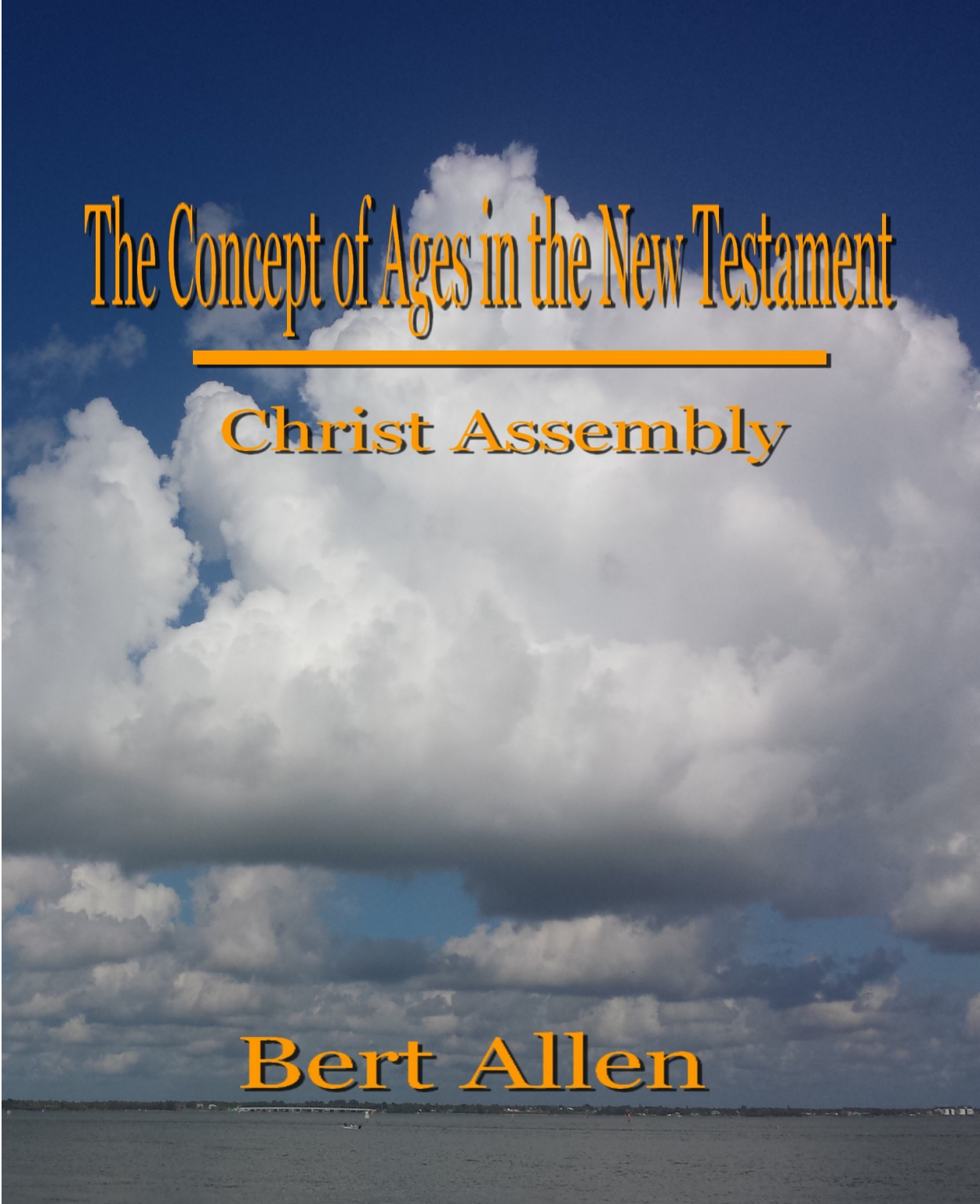




The Concept of Ages in the New Testament

Christ Assembly

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Introduction



In this study, I will lay out some of the usages of the term "age" in the New Testament. Different translations render the term "age" in its various forms world, forever, eternal and other things. In this brief overview, perhaps the terms related to "age" may be clarified and some confusion reduced. Although many people believe that the term "age" denies eternity, the writers of the New Testament used the term as a period of time with specific events occurring during that time period. When used alone, the term age does not necessarily affirm or deny eternity, but often focuses upon the present time and the events happening during that period of time, until another age comes into view. Things may continue or things may change in the new age. God revealed various ages and the substantial

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change differences between the ages. People who claim that "age" never means eternity and people who claim it always means eternity often grind particular theological axes at the expense of the text. General usage and specific context must decide the meaning. We will review the evidence below and you can reach your own conclusions with careful prayer and thought. I will share my understandings, although the text must speak for itself. Please do not confuse what God revealed in the text with what some saint says. I urge all saints to read the word for themselves, study what you read by comparing Scripture with Scripture, invite and consider feedback from other saints, and then examine everything carefully, and hold on to the good. Be sure to heed what you read in the Scriptures and remember that God loves to express His love in us and through us.

Many of the New Testament writers had a Hebrew background which influenced their writing styles. Of course, God superintended the entire process of recording His revelation in the New Testament, so that the words of God were recorded to perfection. In other words, verbal and plenary inspiration characterized both the Old Testament and the New Testament autographs. Therefore, a few verses in Daniel may provide some background for the New Testament concepts of age and periods of time.

Daniel wrote that the Son of Man "was given dominion, glory and a kingdom, that all the peoples, nations and *men of every* language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed (Daniel 7:14). In Aramaic, Daniel wrote His dominion is (a) an everlasting dominion ("שְׁלֹטָא שְׁלֹטָא עֲלָם"); (b) which will not pass away ("דִּי-לֹא יַעֲדָה וּמְלְכוּתָהּ"--peal certainty) and will not be destroyed ("דִּי-לֹא תִתְחַבֵּל"--hitpaal causitive negative). The point is that nothing shall interfere with His kingdom or His reign. Consider Daniel writing from a perspective that he has seen Jerusalem fall, as well as many nations and empires fall to the Babylonians, Medes, and Persians; such would not be the case with dominion received from the Ancient of Days. The context of "everlasting dominion" relates directly to rule in the Son of Man's kingdom. Therefore, we should be careful when terms like "everlasting" ("עֲלָם") have been tied to a specific period of time--the duration of the Son of Man's kingdom on earth. In no way does this passage suggest that the Son of Man dies or stops ruling in that kingdom, but making too much of "everlasting" should cause us to notice the tie to the kingdom of the Son of Man. This same tie to the dominion of the Son of Man occurs in Daniel 7:27: "Then the

sovereignty, the dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom an everlasting kingdom, and all the dominions will serve and obey Him" (וּמַלְכוּתָהּ וְשִׁלְטָנָהּ וְרִבּוּתָהּ דִּי מַלְכוּת תְּחֹות כָּל-"). Notice that His dominion is dominion age ("עֲלָם"--singular). If you translate it as everlasting, then you confront an issue in Daniel 9:24, where we read that seventy weeks have been decreed to bring in, among other things, righteousness ages ("וְלִהְיֶינָה זְדָקָה עֲלָמִים"). In this verse, however, Daniel used a plural form "עֲלָמִים", intending to convey a longer period of time than the singular. Consider Psalm 145:13, where the Psalmist described "your dominion" to all ages ("מַלְכוּתְךָ מְלָכִים כָּל-עֲלָמִים"). Because the Old Testament writers also used the term "ages" ("עֲלָמִים"), translators should be careful not to equate the singular "age" with the plural "ages." If the singular "age" ever means "eternity," then were the Old Testament writers speaking of multiple eternities? The same issues appear in the New Testament between "age" and "age of the ages." Daniel also wrote that "Many of those who sleep in the dust of the ground will awake, these to age life, but the others to disgrace and contempt age" (וְרַבִּים מִיֵּשְׁגִי אֲדָמַת-עָפָר יִקְיֹצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאַלֶּה לְחַרְפּוֹת) (Daniel 12:2). Daniel contrasted the phrase "age life" ("לְחַיֵּי עוֹלָם") with "to contempt age" ("דְּרָאוֹן עוֹלָם"). If one chooses to translate "עוֹלָם" in Daniel 12:2 as "eternal," as many translators do, then the contrast with "כָּל-עֲלָמִים" in Psalm 145:13 describing the kingdom seems hard to harmonize, because the force of "all ages" would be changed to merely "everlasting kingdom," losing all sense of the plural phrase. Furthermore, the time of rescue seems coordinate with the inauguration of the Millennial Kingdom in Daniel 12:1-2. Therefore, the Old Testament presents the same uses of the singular and plural rendered "ages" or eternity. In my mind, the Old Testament influenced the New Testament writer as God spoke through them for our benefit.

Section One

The End of the Age Defined



1.1 The Parable of the Wheat and the Tares. Matthew 24-25 relates directly to The Parable of the Wheat and the Tares in Matthew 13:36-43 and other parables. The Parable of the Wheat and the Tares provides great help in understanding other prophecies in the Bible. In that parable, Jesus explained that God sowed seed (wheat) into the world, and then the devil sowed evil seed (tares) into the world. Until the end of the age, God allowed both to grow in the world until the harvest. At harvest, God will send forth His angels and will gather the wicked out of His

kingdom, bundle them together, and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then God will gather the sons of the kingdom (wheat) into His barn, where they will shine forth as the sun in the kingdom of their Father. Careful examination of the details of the Parable of the Wheat and the Tares helps us understand Matthew 24-25. At the outset, please notice that the time span of the Parable of the Wheat and the Tares begins in the Garden of Eden and ends with Harvest at the consummation of the age. The scope of the parable alone should alert us to its significance for understanding prophecy. Therefore, we may begin with a look at the phrase "consummation of the age" to understand its usage in Matthew 24-25 and The Parable of the Wheat and the Tares.

1.2.1 The Phrase "the consummation of the age" ("συντελείας τοῦ αἰῶνος"). The phrase "consummation of the age" ("συντελείας τοῦ αἰῶνος") appears in several places in the New Testament. The difference between the singular "age" and the plural "ages" makes a very big difference in the New Testament. **Confusing the term "age" with the term "ages" often leads to great confusion.** I also considered a discussion of predicative and attributive positions of nouns, but for the sake of time and brevity, mainly avoided it. I hope that further study of all parts of the syntax regarding "age" would produce valuable exegesis.

1.2.1.1. The Harvest. And the harvest is consummation of age ("ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν") (Matthew 13:39).

1.2.1.2 The Tares. So just as the tares are gathered up and burned with fire, so shall it be at the consummation of the age" (ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος") (Matthew 13:40).

1.2.1.3 The Angels. "So it will be in the consummation of the age," the angels will come forth and take the wicked from among the righteous" ("οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων") (Matthew 13:49).

1.2.1.4 The Great Commission. Jesus promised to be with His disciples until the end of the age: "and lo, I am with you all the days until the consummation of the age." ("καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος") (Matthew 28:20).

1.2.1.5 The Consummation of the Ages. The phrase "consummation of the ages" (notice the plural "ages") describes the time when Jesus has been manifested to put away sin: "Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself" ("ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται") (Hebrews 9:26). This verse helps us understand that more than one age has taken place from the foundation of the world until Christ manifested. Please keep in mind the Matthew verses dealing with the consummation of the age (singular age) describe the age when the harvest occurs. We will give further attention to the plural "the ages" below.

1.2.1.6 Summary of Usage of Consummation of the Age. Therefore, we know that the phrase "consummation of the age" in Matthew described a specific period of time related to one specific age with specific events designated. Let us look at those events.

1.3 The Links between Matthew 24-25 and the Parable of the Wheat and Tares. The link between Matthew 24:3 and The Parable of the Wheat and the Tares in Matthew 13 seems explicit based upon the phrase "consummation of the age" ("συντελείας τοῦ αἰῶνος"), which occurs three times in Matthew 13 describing the harvest and the time of burning the tares, where the angels take the wicked from among the righteous at "the consummation of the age." We can pinpoint this time on the timeline of prophecy because Matthew 24 presents a precise chronology of events.

1.3.1 The Harvest at the End of the Age. In the Parable of the Wheat and the Tares, God declined to pull up the tares from the world because He did not want to uproot the wheat with the tares, so He left both to grow together until the harvest, the special time He set. When is the harvest? Several events mark the harvest.

