss living with God for eternity, for He is “the Savior of all mankind, especially of believers” (1 Timothy 4:10).

Note that the inspired statement does not say He is the Savior *exclusively* of believers. That would be the lie of Christianity. He indeed saves all, but only those who believe now live through the two future eons. This is the “especially” salvation of the context.

This news should relieve any troubled reader who, as he or she has been reading, has ruminated to him or herself, “You mean *unbelievers* are going to be where *I* am?” Happy day; *they* will be dead while you live through the eons. The gift of belief grants you eonian life; they don’t have it. Yet they rise to immortality later, at a time known in Scripture as “the consummation” (1 Corinthians 15:24), when God abolishes the one thing holding them back: death (1 Corinthians 15:26). If they don’t rise to immortality, then God isn’t their Savior, and the Scriptures lie.

I prefer to believe religion lies. ■

Dear Friends: Thank you for your continued support of this ministry, and for your many encouraging emails. I need both. Watch for a detailed announcement concerning the Ft. Lauderdale, FL conference on March 1-3. Also, I will be in Ft. Lauderdale from January 7-15, and available for fellowship. Formal meeting is Saturday, January 12, but come any time! I would love to meet you one-on-one. Call Waylan Dabbs at 954-868-2287, or email him at: thebmway@yahoo.com. Or write me at mzender@martinzender.com.