1.3.1.1 The Gathering Out of the Wicked (Tares). The harvest occurs when the Son of Man sends forth His angels to gather the wicked (tares) out of His kingdom for judgment (Matthew 13:41). This harvest comes without notice and happens suddenly. Having gathered up the wicked, they are bundled together, and cast into the furnace of fire, where there is

weeping and gnashing of teeth. Notice that they do not appear for detailed judgment, but rather Jesus emphasized their quick removal from the earth and delivery to the furnace of fire.

1.3.1.2 The Shining Forth of the Righteous. At harvest, the righteous (wheat) are gathered into the barn of Jesus. After the wicked (the stumbling blocks and those who commit lawlessness) are gathered out of the kingdom of the Son of Man come to earth, then the righteous will shine forth as the sun in the kingdom of their Father. Therefore, the barn appears to be the kingdom of Jesus and His Father on earth. Compare the resurrection of Daniel 12:2 and the saints there shining in Daniel 12:3 after their resurrection.

1.3.2 Summary of the Harvest as the End of the Age. The harvest describes the removal of the wicked from the kingdom of God and the shining forth of the sons of the kingdom in the kingdom of their Father and the Son of Man. The harvest comes at the end of the age, when Jesus establishes His Millennial Reign on earth. The order of events in Matthew 24-25 also clarifies the phrase "the consummation of the age" and amplifies the events described in The Parable of the Wheat and Tares. In a sense, they interact with each other. The order of events in a passage often provides details clarifying the meaning the passage. Such is the case in Matthew 24-25.

1.4 The Order of Events. To be specific, the third question of the disciples in Matthew 24:3 concerns the sign of the end of the age. Based upon the order of events in Matthew 24, the "end of the age" occurs after the sign of the Son of Man appears in the sky, and after the tribes of the earth will mourn, and after Jesus sends forth His angels with a great trumpet and to gather His elect from the four winds, from one end of the sky to the other (Matthew 24:30-31). The Parable of the Wheat and Tares provides explicit detail here. In Matthew 13:43, we know that first the wicked ("tares") are pulled up from the earth when the angels gather them out of the field, which is the world. Then sons of the kingdom ("wheat") are left in the world to enjoy the reign of the Son of Man (Jesus) in the Millennial Kingdom. The righteous left upon the earth shine forth as the sun in the kingdom of their Father (Matthew 13:43). Therefore, the end of the age refers to the inauguration of the Millennial Reign of Christ when He sets up His kingdom on earth, when the righteous upon the earth shine forth. The wicked have been removed by the angels taking them away from the earth. The terms "age," "ages," and

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related uses of those terms help us expand our knowledge of the New Testament concept of time events, not just the chronology of time. Time events mean special events on the time line, similar to the use of "καιρὸς" in the New Testament.

Section Two

The Phrase "Into the Age"



2.1 To the Age. The phrase "to the age" describes a single age. Reviewing the New Testament usage of the phrase "into the age" ("εἰς τὸν αἰῶνα") provides further insight for Matthew 24-25. Please keep in mind the singular "age" here. We will look at the plural "ages" in the next section. Many translators take the phrase "into the age" ("εἰς τὸν αἰῶνα") to mean eternity. In my mind, based upon the usage below, the phrase "into the age" ("εἰς τὸν αἰῶνα") does not deny eternity, but focuses instead upon a particular age. Focusing upon an age draws attention to something

happening now and continuing into the age in view (not necessarily eternity). If we ignore the concept of the age, and always think eternity, then we miss the point at issue stressing present action within the present time continuing (not necessarily ending) into the age. The preposition "into" ("εἰς") always occurs with the accusative case. It means often reaching a destination, and often means into the destination. In the context of age, the phrase "into the age" ("εἰς τὸν αἰῶνα") does not mean reaching the border of the age, but arrival into the age. The New Testament writers had a particular phrase to describe eternity: the ages of the ages ("τοὺς αἰῶνας τῶν αἰώνων"). If a writer wanted to express eternity, he could use that phrase; if he did not use that phrase, then we should ask why use another "age" phrase? The "age life" often means the age of the Son of Man reigning as King on earth in the Kingdom of His Father and His own kingdom come to earth. Jesus frequently referred to the Kingdom of God and therefore also described age life that begins at the moment of salvation and guarantees happy entrance into the Millennial Kingdom and continued life therein. At other times, age life appears future. The context of each usage must decide.

2.1.2 The Barren Fig Tree. Jesus commanded a fig tree so that it would not bear fruit.

2.1.2.1 The Withered Fig Tree. Matthew wrote: Seeing a lone fig tree by the road, Jesus came to it and found nothing on it except leaves only; and He said to it, "No longer from you fruit shall be born into the age. And at once the fig tree withered." ("καὶ ἰδὼν συκῇν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῇ") (Matthew 21:19). We know that the fig tree will not live to eternity, so the reference seems strained to extend the time frame to eternity. Here, the tree withers immediately and will not bear fruit from that time forward, unless it is restored in the Millennial Kingdom.

2.1.2.2 The Fig Tree. Mark wrote: "He having answered, He said to it, 'No longer to the age no one to eat fruit of you!'" And His disciples were listening. ("καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ") (Mark 11:14). In this case, it seems unlikely that the fig tree would live thousands of years or to eternity. It emphasizes the present bareness of the fig tree in the present age and continuing into the age.

2.1.3 Blasphemy Against The Holy Spirit. The one who blasphemes the Holy Spirit shall not have forgiveness into the age ("εἰς τὸν αἰῶνα"), but guilty is of age sin ("ἀλλ' ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος") (Mark 3:29). We will see the comparison to "age life" below. By focusing upon age here, Mark did not suggest forgiveness later, but doom now and continuing into the end of the present age, when judgment would come. Notice that the adjective age ("αἰωνίου"--genitive) modifies "life" here. In this case, the class of sin is age sin, an unforgivable sin in the age.

2.1.4 Abraham and His Descendants. God gives help to Abraham and his descendants into the age ("εἰς τὸν αἰῶνα.") (Luke 1:55). Abraham and his descendants received help until they enter into the coming age. In fact, the new age will bring the fulfillment of the New Covenant for Abraham and his descendants (Jeremiah 31:31; Hebrews 8:8).

2.2 Well of Water. John wrote: "But whoever drinks of the water that I will give him shall not thirst into the age; but the water that I will give him will become in him a well of water springing up to age life." ("ὁς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον") (John 4:14). Jesus meant that He would give the water of life that (a) removed all thirst (double negative with subjunctive verb) from now into the age (Millennial Reign of Christ); and (b) the well of water He gives will spring up into age life (life in the Millennial Kingdom, the new age to come, consisting of the reign of Christ on earth for a thousand years (Revelation 20:1-7)); remember that the term "εἰς" means into, not just stop at the border of the destination, so the age life means life into the Millennial Reign of Christ on earth; and (c) age life does not end when the Millennium ends.

2.3 Bread of Life. Jesus said He is the Bread of Life. In the Bread of Life Discourse (John 6:26-58), Jesus described "age life," a term that often means new spiritual life starting at the moment of salvation, and continues into the next age, which is the Millennial Reign of Christ upon earth. The focus upon age life does not deny eternal life, but instead focuses upon new spiritual life starting today by grace through faith and continues into the Millennial Kingdom. It guarantees that the person with "age life" shall be raised up on the last day to be with Jesus bodily in the Millennial Kingdom where Jesus reigns on earth for a thousand years, after He vanquishes His enemies.

2.4 Live into the Age. Jesus said: "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live into the age; and the bread also which I will give for the life of the world is My flesh." ("ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς") (John 6:51). As above, the promise of Jesus was the believer would live from now into the Millennial Kingdom.

2.5 Living Bread. Jesus said: "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live into the age." ("οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσκει εἰς τὸν αἰῶνα.") (John 6:58). As Jesus described "age life," He revealed that He is the Bread of Life, and He came down from heaven. The Bread of Life is unlike the bread given to the fathers who ate and died, emphasizing the temporal quality of that bread, but Jesus is spiritual bread that changes the believer so they will enter into the age of the Millennial Kingdom.

2.6 The Son Remains. Jesus said that the slave does not remain in the house into the age ("εἰς τὸν αἰῶνα"), but the son remains in the house into the age ("εἰς τὸν αἰῶνα") (John 8:35). Jesus emphasized that not all people will enter into the Millennial Age, but only the Son of Man, who will come receive the kingdom from His Father, the Ancient of Days (Daniel 7:1-22).

2.7 Keeps My Word. "Truly, truly, I say to you, if anyone keeps My word, he will not see death into the age." ("ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα"--double negative with subjunctive) (John 8:51). Using the double negative with the subjunctive again, Jesus promised that people who keep His word will not see death into the age. Jesus did not mean that they die after the age of the Millennial Kingdom, but promised they would have spiritual life to enter into the Millennial Kingdom.

2.8 The Jews Said. John wrote: The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets *a/so*; and You say, 'If anyone keeps My word, he will not taste of death into the age.'" ("Εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.") (John 8:52). Jesus again used the double negative

with the subjunctive to explain that saved believers will not taste death for the period of time stretching from the time of His words into the age of His Millennial Kingdom.

2.9.1 Age Life. Jesus promised: I give to them age life ("δίδωμι αὐτοῖς ζωὴν αἰώνιον"), and they shall not be destroyed into the age ("οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα") (John 10:28). Jesus again used the double negative with the subjunctive to stress that "age life" does not mean destruction, when the ungodly are destroyed in Hades ([see Afterlife](#) for the use of the term "destroyed.") The adjective "age" ("αἰώνιον") modifies "life" ("ζωήν").

2.9.2 Age Life Defined. Jesus defined "age life" as the life "all who live and believe in Me shall not die into the age" ("καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα--double negative with subjunctive") (John 11:26). Jesus again used the double negative with the subjunctive to define the phrase "age life" and contrasted it with "resurrection." Believers do not need to worry about dying before the Millennial Kingdom arrives, because Jesus guarantees they have "age life," which means they will live into the Millennial Kingdom. Of course, Jesus means spiritual life, with bodily resurrection to enter the Millennial Age. The time of that resurrection occurs for saints at the Clouds Resurrection of 1 Thessalonians 4:13-18 and Daniel 12:2, and for others who died during the Tribulation at the beginning of the Millennial Reign.

2.10 Messiah Remains. The crowd said to Jesus that according to the Law, "the Christ abides into the age" ("ὁ χριστὸς μένει εἰς τὸν αἰῶνα") (John 12:34). The crowd read or heard the Old Testament prophecies about Christ and understood He would abide into the age. This verse helps us understand the crowd had an expectation that Messiah would come and stay into the new age. They did not understand that Messiah would suffer first, and then enter His glory in the new age (Luke 24:6). Until then, He would be spiritually present with His believers (Matthew 28:20).

2.11 Peter's Feet. Peter said to Him, "Into the age you shall not wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." ("λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.") (John 13:8) Jesus again used the double negative with the subjunctive to describe age life. In this case, Jesus meant that He would wash the feet of Peter so

that he would have age life, not by foot washing, but by faith; Jesus washed the feet of the disciples indicating the service of the Suffering Servant from then until He serves them in the Millennial Kingdom (Luke 12:37).

2.12 The Helper. Jesus promised another Helper: "I will ask the Father, and He will give you another Helper, that He may be with you into the age" ("κάγω ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,") (John 14:16). As Jesus neared His crucifixion and ascension, He promised that the Father would send the Helper to be with the disciples. Jesus again makes a kingdom promise that the Helper ministry would start then and continue into the Millennial Kingdom. Jesus did not deny the eternal ministry of the Holy Spirit, but emphasized His ministry from then into the Millennial Kingdom.

2.13 No Meat. "Therefore, if food causes my brother to stumble, I will not eat meat into the age, so that I will not cause my brother to stumble." ("διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.") (1 Corinthians 8:13). Paul used the same double negative with the subjunctive to describe action beginning then and continuing into the Millennial Kingdom. Paul was not focused upon eternity, but upon the specific period of time until Jesus reigns in the Millennial Kingdom.

2.14 God's Righteousness. As it is written, "HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES INTO THE AGE." ("καθὼς γέγραπται· ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.") (2 Corinthians 9:9) (quoting Psalm 112:9--His righteousness endures forever--"תָּלַת תְּהִלָּתוֹ לְעוֹלָם"). As mentioned above, the kingdom of God dominates the Scriptures. Some translators render the Hebrew "תָּלַת" as forever. The Psalmists used the phrase "תָּלַת תְּהִלָּתוֹ" to refer to the praise of God (Psalm 111:10) and the righteousness of God (Psalm 111:3, 112:3, 112:9). Based upon the other uses of the phrase "תָּלַת תְּהִלָּתוֹ" in the Psalms, the translation of eternal or forever righteousness seems sound in Psalm 112:9. Even so, the term "תָּלַת" by itself does not always reference eternity, because the hope of Psalm 9:18 ends when the one sees what one hoped for (Romans 8:24). Likewise, in Psalm 37:29, the righteous will dwell in the land "forever" ("תָּלַת"), but we know that the entire earth will be burned up and destroyed with fire (2 Peter 3:10). In Psalm 61:8, the Psalmist declares he will sing praise to the name

of God "forever" ("לְעֹלָם"), but he qualifies it with paying his vows day by day ("יוֹם יוֹם"). In Psalm 148, the Psalmist praised God for the creation of sun, moon, heavenly host, angels and others; He established them "forever and ever" ("לְעֹלָם לְעֹלָם"). By using the phrase "forever and ever" ("לְעֹלָם לְעֹלָם"), the Psalmist introduced some doubt in my mind that "לְעֹלָם לְעֹלָם" in Psalm 112:9 is the same period of time described by "forever and ever" ("לְעֹלָם לְעֹלָם") in Psalm 148:6 (see also Isaiah 30:8). Therefore, the phrase "εἰς τὸν αἰῶνα" may refer to eternity, and not merely the end of the age. A fuller discussion of the Hebrew terms for eternity would be helpful to decide the matter finally. Based upon New Testament usage of the phrase "εἰς τὸν αἰῶνα," I still prefer the translation "age" because of the New Testament context and Psalm 148:6, but I appreciate the strong argument against such a translation. Context must decide each usage.

2.15 Priesthood of Christ. Christ is a priest into the age according to the order of Melchizedek ("ἱερεὺς εἰς τὸν αἰῶνα") (Hebrews 5:6--quoting a Melchizedek passage from Psalm 110:4--("יְהוָה אֱתֵה-כֶהֵן לְעֹלָם עַל-יְהוָה מִלְכִּי-צֶדֶק"). The Hebrew term "לְעֹלָם" describes the length of time of that priesthood.

2.16 Jesus Has Entered. Hebrews provides: "where Jesus has entered as a forerunner for us, having become a high priest into the age according to the order of Melchizedek." ("ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα") (Hebrews 6:20). The time frame in view could be eternity, but the writer may have intended a reference to the Millennial Kingdom. In the alternative, the writer may have stressed the eternality of the high priestly work of Jesus. By translating the phrase "into the age" literally, the reader can understand the semantic range of the phrase, which includes both a reference to the Millennial Kingdom and eternity beyond.

2.17 Witnessed. Hebrews provides: For it is witnessed *of Him*, "YOU ARE A PRIEST INTO THE AGE ACCORDING TO THE ORDER OF MELCHIZEDEK" ("μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ") (Hebrews 7:17--quoting a Melchizedek passage from Psalm 110:4--("יְהוָה אֱתֵה-כֶהֵן לְעֹלָם עַל-יְהוָה מִלְכִּי-צֶדֶק"). The Hebrew term "לְעֹלָם" describes the length of time of that priesthood. By translating the phrase "into the age" literally, the reader can understand the semantic range

of the phrase, which includes both a reference to the Millennial Kingdom and eternity beyond.

2.18 Sworn. Hebrews provides: For they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A PRIEST INTO THE AGE'"; ("οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· ὥμοσεν κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα.") (Hebrews 7:21--quoting a Melchizedek passage from Psalm 110:4--("אֶתְהַדְּהֵן לְעוֹלָם עַל-יְהוָה קָדְשׁ מְלִכִּי מְלִכֵּי־צִדִּיק"). The Hebrew term "לְעוֹלָם" describes the length of time of that priesthood. By translating the phrase "into the age" literally, the reader can understand the semantic range of the phrase, which includes both a reference to the Millennial Kingdom and eternity beyond.

2.19 Christ Appointed Son. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, a Son, made perfect forever ("ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον") (Hebrews 7:28). When the phrase "into the age" ("εἰς τὸν αἰῶνα") is applied to God, I believe it makes the strongest claim to eternity as a good translation.

2.20 The Word of the Lord. "The word of the Lord abides into the age." ("τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα") (1 Peter 1:25--translating Isaiah 40:8--and the word of our God will stand to olam--"וְדְבַר יְהוָה יָקוּם לְעוֹלָם"). When the phrase "into the age" ("εἰς τὸν αἰῶνα") is applied to the word of God, it also makes a strong claim to eternity.

2.21 Priesthood. The writer of Hebrews explained: "but Jesus, on the other hand, because He continues forever, holds His priesthood to the age" ("ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην") (Hebrews 7:24). When the phrase "into the age" ("εἰς τὸν αἰῶνα") is applied to God, I believe it makes the strongest claim to eternity as a good translation.

2.22 Doing the Will of God. John wrote that "the one who does the will of God abides into the age" ("ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα") (1 John 2:17). In 1 John 2, the context there is the world ("ὁ κόσμος") passing away ("παράγεται"). In that context, the contrast suggests that the

phrase "into the age" ("εἰς τὸν αἰῶνα") refers to a time beyond the passing away of the world. In light of the use of the term passing away ("παράγεται") in 1 Corinthians 2:6, 7:31, and 1 John 2:8, the passing away has already begun and so a reference to the destruction of the world by fire may not be in view. In 1 John 2, the world is tied to the lusts of the world, indicating a link to the time of evil men, and the shining forth of the light of Jesus Christ (1 John 2:8--remember Daniel 12:3 and the Parable of the Wheat and Tares on believers shining in the Millennial Kingdom--Matthew 13:43). Therefore, the translation of "into the age" ("εἰς τὸν αἰῶνα") may not refer to eternity here, but to a more definite time.

2.23 The Truth. John wrote that the truth "will be with us into the age" ("μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα") (2 John 1:2). As with "into the age" ("εἰς τὸν αἰῶνα") applied to God, when the phrase "into the age" ("εἰς τὸν αἰῶνα") is applied to the truth from God, it also makes a strong claim to eternity.

2.24 The Age of His Glory. Peter wrote: "After you have suffered for a little while, the God of all grace, Who called you into the age of His glory in Christ, will Himself confirm, strengthen establish you." ("ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει") (1 Peter 5:10). The phrase "into the age of His glory" ("εἰς τὴν αἰώνιον αὐτοῦ δόξαν") seems a clear reference to the glory of the Millennial Reign of Christ, as the saints shine forth in the kingdom of their Father (Matthew 13:43; see also Jesus comes with glory --1 Peter 1:11; Luke 21:27).

2.25 Kingdom Age. Peter wrote: "For in this way entrance into the age kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you" ("οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ") (2 Peter 1:11). The phrase "into the age kingdom" refers to entrance of saints into the kingdom of our Lord and Savior Jesus Christ, which is the Millennial Kingdom, which will be abundant, as believers must be all the more diligent to be sure of their calling and choosing by God (2 Peter 1:10).

Section Three

The Phrase "Into the Ages"



3.1 Into the Ages. The phrase "into the ages" ("εἰς τοὺς αἰῶνας"), notice the plural of ages, describes a period of time spanning more than one age.

3.1.1 Reign of Christ into the Ages. Luke wrote: And He will reign over the house of Jacob into the ages, and His kingdom will have no end."

("καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.") (Luke 1:33). The kingdom of God here has no end, and the period of time may be eternal. Therefore, we should take special note that the phrase "into the ages" when applied to God may mean eternity, and certainly a period beyond a single age.

3.1.2 Blessed into the Ages.

3.1.2.1 Blessed into the Ages. Paul wrote: For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed into the ages. Amen. ("οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἔστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν") (Romans 1:25). This use of the phrase "into the ages" tends to confirm the meaning that eternity may in view, particularly when the phrase references God.

3.1.2.2 Blessed into the Ages. Paul wrote: Whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed into the ages. Amen ("εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν") (Romans 9:5). Paul often added an amen after his praise. Like other New Testament writers, Paul used the phrase "into the ages" to describe God, and often meant eternity.

3.1.3 Glory to God into the Ages. Paul ascribed glory to God into the ages ("εἰς τοὺς αἰῶνας, ἀμήν") (Romans 11:36). Another use confirming the phrase "into the ages" when applied to God means eternity, or a period of ages beyond the Millennial Age.

3.1.4 Glory to Jesus into the Ages. Paul ascribed glory to Jesus into the ages: to the only wise God, through Jesus Christ, be the glory into the ages. Amen ("μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν") (Romans 16:27). This use confirms the phrase "into the ages," when applied to God, means eternity, or a period of ages beyond the Millennial Age.

3.1.5 Blessed God and Father into the Ages. Paul declared that the God and Father of the Lord Jesus is blessed into the ages ("εἰς τοὺς αἰῶνας") (2 Corinthians 11:31). This use confirms the phrase "into the ages," when applied to God means eternity, or a period of ages beyond the Millennial Age.

3.1.6 Throne of God. Hebrews provides: But of the Son, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM" ("πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου"--quoting Psalm 45:6 "יְהוָה יָשְׁבֵת בְּשֶׁבֶט מִשְׁפָּט וְיָדוּ עֲלֵיהֶם לְאָחֶזֶק") (Hebrews 1:8). The writer of Hebrews translated the single term "עֲלֵיהֶם" with the phrase "εἰς τὸν αἰῶνα τοῦ αἰῶνος." Therefore, we know that the phrase "εἰς τὸν αἰῶνα τοῦ αἰῶνος," when applied to God, may translate the Hebrew term "עֲלֵיהֶם," even though the plural "עֲלֵיהֶם" and other phrases were available to the Old Testament writers.

3.1.7 Jesus Christ the Same into the Ages. Hebrews provides: Jesus Christ the same yesterday, today and the same One also into the ages ("Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας") (Hebrews 13:8). This use confirms the phrase "into the ages," when applied to God, means eternity, or a period of ages beyond the Millennial Age. This verse divides time into three periods. First, yesterday ("ἐχθὲς") is used in John 4:52 and Acts 17:23 to refer to the day before today. Second, "today" ("σήμερον") describes the current day. Third, it describes the future as into the ages ("εἰς τοὺς αἰῶνας"). Therefore, the past and present are described here as days, not ages. The writer intends to make the point that time can be viewed by day or by the age, or by combinations of those times. In this case, we have another indication that the phrase "into the ages," when applied to God, means eternity, or a period of ages beyond the Millennial Age.

3.1.8 God Our Savior into all the Ages. Jude wrote: To the only God our Savior be glory, majesty, dominion and authority, before all the age and now and into all the ages, amen ("πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.") (Jude 1:25). This verse provides insight into the division of time. First, Jude wrote about the period "before all the age" ("πρὸ παντὸς τοῦ αἰῶνος"), indicating that one or more ages preceded the present age. The "all" describes the length of the present age, and suggests an expansive period of time. Second, Jude wrote about "now" ("νῦν"). Notice that the implication is that "now" is part of the present age. Three, Jude wrote about "into all the ages" ("εἰς πάντας τοὺς αἰῶνας"), referring to all the ages to come. This verse provides great help in understanding time and ages in the New Testament. As above, when the term "ages" applies to God, it could mean either eternity or a period of time beyond the future age.

3.1.9 Power to God into the Ages. Peter ascribed to Him the power into the ages, amen ("αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.") (1 Peter 5:11). As above, when the term "ages" applies to God, it could mean either eternity or a period of time beyond the future age. Notice the amen, again.

3.1.10 The Ages Dwellings. Luke wrote: They will receive you into the ages dwellings ("δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς") (Luke 16:9). I understand this parable to authorize believers to use unrighteous wealth to spread the Gospel of Jesus Christ so that more people believe and have heavenly residences prepared for them. So, when believers die, the saved people receive them into their heavenly residences. Therefore, I understand the phrase "into the ages dwellings" ("εἰς τὰς αἰωνίους σκηνάς") to refer to heavenly dwellings that last beyond the present age and into future ages, apparently to eternity. Notice the adjective "ages" ("αἰωνίους") describing the dwellings. These are dwellings for the ages.

Section Four

The Phrase “Into the Ages of the Ages”



4.1 The Ages of the Ages. The phrase “the ages of the ages” (“τοὺς αἰῶνας τῶν αἰώνων”) most often applies to God, but has several other uses as well. I have included some verses with textual variants. When applied to God, it appears to mean eternity, like the phrase above, “into the ages.”

4.2 Glory and Honor. Paul wrote: to Whom the glory to the ages of the ages. Amen. (“ὣ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.”) (Galatians 1:5) Paul ascribed honor and glory to God: to Whom *be* the

glory into the ages of the ages. Amen. ("ὣ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.") (Galatians 1:5). The phrase "into the ages of the ages" ("εἰς τοὺς αἰῶνας τῶν αἰώνων") describes several ages. The plural "ages" indicates many ages, probably speaking of eternity, particularly when applied to God. This praise phrase is often completed with Amen.

4.3 Glory to Our God and Father. Paul wrote: Now to our God and Father *be* the glory into the ages of the ages. Amen. ("τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.") (Philippians 4:20). Again, Paul praised our God and Father, ascribing to Him glory into the ages of the ages ("τοὺς αἰῶνας τῶν αἰώνων"). Notice the Amen, again. Like the other plurals of "ages," when referring to God, eternity often seems to fit the context best.

4.4 The Only God. Paul wrote: Now to the King eternal, immortal, invisible, the only God, *be* honor and glory into the ages of the ages. Amen. ("Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.") (1 Timothy 1:17). Notice the interplay with the contrast of Galatians 1:4, "rescue from the present evil age" ("ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ"--age singular describing the present time) with Galatians 1:5, "to whom the glory to the ages of the ages" ("ὣ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων"). When Paul contrasted the present age with eternal age, he used the phrase "the ages of the ages," which always, or almost always, meant eternity in the Old and New Testament usage.

4.5 Glory To God. Paul wrote: The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him *be* the glory to the ages of the ages. Amen. ("ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ὣ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.") (2 Timothy 4:18). Like the other plurals of "ages," when referring to God, eternity often seems to fit the context best.

4.6 Glory to Jesus Christ. The writer of Hebrews ascribed glory to Jesus Christ to the ages of the ages ("ὣ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.") (Hebrews 13:21). If the longer reading is original, then the "ages of the ages" refers to the eternity of Jesus Christ. The presence of the well-attested "amen" with the plural "ages" favors (somewhat) the longer reading.

4.7 Glory and Power to Jesus Christ. Peter ascribed the glory and the power to Jesus Christ to the ages of the ages ("ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ ὃ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν") (1 Peter 4:11). The plural "the ages of the ages" emphasized the eternal glory and power of Jesus Christ.

4.8 Glory and Power to God. John recorded: "to God the glory and the power to the ages [of the ages]" ("αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]· ἀμήν.") (Revelation 1:6). This variant appears similar to Hebrews 13:21, above.

4.9 I Am Living. John recorded: "and the living One; and I was dead, and behold, I am alive into the ages of the ages, and I have the keys of death and of Hades" ("καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾄδου") (Revelation 1:18). John emphasized the eternal life of Christ using the phrase of "into the ages of the ages, in keeping with other uses of the plurals of "ages" to describe Jesus and His eternal attributes. In this context, He was dead, but now lives to eternity.

4.10 Worship Him. John wrote: "The twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives into the ages of the ages, and will cast their crowns before the throne, saying" ("πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες") (Revelation 4:10). The plurals of "ages" described the eternal life of God.

4.11 The Living One. "And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives into the ages of the ages" (Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων") (Revelation 4:9). The plurals of "ages" were used to describe the eternal life of God.

4.12 Blessing, Honor, Glory, Power. John recorded: "the One seated on the throne and to the Lamb the blessing and the honor and the glory and the dominion to the ages of the ages" ("τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας

τῶν αἰώνων") (Revelation 5:13). The plurals of "ages" were used to ascribe eternal blessing and honor and glory and dominion to God the Father and the Lamb.

4.13 The Blessing, the Honor and the Glory and the Power. John recorded: "to Him Who created heaven and all the things in it, and the earth and all the things in it, and the sea and all things in it I heard saying: to the One sitting upon the throne and to the Lamb the blessing and the honor and the glory and the power to the ages of the ages" ("καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα λέγοντας· τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἄρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας ὧν αἰώνων") (Revelation 5:13). The plurals of "ages" were used to describe the eternity of God the Father and the Lamb.

4.14 Blessing, Glory, Wisdom, Thanksgiving, Honor, Power and Strength. John recorded: "to our God be blessing and glory and wisdom and thanksgiving and honor and power and strength to the ages of the ages" ("ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν") (Revelation 7:12). The plurals of "ages" were used to describe the eternity of God.

4.15 He Who Lives. John wrote: "And swore by Him who lives to the ages of the ages, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer" ("καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται") (Revelation 10:6). The plurals of "ages" were used to describe the eternal life of God.

4.16 Christ Will Reign. John wrote: "Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign to the ages of the ages'" ("Καὶ ὁ ἔβδομος ἄγγελος ἔσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες· ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.")

(Revelation 11:15). The plurals of "ages" were used to describe the eternity of the reign of Jesus Christ.

4.17 God Who Lives. "Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives to the ages of the ages." ("καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν αἰώνων") (Revelation 15:7). The plurals of "ages" were used to describe the eternal life of God.

4.18 Other References. The phrase "ages of the ages" also applied to other things.

4.19 The Smoke of Their Torment. John recorded: "And the smoke of their torment goes up into the ages of the ages; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name." ("καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ") (Revelation 14:11). The plurals of "ages" were used to describe the eternal torment of the wicked, and the phrase "no rest day and night" speaks of the continual, daily suffering.

4.20 Revelation 19:3. John recorded: "Babylon, whose smoke ascends into the ages of the ages" ("Καὶ δεύτερον εἶρηκαν· ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων") (Revelation 19:3). The plural of "ages" emphasized the eternal smoke ascending, suggesting something beyond the physical Babylon.

4.21 Beast and False Prophet Tormented. John recorded: "And the devil who deceived them was thrown into the Lake of Fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night into the ages of the ages" ("καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων") (Revelation 20:10). Like Revelation 14:11, the plurals of "ages" were used to describe the eternal torment of the wicked, and the phrase "no rest day and night" speaks of the continual, daily suffering.

4.22 Saints Reign. John recorded: “And there will no longer be *any* night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign to the ages of the ages.” Therefore, we know that the saints reign in the New Jerusalem as long as God lives into the future, into the ages of the ages (“καὶ νύξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ’ αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων”) (Revelation 22:5). The plurals were used to describe the eternal life of God.

4.23 Summary of the Use of Ages of the Ages. The phrase “the ages of the ages” generally refers to God and His eternal life, and describes eternal praise to God and the glory of His eternal attributes. Therefore, the other uses of same term “the ages of the ages” often means eternity as well, which fits the context and the limited uses of the phrase “the ages of the ages.” Furthermore, the phrase “into the ages of the ages” proves that the wicked suffer eternally and the righteous reign with God for eternity. Finally, the phrase “the ages of the ages” emphasized the eternity of God and His attributes and often refers to His praise and worship.

Section Five

The Age of Ages



5.1 Age of Ages. Paul wrote: “to Him the glory in the church and in Christ Jesus to all the generations of the age of the ages, amen” (“αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν”) (Ephesians 3:21). Paul used the preposition (“εἰς”) which he also used in the phrase “into the ages of the ages” to describe the period “to all the generations of the age of the ages.” In this case, the generations extend into a prolonged future, perhaps even eternity, but the

combination of the church and the generations seems to focus upon a definite period of time, the Millennial Kingdom.

5.2 Your Throne. 'But of the Son, "YOUR THRONE, O GOD, IS INTO THE AGE OF THE AGES THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM"' ("πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου) (Hebrews 1:8--quoting Psalm 45:6--"עוֹלָם וָעֶד"). Notice the phrase "עוֹלָם וָעֶד" indicating an emphasis upon "age" or a time beyond "age." That phrase "עוֹלָם וָעֶד" occurs only in Psalm 21:4, 45:6, 48:14, 52:9, 89:36, 104:5, and in Jeremiah 7:7 and 25:5. In Psalm 45:7, 48:14, 52:9, the phrase describes God. In Psalm 52:9, the phrase described David's trust in God. In Psalm 89:36, the throne of David will be established like the moon, and the witness in the sky is faithful (this reference may be more limited than eternity, and emphasized the Millennial Reign). In Jeremiah 7:7, he wrote: "then I will let you dwell in this place, in the land that I gave to your fathers from age and unto age" ("וְשִׁכְנֹתִי אֶתְכֶם בְּמִקְוֹם הַזֶּה בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן-עוֹלָם וְעַד-עוֹלָם"). In Jeremiah 7:7, the phrase described land on earth given to the fathers "לְמִן-עוֹלָם וְעַד-עוֹלָם" and means a period of time extending no longer than the life of the earth. Furthermore, this verse provides a clue that the phrases "from age" ("לְמִן-עוֹלָם") and "unto age" ("עַד-עוֹלָם") both described specific periods of time, and so do not always mean eternity; both of those phrases described a period of time that starts and finishes. In Jeremiah 25:5 and Jeremiah 7:7, Jeremiah used a unique phrase (found only in Jeremiah 7:7 and 25:5) to described time: "from age" ("לְמִן-עוֹלָם") and "and unto age" ("וְעַד-עוֹלָם"). In Jeremiah 25:5, Jeremiah wrote: "saying, 'Turn now everyone from his evil way and from the evil of your deeds, and dwell on the land which the LORD has given to you and your forefathers from age and unto age,'" ("לֵאמֹר שׁוּבוּ-יָא אִישׁ מִדְרָכּוֹ הָרָעָה וּמִרָעָה מַעֲלָלֵיכֶם וּשְׁבוּ עַל-הָאָדָמָה אֲשֶׁר נָתַן יְהוָה לְכֶם" ("וְלֵאבֹתֵיכֶם לְמִן-עוֹלָם וְעַד-עוֹלָם"). Like Jeremiah 7:7, in Jeremiah 25:5 the phrase "from age" ("לְמִן-עוֹלָם") and "and unto age" ("וְעַד-עוֹלָם") described the period of time the Lord gave Israel the land which they should inhabit. Again, the period of time may mean eternity, but the land itself will certainly be destroyed by fire in the future (2 Peter 3:10). In fact, the people of Israel will not inherit that land in perpetuity, because of the destruction of the earth with fire (2 Peter 3:10).

Section Six

Into Age Life



6.1 Righteous to Age Life. Matthew wrote: “These will go away into age punishment, but the righteous to age life” (“ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον”) (Matthew 25:46). This verse provides a nice explanation of the adjective “age” (“αἰώνιον”) when used with the preposition (“εἰς”) and a noun. The contrast here involves the movement into age punishment for the wicked versus the movement into age life for the righteous. Compare John 5:24-29 with resurrection to judgment opposed to the resurrection of life. The believers do not go to a judgment regarding life, because they already have life at the moment of

salvation (John 5:24). The punishment age concerns time in Hades awaiting the final judgment at the Great White Throne of Revelation 20:11ff. The contrast is not between punishment and eternal life, but age punishment and age life. Therefore, the age life in view here is Jesus sitting upon His Millennial Throne on earth and separating the sheep from the goats. Jesus separates the sheep from the goats, sending the wicked (goats) to age punishment in Hades and the righteous (the sheep) to age life in the Millennial Kingdom where they will shine forth. Neither Hades nor the Millennial Kingdom is the final destination for either the wicked or the righteous. The wicked will end up in the Lake of Fire and the Righteous will end up in the New Jerusalem. As a side note, when the adjective "age" appears in the predicative position with "life," I have chosen to translate the phrase as simply age life, instead of age is life, or some variation thereof.

6.2 Well of Water. John wrote: "but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up into age life" ("ὅς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον") (John 4:14). As Jesus spoke to the Samaritan woman at the well, He offered her the water which would become a well springing up to age life. The age life in view here seems to fit best with age life in the Millennial Kingdom because of the other uses of the phrase "age life" and the immediate context. In John 4, the woman was thinking about the coming Messiah, and Jesus identified Himself as the Messiah of Israel, and the Messiah for Samaria (John 4:25-26).

6.3 Gathering Fruit. "Already he who reaps is receiving wages and is gathering fruit for age life" ("ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον") (John 4:36). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). When the disciples returned from the City of Sychar (the home of the woman at the well), Jesus explained the reapers are gathering fruit for age life. In light of the promise of age life to the woman at the well, it seems that age life means life into the age of the Millennial Kingdom.

6.4 Food Which Abides. John wrote: "Do not work for the food which destroys ([see the Afterlife on destruction](#)), but for the food which abides into age life, which the Son of Man will give to you, for on Him the Father, God, has set His seal." ("ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην ἀλλὰ τὴν

βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός") (John 6:27). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). In the Bread of Life Discourse in John 6, Jesus described Himself as the Bread of Life. The crowds gathered are around Jesus in this passage not because of His signs, but because they ate the physical bread He gave to them (John 6:26). Jesus taught that people should not work for the food which destroys, but for the food which abides to age life. In John 6:39-40, Jesus explained that age life meant that Jesus would raise believers up on the last day, and He would lose not even one of them. Therefore, Jesus spoke about believers in Him having "age life" and Jesus will raise them up on the last day ("πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρῃ") (John 6:40). Therefore, the link to the resurrection and age life becomes explicit in John 6:40. The saints are raised up into life in the age of the Millennial Kingdom.

6.5 Age Life. "He who loves his soul loses it, and he who hates his soul in this world will keep it into age life." ("ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν") (John 12:25). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν").

6.6 Hates His Life. John wrote: "He who loves his soul will lose it, and he who hates his soul in this world will keep it to age life" ("ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν") (John 12:25). In John 12, Jesus spoke about age life in the context of the hour for the Son of Man to be glorified, by dying like a grain of wheat falling into the ground and then bringing forth much fruit (John 12:24). Jesus then spoke about serving Him and being with Him. Jesus also spoke about the coming judgment and saving the world (John 12:47-48). Again, the Millennial Kingdom seems in view, although in this context is not as clear.

6.7 Appointed. Luke wrote: "When the Gentiles heard this, they rejoicing and glorifying the word of the Lord; and as many as had been appointed to age life believed." ("Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον") (Acts 13:48). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). As Paul preached in the synagogue at Pisidian Antioch, many Jews there rejected the Gospel of Jesus Christ and Paul moved on to the Gentiles.

As Paul preached to the Gentiles, as many as were appointed to age life believed. In this context, I did not find a clear indication that "age life" referred to eternal life or life into the Millennial Age. Therefore, I submit that "age life" means life into the Millennium because of the predominant usage elsewhere.

6.8 Grace. Paul wrote: "So that, as sin reigned in death, even so grace would reign through righteousness to age life through Jesus Christ our Lord." ("ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν") (Romans 5:21). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). In this context, Paul spoke of sin reigning in death. In contrast, grace would reign through righteousness into age life through Jesus Christ. Notice the contrast between the two reigns. Although not clear, this contrast fits perfectly with age life referring to the Millennial Kingdom, when the earth is restored under the Millennial Reign of Christ and believers live resurrected in that kingdom with Jesus.

6.9 Believe. Paul wrote: "Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him into age life" ("ἐνδείξεται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτίπῳσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον") (1 Timothy 1:16). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). In 1 Timothy 1:17, Paul described the King, in the context of reigning and dominion. Although not clear, the context lends some support for into age life meaning into the Millennial Kingdom.

6.10 Keep Yourself. "Keep yourselves in love of God, waiting the mercy of the Lord of us Jesus Christ into age life." ("ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον") (Jude 1:21). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). Notice here that the saints are waiting to receive "age life," indicating they do not have it yet. This future reference supports life into the Millennial Kingdom, when He reigns as Lord and King.

Section Seven

From the Age and Ages



7.1 Bring to Light. Paul wrote: "and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things" ("καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι"--notice preposition as moving away from being hidden) (Ephesians 3:9). In this

context, The term "from the ages" ("ἀπὸ τῶν αἰώνων") clearly does not refer to eternity, but to the period of time before God revealed the administration of the mystery which has been hidden in God who created all things. Therefore, the phrase "from the ages" refers to a specific period of past time.

7.2 Hidden. Paul wrote: "the mystery which has been hidden from the ages and generations, but has now been manifested to His saints" ("τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν--νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ"--notice preposition as moving away from being hidden) (Colossians 1:26). In this verse, we see that the mystery has been hidden both "from the ages" and "from the generations." Some people argue that certain powers rule over each age. In Ephesians 2:1-2, Paul wrote: "And you were dead in your trespasses and sins, in which you formerly walked according to the age of this world, according to the ruler of the power of the air, of the spirit that is now working in the sons of disobedience" ("Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας"). Notice the phrase "according to the age of this world" and its relationship to "and according to the ruler of the authority of the air" ("κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος"). The ruler of this world is the devil (Matthew 9:34--ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια; John 12:31--νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·; John 16:11--περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται). The devil, as the god of this age, "has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God" ("ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ") (2 Corinthians 4:4). In 1 Corinthians 2:6, Paul wrote: "Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away" ("Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων"). Paul contrasted God's wisdom in a mystery with wisdom not of this age, nor of the rulers of this age (suggesting again the work of the devil and his minions). Therefore, with that background of a spiritual ruler of the world being the devil, we may understand that the "age of this world" and the "ruler of this world" go hand in hand. Therefore, the phrase "hidden from the ages" refers to the ages ruled by the devil and his slaves. So, with the

next phrase focused upon "from the generations," we know that phrase has strong Old Testament roots and describes human generations (e.g., Genesis 9:12; Exodus 16:33; 1 Chronicles 16:15).

7.3 Age of His Prophets. Luke observed: "As He spoke by the mouth of His holy prophets from age of His prophets" ("καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ--notice preposition as moving away from the prophets") (Luke 1:70). In this verse, Luke made a more specific reference to the age of His prophets.

7.4 Holy Ones and Age of Prophets. "whom heaven must receive until period of restoration of all things about which God spoke by the mouth of the holy ones from age of His prophets" ("ὃν δεῖ οὐρανὸν μὲν δεξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν--notice the preposition as moving away from the prophets") (Acts 3:21). Notice the phrase "the age of restoration of all things" ("ἄχρι χρόνων ἀποκαταστάσεως πάντων"), describing a future time when all things would be restored. Peter used the word "χρόνων" to describe that time, not "age." Peter then said that God has used the mouths of the saints from the age of the prophets to describe the time of restoration. It appears that time of restoration of all things occurs during the Millennial Reign (Isaiah 11:7; Isaiah 65:25; see also Matthew 17:11 and Romans 8:18-22).

7.5 Known from Age. Luke wrote: SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM AGE ("λέγει κύριος ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος") (Acts 15:18). James was speaking at the Jerusalem Council about the rebuilding of the tabernacle of David which had fallen, so that the rest of mankind may seek the Lord and all the Gentiles who are called by His name--quoting Amos 9:11. ("לְמַעַן יִרְשְׁוּ אֶת-שְׂכַרִּית אֲדוֹם וְכָל-הַגּוֹיִם אֲשֶׁר-רָ" (Niqra shmi עליהם נאם-יהוה עשה זאת"). When coupled with the age of His prophets above, we know how God made known the restoration of all things known through the Old Testament prophets like Amos and Isaiah, and He did so from the age of those prophets.

Section Eight

Before the Ages



8.1 Before the Ages. Paul wrote: “but we speak God’s wisdom in a mystery, the hidden which God predestined before the ages to our glory (“ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν”) (1 Corinthians 2:7). As Paul developed the revelation of God's wisdom in a mystery, he explained that he spoke that wisdom to the mature. He also said that wisdom was not of this age, nor the rulers of this age, who are passing away. Therefore, the phrase "before the ages" means God had already fixed the time of revelation of the mystery before the ages. In 1 Corinthians, Paul spoke of the rulers of this age and the wisdom not of this age. So Paul means that God predestined the revelation of the mystery at the time of Paul, but God made the promise of that revelation date before the present age with its rulers, and before other ages. The scope of the term "ages" here certainly includes the present age, and at least one more age, but the

scope cannot be certain as to starting point of the promise based only on this verse.

8.2 Before Times of Ages. Paul wrote: "in the hope of age life, which God, who cannot lie, promised before times of ages" ("ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων") (Titus 1:2). Paul wrote about the hope of "age time." The adjective "age" ("αἰωνίου") modifies the term "life" ("ζωῆς"). Paul also told us that people do not hope for things already seen (Romans 8:24). Therefore, Paul was speaking of age life as something yet future, and hoped for as yet unseen which argues strongly against present eternal life. Regarding age life, Paul wrote that God promised "age life" before "ages of times" ("πρὸ χρόνων αἰώνων"), referring to the passage of time over the course of multiple ages. The adjective "age" ("αἰώνιον") modifies the term "time" ("χρόνων"). Again, the starting point of that promise cannot be pinpointed in time, except that it was before more than one age ago, and the times associated with those ages. It seems likely the prophets, in their age, revealed such promises, but the date God made the promise may not be the date of revelation.

Section Nine

The Now Age



9.1 Conformed. Paul wrote: “And do not be conformed to this age, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” (“καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.”) (Romans 12:2). Paul revealed the command of God not to be conformed to this age. Therefore, we know that saints may be conformed to the age they live in, but God commands them to avoid such conformity

because of the evils of the present age, and its evil rulers. Paul also revealed the means for avoiding the conformity through the transformation and renewing of your mind.

9.2 The Rich. Paul wrote: “Instruct those who are rich in this now age not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.” (“Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλόγητι ἀλλ’ ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν”) (1 Timothy 6:17). Notice that the “now” (“νῦν”) appears as an adverb here, but functions as an adjective here modifying “age” (“αἰῶνι”). Paul spoke about living “in the now age” (“ἐν τῷ νῦν αἰῶνι”), indicating that he viewed the world as a series of ages: past ages, now age, and future ages. Each age has its own characteristics. For example the now age has rich people, but they must not fix their hope upon such riches, but on God, who provides the riches for present enjoyment. Paul also revealed we are “in” (“ἐν”) the now age, and look forward to future ages, which we are not in the now age. Therefore, we know ages follow one another, and things change with each age, according to that particular age's characteristics and God's sovereign plans for each age.

9.3 The Now Age. Paul wrote: “for Demas, having loved this now age, has deserted me and gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia” (“Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν”) (2 Timothy 4:10). The phrase “the now age” describes the current age, with its rulers and temptations. Paul certainly implied that loving this now age caused Demas to stumble. Paul described the present age as evil (Galatians 1:4).

9.4 To Live. Paul wrote: “instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the now age,” (“παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,”) (Titus 2:12). Notice that the “now” (“νῦν”) appears as an adverb here, but functions as an adjective here modifying “age” (“αἰῶνι”). Paul revealed that living “in the now age” (“ἐν τῷ νῦν αἰῶνι”) means that believers need instruction about righteous living in the now age.

9.5 Wise in This Age. Paul wrote: “Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish,

so that he may become wise." ("Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.") (1 Corinthians 3:18). Paul continued his warnings about the life in this now age with a command: Let no man deceive himself. In this case, self-deception occurs when a man thinks himself wise in this age. The remedy is to become foolish according to this age, so that he may become wise with God's wisdom, which comes down from above, and is not the wisdom of this world, which is earthly, natural and demonic (James 3:15).

Section Ten

The Coming Age



10.1 The Coming Age. The New Testament provides insight into "the age to come" using various Greek phrases. They also expand our understanding of the terms "age" and "ages" in the New Testament.

10.2 Blasphemy against The Holy Spirit. Matthew wrote: “Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.” (“καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ’ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι”) (Matthew 12:32). Jesus warned that blasphemy against the Holy Spirit shall not be forgiven in the present age nor in the age to come (“οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι”) (Matthew 12:32). The context indicates that attributing the works of Jesus to the devil means people reject Jesus and the work of the Holy Spirit in drawing people to Jesus as Savior. Therefore, when anyone says Jesus works for the devil, they have committed the sin of blasphemy against the Holy Spirit. Such sin without repentance and salvation cannot be forgiven in this the age (“ἐν τούτῳ τῷ αἰῶνι”) nor in the coming age (“οὔτε ἐν τῷ μέλλοντι”).

10.3 Everyone. Matthew wrote: “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive many times as much, and will inherit age life.” (“καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει”) (Matthew 19:29). The adjective “age” (“αἰώνιον”) modifies the term “life” (“ζωὴν”). In Matthew 19:28, we know that when Jesus will sit on His glorious throne, the disciples will sit on twelve thrones, judging the twelve tribes of Israel. This judgment will take place in the regeneration (“ἐν τῇ παλιγγενεσίᾳ”--see Titus 3:5 for the washing of regeneration, which is a requirement to enter age life). Believers shall receive their inheritance of age life and shall simultaneously enjoy age life in the Millennial Kingdom. Because age life will be received in the future age, it does not seem to fit the meaning of eternal life now.

10.4 Hundred Times. Mark wrote: “but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, age life” (“ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον”) (Mark 10:30). The adjective “age” (“αἰώνιον”) modifies the term “life” (“ζωὴν”). Like Matthew, Mark recorded promises of reward (a hundred times as much) and

persecutions in the present age, but also age life, referencing life in the age to come. Because age life will be received in the future age, it does not seem to fit the meaning of eternal life now.

10.5 Age Life. Luke wrote: “who will not receive many times as much at this time and in the age to come, age life?” (“ὅς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον;”) (Luke 18:30). The adjective “age” (“αἰώνιον”) modifies the term “life” (“ζωὴν”). Like the other synoptic Gospels (Matthew, Mark, and Luke), Luke recorded the promise of inheriting age life, which Matthew and Mark specify as life in the coming age.

10.6 Worthy. Luke wrote: ‘Jesus said to them, “The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage;’ (“καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται”) (Luke 20:34-35). Jesus explained that the sons of this age marry and are given in marriage, but the ones considered worthy to attain to that age and the resurrection from the dead neither marry nor are given in marriage. Notice “that age” refers to the time of resurrection, meaning a future age.

10.7 Supremely Exalted Jesus. Paul wrote: “which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenlies, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.” (“Ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·”) (Ephesians 1:20-21). Paul described God's extreme power demonstrated by raising Christ from the dead and seating Him at His right hand in the heavenlies. Therefore, Christ was exalted in the present age above all rule and authority and power and lordships and all names which are named, and remains so exalted into the coming age. The continuity of Christ's exaltation remains the same, while many other things change in the coming age, with all earthly rule, authority and power and lordship changed on earth in the coming age.

10.8 Tasted the Word and Powers. Hebrews provides: “For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come” (“Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος”) (Hebrews 6:4-5). In this passage, some people have tasted the good word of God and the powers of the age to come. Therefore we know that the coming age will be characterized by the active power of the word of God in the lives of saints, but that same power is at work in the lives of believers today, and some unbelievers also receive a taste of such powers today ([see Hebrews 6](#)). No doubt believers have eternal life because passages like Revelation 22:5 describe believers as shining in the New Jerusalem for the ages of the ages, just like God has life to the ages of the ages.

Section Eleven

Out of the Age and Ages



11.1 Out of the Age. John wrote: "Out of the age not has been heard that anyone opened the eyes of a person born blind." ("ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου") (John 9:32). When Jesus healed a man born blind, people admitted that "out of the age" ("ἐκ τοῦ αἰῶνος ") it has not been heard of such a healing of a man born

blind. Therefore, we know that the phrase "out of the age" refers to all the ages, including the present age, when people lived on earth.

11.2 Out of This Present Evil Age. Paul wrote: "who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, to whom *be* the glory forevermore. Amen." ("τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν") (Galatians 1:4). Notice God characterized the present age as evil. Paul selected the phrase: "the present evil." The term "ἐνεστώτος" describes the present age (see Romans 8:38 and Colossians 3:2 where Paul spoke of present things). This stands in contrast to the now age, referring not to things, but to the now age itself. So, when Paul said "now evil age," he was focusing upon the evil things in the now age. God the Father did not remove saints from this physical age, but transferred the saints out of the dominion of the evil one and into the kingdom of His beloved Son (Colossians 1:13-14).

Section Twelve

Into Day Age



12.1 Day of Age. Peter wrote: “but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him the glory, both now and into the day of age. Amen.” (“αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος”) (2 Peter 3:18). Peter described the present age as "now" and then described the future as "into the day age." The term "day" appears frequently on the prophetic calendar of God, and frequently refers to the day of the Millennial Reign of Christ (e.g, Jeremiah 46:10; Ezekiel 29:21, 30:3; Joel 2:31, 3:14; Amos 5:8; Obadiah 1:15; Zechariah 14:3; 1Corinthians 5:5; 1

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Thessalonians 5:2). In this context, the day age seems to refer to the Millennial Reign of Christ.

Section Thirteen

Age Life



13.1 Translations. Many translations equate the term "ζωὴν αἰώνιον" with eternal life. In some verses they translate "αἰώνιον" as age, but then say it means eternal when applied to life. As you read the verses below, ask yourself if the context suggests eternity, or is the promise more about a specific age and life therein. I am not suggesting saints do not have eternal life, for all saints surely do. Likewise, the unsaved wicked suffer for eternity. I am also not denying that a single word may have a broad semantic range,

but context must decide the meaning. The grammar also makes a difference here. The term "ζωὴν" is a noun and the term "αἰώνιον" is an adjective. Therefore, the adjective "age" describes the noun "life."

13.2 A Man Ran. Mark wrote: 'As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, "Good Teacher, what shall I do to inherit age life?"' ("Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω") (Mark 10:17). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). In this case, the man asked about doing future works to inherit age life in the future. This term "inherit" meant to receive at the death of something, referring to be a beneficiary of some bequest. In this context, the man wanted to know how he "may inherit" ("κληρονομήσω"--future active indicative--) age life ("ζωὴν αἰώνιον"). The man wanted to know what he must do in the future ("ποιήσω"-aorist participle) so that in the future he would inherit age life (see 1 Corinthians 6:9 and Galatians 5:21 on the saints inheriting the kingdom of God). Jesus also spoke of doing things now so one would be considered worthy to have life in the age to come, and be resurrected to live in that age in the Kingdom of God (Luke 20:34-35; Matthew 22:8). Therefore, the idea of inheriting age life connected with the concept of resurrection to life seems to indicate the Millennial Kingdom is in view, just as Jesus discussed the Kingdom of God in the immediate context (Mark 10:23-31), with an emphasis upon receiving an inheritance both now and in the age to come, age life (Mark 10:30). Therefore, eternal life does not fit the context very well here, but the concept of life in the coming age and resurrection to life fits very well (John 5:29).

13.3 Ruler. Mark wrote: 'A ruler questioned Him, saying, "Good Teacher, what shall I do to inherit age life?"' ("Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω") (Luke 18:18). This passage appears parallel to Mark 10:17. See the remarks above about Mark 10:17.

13.4 Do To Inherit. Luke wrote: 'And behold a certain lawyer stood up and tempted Him, saying, "Teacher, what shall I do to inherit age life?"' ("Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω") (Luke 10:25). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωὴν"). Just as the ruler questioned Jesus about

inheriting age life, so also a lawyer. When the lawyer said he had kept the commandments and questioned who was his neighbor, Jesus told the lawyer the story of the Good Samaritan. In light of the other passages described above about inheriting age life in the kingdom of God, translating the phrase here as eternal life does not seem as accurate as age life, referring to the Millennial Kingdom in the next age.

13.5 I Give. John wrote: “and I give age life to them, and they will never perish; and no one will snatch them out of My hand” (“καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου”) (John 10:28). The adjective “age” (“αἰώνιον”) modifies the term “life” (“ζωὴν”). Jesus said that He gives age life to His sheep and they will not be destroyed. Because of the verses above dealing with age life, it seems that Jesus promised here that He would shepherd His flock through the present age and then they would be safe in the Millennial Kingdom, because they have age life and both Jesus and His Father protect them so that they reach the Millennial Kingdom. Compare the use of “ἄρπάσει” here with the devil plucking the gospel out of the people who only hear the Gospel of Jesus Christ (see [The Kingdom of Heaven Suffers Violence](#), but do not understand it or believe it (Luke 16:16)) and with Jesus coming to pluck believers out of the world (1 Thessalonians 4:17).

13.6 I Know. John wrote: “I know that His command is age life” (“καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν”) (John 12:50). The adjective “age” (“αἰώνιος”) modifies the term “life” (“ζωὴ”). In some cases, the phrase eternal life makes a nice sounding translation of “age life”. In this context, however, Jesus has been speaking of the last day and being judged by the words Jesus spoke. Therefore, in the context of judgment and the last day, the context favors the translation “age life,” meaning life in the Millennial Kingdom, when people will be judged about entering the Millennial Kingdom.

13.7 Authority. John wrote: “You gave Him authority over all flesh, that to all whom You have given Him, He may give to them age life” (“καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον”) (John 17:2). The adjective “age” (“αἰώνιον”) modifies the term “life” (“ζωὴν”). Jesus said the Father gave Him authority over all flesh, and so to all the ones given to Him by the Father, He may give them age life. In this context, age life refers to the future time when they will be with Jesus in the Millennial Kingdom, although this passage emphasizes

Jesus' work on earth concluding, but praying that the Father will continue to keep them from the evil one, while they remain in the world, but not of the world. Jesus did emphasize that He has the authority to give them age life, which apparently remained future, as signified by the verb "He may give" ("δώσῃ"--aorist active subjunctive) in contrast to the action of the Father who gave ("ἔδωκες"--aorist active indicative) them to the Son and the action of the Father having given them to the Son ("δέδωκες"--perfect active indicative). Although the subjunctive mood is not dispositive here, it suggests a potential event, in contrast to the completed acts described with the aorist active and perfect active verbs.

13.8 Age Life Defined. John wrote: "This is the age life, that they may know You, the only true God, and Jesus Christ Whom you have sent." ("αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν") (John 17:3). The adjective "age" ("αἰώνιος") modifies the term "life" ("ζωή"). Jesus spoke about the age being life, apparently referring to the present age. The Greek construction here places the article before the adjective (age) followed by the noun (life). This construction differs from the usual construction "age life" because it has the article. In this case, however, Jesus is not contradicting the usual phrase "age life," but emphasizing what life in any age consists of, namely to know God the Father, the only true God and Jesus Christ, Whom the Father sent.

13.9 Unworthy. Luke wrote: "Since you judge yourselves unworthy of the age life, behold, we are turning to the Gentiles" ("ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη") (Acts 13:46). The adjective "age" ("αἰωνίου") modifies the term "life" ("ζωῆς"). Paul spoke to Jews in Pisidian Antioch who rejected the Gospel of Jesus Christ, and so Paul turned to the Gentiles who were eager to hear about Jesus. In that context, we see a similar construction to John 17:3. Paul described "the life of age" ("τῆς αἰωνίου ζωῆς"--genitive article followed by genitive adjective followed by genitive noun) so that the adjective describes "the age of life." Therefore, this construction supports the view that age life frequently references life in the Millennial Kingdom.

13.10 Appointed. Luke wrote: "When the Gentiles heard this, rejoicing and glorifying the word of the Lord; and as many as had been appointed to age life believed." ("Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν")

αἰώνιον.") (Acts 13:48). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωήν"). Based upon other usage, the best translation may be life in the Millennial Kingdom.

13.11 Perseverance. Paul wrote: "to those who by perseverance in doing good seek for glory and honor and immortality, age life" ("τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,") (Romans 2:7). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωήν"). With the link to honor and immortality, age life seems appropriate here, in light of other usage. In the context of Romans 2 about judgment and the statement that God will render to each person according to their deeds and the outcomes of either age life or wrath and indignation, the meaning of age life when connected with the Millennial Kingdom, and the time of judgment is in view.

13.12 Outcome. Paul wrote: "But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, age life" ("νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον") (Romans 6:22). In this context, Paul contrasted the outcome of death with the outcome of age life. This age life seems to be the product of sanctification, which seems inconsistent with present eternal life. The translation makes more sense to me to describe final outcomes of death and age life, referring to life in the Millennial Reign of Christ.

13.13 Free Gift of God. Paul wrote: "For the wages of sin is death, but the free gift of the God is age life in Christ Jesus our Lord" ("τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν") (Romans 6:23). The adjective "age" ("αἰώνιος") modifies the term "life" ("ζωή"). In this context of the free gift of the Lord Jesus Christ, eternal life was certainly promised as a free gift to all believers, but here the idea of age life also fits the context of the contrasting outcomes of death and age life.

13.14 Reap. Paul wrote: "For the one who sows to his own flesh will reap corruption, but the one who sows to the Spirit will from the Spirit reap age life." ("ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον") (Galatians 6:8). The adjective "age" ("αἰώνιον") modifies the term "life" ("ζωήν"). In this context of sowing and reaping, the one who sows to

the Spirit will reap age life. The phrase we will reap in one's own time ("καιρῷ γὰρ ἰδίῳ θερίσομεν"), if we do not grow weary, could refer to eternal life. The life described is in the future, but may come in one's lifetime. But true age life comes in the Millennial Kingdom for all the weary who come to Jesus and find rest for their souls.

13.15 Take Hold. Paul wrote: "Fight the good fight of faith, take hold of age life to which you were called, and you made confession in the presence of many witnesses." ("ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων") (1 Timothy 6:12). The adjective ("αἰωνίου") modifies the term "life" ("ζωῆς"). In this case, eternal life makes sense because of the reference to taking hold of that life right away. Yet, just as one may take hold of eternal life now, so also one may take hold of age life, referring to the kind of life one will live in the Millennial Kingdom.

13.16 Justified. Paul wrote: "So that being justified by His grace we would be made heirs according to *the* hope of age life" ("να δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου") (Titus 3:7). The adjective ("αἰωνίου") modifies the term "life" ("ζωῆς"). In this verse the future lies in view, with saints made heirs according to the hope of age life. Here the age life remains the object of hope and unseen (see Romans 8:24) and fits well with age life referring to the future Millennial Reign.

13.17 Manifested To Us. John wrote: "We have seen and proclaim to you the age life, which was with the Father and was manifested to us" ("καὶ ἐώρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν") (1 John 1:2). The adjective ("αἰώνιον") modifies the term "life" ("ζωὴν") and stands in the attributive position. In this context, the phrase means that the apostles saw Jesus firsthand, and the age life was with the Father and was manifested to them (see John 17:3). In this case, eternal life fits the context, but so does a foretaste of the Millennial Reign of Christ with His presence among the saints.

13.18 The Promise. John wrote: "This is the promise which He Himself made to us: the age life." ("καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον") (1 John 2:25). The adjective ("αἰώνιον") modifies the term "life" ("ζωὴν ") and stands in the attributive position. Jesus promised eternal life, and that promise sounds future. If so,

then it supports the translation age life, with a view towards life in the age of the Millennial Kingdom. The context in 1 John 2:28 specifically references the Millennial Kingdom with the phrase “when He appears”. Otherwise, the translation eternal life has merit.

13.19 Testimony. John wrote: “This is the testimony, that God has given to us, age life, and this life is in His Son.” (“αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστὶν”) (1 John 5:11). Here without the article, the adjective “age” (“αἰώνιον”) modifies the noun “life” (“ζωὴν”). The age life here has two characteristics. First, God has given age life to us, and it does not seem to be a future gift here, but a present gift. Second, the age life is in His Son. Eternal life may be a good translation here because to have the Son is to have life, because that life is in the Son. In the alternative, because the age life is a present gift, and only the life is in Jesus (notice the word “age” was dropped), it could refer to the promise of age life realized in Jesus in the Millennial Kingdom. 1 John 5:12 provides further proof that if you have Jesus, you have life. Likewise, 1 John 5:13 shows that John wrote that we might know we have age life, to those who believe in the name of the Son of God. Therefore, taking the verses together, this passage supports the translation eternal life.

13.20 In the Truth. John wrote: “We are in the truth, in the Son of Him Jesus Christ. This is the true God and age life” (ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.) (1 John 5:20). The adjective “age” (“αἰώνιος”) modifies the noun “life” (“ζωὴ”). In this context, Jesus Christ is the true God and age life. As above, eternal life may be a good translation here, because age life is in Jesus Christ, and we have Him now. Age life in many other passages seems to speak of a future age, the Millennial Kingdom.

Section Fourteen

Has Age Life



14.1 Someone. Matthew wrote: “And someone came to Him and said, “Teacher, what good thing shall I do that I may obtain age life?” (“Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;”) (Matthew 19:16). The adjective “age” (“αἰώνιον”) modifies the noun “life” (“ζωήν”). In this context, someone asked Jesus about the works necessary to obtain age life. Because the Bible recorded the very

words of Jesus (John 14:26--[see the Theology of Bible Translations](#)), we know people were seeking "age life" ("ζωὴν αἰώνιον"). Of course, not to beg the question, what did that term age life mean? Did it mean here eternal life, or life in the age to come? In Matthew 19:23 and following, Jesus talked about rich people entering the kingdom of heaven, which includes the Millennial Kingdom. People are not good, and only God is good. Therefore, it is impossible for people to work their way into heaven. With God, however, all things are possible. Therefore, we know that people were seeking age life, and Jesus discussed age life in the context of the kingdom of heaven. The term "obtain" ("σχω"--aorist subjunctive) means may have. Jesus also spoke about the sons of this age in contrast to those of this coming age and the resurrection of the dead. Therefore, people thought about what they had to do during their present life to be considered worthy to have life in the age to come, and be resurrected to live in that age in the Kingdom of God (Luke 20:35; Mathew 22:8).

14.2 Believes. John wrote: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have age life." ("Καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον") (John 3:14-15). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). In this context, Jesus was speaking about earthly and heavenly things, including the judgment. While "eternal life" may be a fine translation here, the other uses of "age" ("αἰώνιον") suggest that Jesus may have been focusing upon believers who may have ("ἔχῃ"--present active subjunctive) age life now, in the present age and the coming age by implication.

14.3 Not Perish. John wrote: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have age life." ("Ἰοῦτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον") (John 3:16). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). The verb "have" occurs in the subjunctive mood, active voice, present tense. In this context, Jesus spoke about deliverance from judgment and destruction. Notice the phrase "not perish" ("μὴ ἀπόληται"--negative plus aorist middle subjunctive--[see Afterlife](#) for the use of the term "destroyed.") In this case, the text concerns faith in Jesus as Savior. Whoever does not believe in Him has been judged already, because he has

not believed in the name of the only unique Son of God. The judgment is that the Light has come into the world, and men loved darkness rather than the Light, for their deeds were evil. Jesus came to give His life so that believers may have age life. Because the judgment here has already been rendered, but the perishing remains future, strong arguments could be made for eternal life, or in the alternative, age life. Because of the term destruction used so often in terms of the destruction of souls in the afterlife, and the subjunctive "may have," and the adjectival use of "age," the text favors age life here, but either translation fits the context.

14.4 Believes in the Son. John wrote: "He who believes in the Son has age life; but he who does not obey the Son will not see life, but the wrath of God abides on him." ("ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν") (John 3:36). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). John linked present faith in the Son with having present age life. Notice, however, that the next phrase "shall not see life" looks to the future and the disobedient will not see life. Therefore, we have strong evidence that the phrase "age life" refers to a future age of life, the Millennial Kingdom. The life they will see in the future is life with King Jesus in His kingdom come to earth.

14.5 Does Not Come into Judgment. John wrote: "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life." ("Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται") (John 5:24). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). John explained two resurrections here: the righteous come forth to a resurrection of life, and the wicked come forth to a resurrection of judgment. In this context of resurrection, "age life" makes sense because time of resurrection dominates the passage, and believers come forth to the resurrection of life, which describes life in the Millennial Reign of Christ on earth. The Clouds Resurrection of 1 Thessalonians 4:13-18 shows that the resurrection may occur seven years before Jesus sets foot on earth, but the resurrected saints return with Jesus to reign with Him on earth (2 Timothy 2:12; Revelation 20:6).

14.6 Search the Scriptures. Jesus said: “You search the Scriptures because you think that in them you have age life; it is these that testify about Me” (“ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ”) (John 5:39). The adjective “age” (“αἰώνιον”) modifies the noun “life” (“ζῶν”). In this context, Jesus explained that Moses will accuse them before God the Father (John 5:45-47). Therefore, while the Jews search the Law of Moses, thinking they have life by obedience to that Law, in fact, Moses will accuse them of unbelief in the Son of God standing right before them. The translation “age life” fits well with the context of future trial with witnesses and judgment to follow. Those things will take place in the future (probably the Great White Throne Judgment). Even so, Jesus reveals to unbelievers trusting in the Law of Moses that they are unwilling to come to the Son of God so that they may have life. If they would believe now, they would have life now and avoid future judgement. Instead of being resurrected to judgment, they will not come into judgment because of faith in Jesus, and so would go to a resurrection of life. Based upon the context of judgment, age life seems the best translation, but eternal life cannot be ruled out here.

14.7 Believes in Him. John wrote: “For this is the will of My Father, that everyone who beholds the Son and believes in Him has age life, and I Myself will raise him up on the last day.” (“τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζῶν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ”). The adjective “age” (“αἰώνιον”) modifies the noun “life” (“ζῶν”). Jesus said that everyone who beholds the Son and believes in Him will have age life and I Myself will raise him up on the last day (John 6:40). Several parts of this verse provide insight into John's use of “age life.” First, John described “age life” as a present reality, “have” (“ἔχῃ”--present active subjunctive--tied to the will of God the Father). Second, John linked that present reality with two present active participles, beholding and believing. The force of the construction is that believers have age life now. Third, John joined that present reality with the benefit of being raised up on the last day by Jesus Himself (the resurrection to life in the Millennial Kingdom). Therefore, the translation of age life fits the context well.

14.8 He Who Believes. Jesus promised: “Truly, truly I say to you, he who believes has age life.” (“Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζῶν αἰώνιον”) (John 6:47). The adjective “age” (“αἰώνιον”) modifies the noun “life”

("ζωήν"). Jesus explained that he who believes ("ἡ πιστεύων"--present active participle) has ("ἔχει"--present active indicative) age life. Because of the context connecting age life to being resurrected on the last day, the translation of "age life" fits the context well.

14.9 My Flesh and My Blood. John wrote: "He who eats My flesh and drinks My blood has age life and I will raise him up on the last day." ("ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ") (John 6:54). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). Jesus directly connected "age life" with being raised up on the last day. Therefore, because of the connection between age life and resurrection on the last day, the translation "age life" fits the context well.

14.10 Words of Life. John wrote: 'Simon Peter answered Him, "Lord, to whom shall we go? You have words of age life.'" ("ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις") (John 6:68). The adjective "age" ("αἰωνίου") modifies the noun "life" ("ζωῆς"). In this verse, Peter said that "You have" ("ἔχεις") the words of "age life." Because of the context here about resurrection on the last day, the translation "age life" fits well here.

14.11 In Him Abiding. John wrote: "You know that no murderer has age life in him abiding" ("οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν") (1 John 3:15). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). John explained that no murderer has ("ἔχει"--present active indicative) age life in him abiding ("μένουσας"--present active participle). This verse shows that believers have age life now, but unbelievers do not have age life now. The verb and participle are present tense, conveying the present lack of age life. The context here supports the translation "eternal life," but other uses of the same phrase by the same writer cannot rule out "age life."

14.12 You May Know. John wrote: "These things I have written to you, that you may know that life you have age life, to those who believe in the name of the Son of God." ("Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ"). (1 John 5:13). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). This construction describes the kind of life, with the adjective "age" ("αἰώνιον").

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The verb "you have" ("ἔχετε"--present active indicative) separates the accusative noun "life" from the accusative adjective "age." Taking the context and other matters into consideration, the translation of "eternal life" fits here, but the translation "age life" also fits well by emphasizing the life believers have in the Millennial Age. John emphasized the present knowledge of age life.

Section Fifteen

Temporary Things Seen and Age Things Not Seen



15.1 Look Not. Paul wrote: “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 age” (“μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια”) (2 Corinthians 4:18). Paul contrasted "temporal" ("πρόσκαιρα") things with "age" ("αἰώνια") things. The term "temporal" ("πρόσκαιρα") only occurs here in the New Testament. The prepositional term "πρόσκαιρα" makes a difference here. In this context, the preposition "pros" ("πρός") is joined with the term "kaira" ("καιρα") to form "πρόσκαιρα." The preposition "pros" means to the border of something. I like to use the illustration of a bucket filled with water. If you only move your hand "pros" to the bucket, you never touched the water inside. If you moved your hand "eis" to the bucket, your hand got wet, because you went inside the bucket. So, recall all the phrases above using

the "eis" construction about into the age, or into the ages, or into the ages of the ages. The movement is into the ages, and your hand got wet. Now consider the term "πρόσκαιρα." Although it is not always accurate to assume that the preposition always retains its meaning when joined to a noun, it makes sense here to keep the meaning. Similar terms occur in three other passages: (a) Matthew wrote: "yet he has no root in himself, but is temporary, and when affliction or persecution arises because of the word, immediately he falls away" ("οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται") (Matthew 13:21); (b) Mark wrote: "they have no root in themselves, but are temporary; then, when affliction or persecution arises because of the word, immediately they fall away" ("καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται") (Mark 4:17); and (c) in Hebrews 11:25, we read: "choosing rather to endure ill-treatment with the people of God than to enjoy the temporary pleasures of sin" ("μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν"). In those three passages, we see "pros" joined to the the word for "time" ("καιρός"). Jesus helped us understand the concept of "kairos." Jesus said that "My time is not yet here, but your time is always ready" ("ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος") (John 7:6--see Matthew 22:8 and Luke 22:33 for the term "ready."). Therefore, the term "kairos" describes a time of decision and opportunity, which stands in contrast to another term "chronos" ("χρόνος") used to describe the normal passage of time (Luke 8:27; John 14:9; Acts 1:21). A good illustration of "chronos" time is found in Mark 9:21: "How long has this been happening to him?" And he said, "From childhood" ("καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν") (Mark 9:21). The time at issue has been since childhood. So, the main point here is that when Paul chose the word "to the time of opportunity" ("πρόσκαιρα"), we understand that he was not talking about normal time, but special spiritual time. Therefore, the translation of things seen are "to time of opportunity things" and stand in contrast with unseen "age" things. The opportunity to choose eternal life exists on earth, during one's lifetime on earth. Therefore we know that temporary time used in Matthew 13:21, Mark 4:17 and Hebrews 11:25 not only means earthly time, but a special earthly time to decide before it is too late. So the term "temporary" in those verses means more than just a limited time period, but a time period with an opportunity to make an important decision regarding eternal life. Likewise in Hebrews 11:25, the "temporary

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pleasures of sin" come at the expense to the time to live for Jesus doing His will and enjoying eternal life in Him. With all that background, Paul meant that the things we see are not going to last to the age, but they are important times to make decisions while we live on earth. In contrast, we do not see the age things, but they concern a time apart from the things we see on earth during our normal lives. The contrast is between qualities (earthly and age) to time and quantities (lifetime on earth and marked periods of spiritual time) of time in 2 Corinthians 4:18.

Section Sixteen

Age as a Specific Period of Time



16.1 Specific Time. The New Testament writers also mentioned specific periods of time related to the term "age."

16.2 House of Jacob. Luke wrote: "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob to the age,

and His kingdom will have no end.” (“οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος”) (Luke 1:32-33). These verses provide help in understanding how the term "age" differs from "eternity." Here, Jesus will reign over the house of Jacob to the age ("εἰς τοὺς αἰῶνας") and His kingdom is not "telos" ("οὐκ ἔσται τέλος"). If the phrase "to the age" simply meant eternity, then adding "it shall have no end" seems unnecessary. But, because Jesus will reign over the house of Jacob to the age, then adding His reign will have no end makes perfect sense. Therefore, the phrase "to the age" describes the Millennial Reign and it will have no end in the sense that His reign continues, even after the earth is destroyed later.

16.3 Age of Prophets. Luke wrote: "God spoke through the mouth of the saints, from age of His prophets" ("καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ") (Luke 1:70). This verse references an age of prophets through whose mouths God spoke.

16.4 The Ages To Come. Paul wrote: "so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus." ("ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ") (Ephesians 2:7). This verse shows that after the present age, more ages come. In at least some of those future ages, God will show the surpassing riches of His grace in kindness toward us in Christ Jesus. In a sense, believers will be trophies in the coming ages to the riches of the grace of God.

16.5 The Age of This World. Paul wrote: "in which you formerly walked according to the age of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience" ("ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας") (Ephesians 2:2). Paul clearly distinguished "the age" from "the world" in this verse. Some translators translate "age" ("αἰῶνα") as "world" in some places in the New Testament, but as this article shows, "age" should not be translated as "world," particularly because they are carefully distinguished in verses like Ephesians 2:2. Here, the age of this world refers to the age in which Paul lived, and that age continues today. We also know

that the devil is the prince of the power of the air, and his spirit works in the sons of disobedience.

16.6 The Last Days. Hebrews provides: “in these last days has spoken to us in His Son, Whom He appointed heir of all things, through whom also He made the ages.” (“ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι’ οὗ καὶ ἐποίησεν τοὺς αἰῶνας”) (Hebrews 1:2). God the Father made the ages through the Son of God. Some translators translate “age” as “world.” Such translations seem inconsistent with other uses in Hebrews. In Hebrews 1:6, some translators again chose the phrase “into the world” to translate the Greek phrase “εἰς τὴν οἰκουμένην.” The term “οἰκουμένην” means in Hebrews 2:5 the inhabited world. In Hebrews 4:3 and 9:26, we read about the foundation of the world (“ἀπὸ καταβολῆς κόσμου”). Therefore, the clumsy translations rendering three different Greek words with the same English word “world” seem less than ideal. Furthermore in Hebrews 10:5, we read about “when He comes into the world” (“εἰσερχόμενος εἰς τὸν κόσμον”), again showing that the movement of the Son of God was “into the world” (“εἰς τὸν κόσμον”) (compare phrase “into the age” in Section Two above). Likewise, in Hebrews 11:3 “by faith we understand that the ages were made ready by the word of God” (“Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ”). In Hebrews 11:7, Noah “condemned the world” (“κατέκρινεν τὸν κόσμον”). In Hebrews 11:38, we read: “whom the world was not worthy” (“ὃν οὐκ ἦν ἄξιος ὁ κόσμος”). Therefore, the writer of Hebrews was very familiar with the terms “κόσμον,” “οἰκουμένην,” and “αἰῶνας” and used them to convey distinct concepts. So, in Hebrews 1:2, God emphasized His creation of the ages, which are more than just the earth, and the phrase “τοὺς αἰῶνας” is plural, making it even more obvious that “world” is a poor translation.

16.7 Made Ready. “By faith we understand that the ages were made ready by the word of God, so that what is seen was not made out of things which are visible.” (“Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγενῆναι.”) (Hebrews 11:3) As above, the translation of “τοὺς αἰῶνας” as “the worlds” does not reflect the difference in the terms used in Hebrews. In this verse, God made ready the ages by His word, so that we know those ages were not made out of things which are visible, but out of things which are not visible. Indeed, the rulers of the age are not visible to human eyes, and neither are the powers of those ages or

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the rulers of those ages. God made all things related to those ages ready for His plans and purposes. Some of those ages were very evil.

Section Seventeen

Age Salvation



17.1 Age Salvation. Hebrews provides: “And having been made perfect, He became to all those who obey Him the source of age salvation” (“καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας

αἰωνίου") (Hebrews 5:9). Because every other use in Hebrews of the adjective ("αἰωνίου"--genitive case) means age, so also here "αἰωνίου" refers to "age" and should not be translated as eternity. In Hebrews 6:2, we read: "of instruction about washings and laying on of hands, and the resurrection of the dead and age judgment" ("βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου"). The verse speaks of resurrection of the dead and age judgment, referring to the age when judgment occurs. In Hebrews 9:14, we read: "how much more will the blood of Christ, Who through the age Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" ("πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι"). The adjective "age" ("αἰωνίου") modifies the noun "Spirit" ("πνεύματος"). This usage of the term "αἰωνίου" here presents the strongest case for the translation "eternal," because the term applies to the Holy Spirit. Even so, the phrase "of age Spirit" may refer to the Holy Spirit's ministry in that age, at that time in the life of Jesus, helping Him offer Himself as a perfect, once for all, sacrifice for sin. In Hebrews 9:15, we read: "For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the age inheritance" ("Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας"). The adjective "age" ("αἰωνίου") appearing in the attributive position, modifies the noun (inheritance) ("κληρονομίας"). The meaning seems to be a reference to the inheritance received in the age. See the discussion of inheritance above. In Hebrews 13:20, we read: "Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of age covenant, Jesus our Lord" ("Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν"). The adjective "age" ("αἰωνίου") modifies the noun "covenant" ("διαθήκης"). The blood sacrifice related directly to the age covenant. God is not saying just any age or any covenant will do, but rather under this age covenant He brought up Jesus from the dead. Therefore, the predominant usage of "age" refers to an adjective modifying a noun related to a particular age, not eternity. So, the age salvation at issue in Hebrews 5:9 follows that same general pattern describing a particular age, not eternity, although the evidence is not conclusive.

Section Eighteen

Age Covenant



18.1 Age Covenant. Hebrews provides: “Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of age covenant, Jesus our Lord” (“Ο δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν”). The adjective "age" ("αἰωνίου") modifies the noun "covenant" ("διαθήκης") (Hebrews 13:20). The blood sacrifice related directly to the age covenant. God is not saying

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just any age or any covenant will do, but rather under this age covenant He brought up Jesus from the dead.

Section Nineteen

Age Sin



19.1 Age Sin. Mark wrote: “but whoever blasphemes against the Holy Spirit not has forgiveness to the age, but is guilty of an age sin” (“ὁς δ’ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ’ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος”) (Mark 3:29). The adjective “age” (“αἰωνίου”) modifies the noun “sin” (“ἁμαρτήματος”). The phrase “not has forgiveness to the age” (“οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα”) follows the same pattern described above in Section Two regarding “to the age” (“εἰς τὸν αἰῶνα”). That phrase has a particular age in mind, and the sin will carry into that age. The Millennial Kingdom will include judgment. Nothing about that phrase suggests that forgiveness will ever come to the blasphemer of the Holy Spirit. Regarding age sin, the person who blasphemes the Holy Spirit is guilty of age sin, meaning that this sin will have special consequences resulting in judgment for ascribing the works of Jesus to the devil. These

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sinner's have seen the work of Jesus up close and personal, and ascribed those works to the devil.

Section Twenty

Times Ages



20.1 To Times Ages. Paul wrote: “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according revelation of mystery has been silenced to times ages” (“Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,”) (Romans 16:25). The adjective “ages” (“αἰωνίοις”) modifies the noun “times” (“χρόνοις”). Paul meant that to times ages, periods of time over multiple ages, the mystery ([see The New Testament Mysteries](#)) has been silenced, but now revealed

through his preaching. Because God controls the revelation of mysteries over many ages, but now revealed them, He now will establish believers according to the Gospel preached by both Paul and Jesus Christ, demonstrating the harmony of their preaching.

20.2 Before Ages of Times. Paul wrote: “but according to His own purpose and grace which was granted us in Christ Jesus before ages of times” (“ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων”) (2 Timothy 1:9). The adjective “ages” (“αἰωνίων”) modifies the noun “times” (“χρόνων”). The preposition “πρὸ” with the genitive case means before ages times. Therefore, God granted believers grace, according to His own purpose, before ages of times.

Section Twenty One

The Age of God



21.1 Age of God. Paul wrote: “but now is manifested, and by the Scriptures of the prophets, according to the commandment of the age of God, has been made known to all the nations, *leading* to obedience of faith” (“φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ’ ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος”) (Romans 16:26). The adjective “age” (“αἰωνίου”) modifies the noun “God” (“θεοῦ”). In this verse, the idea of translating “age” as eternity seems very appealing, and may be best. In the alternative, however, the age of God could refer to the age that God has made, and would fit well with the other uses of “age” in the New Testament.

Section Twenty Two

Age Judgment



22.1 Age Judgment. Hebrews provides: “of instruction about washings and laying on of hands, and the resurrection of the dead and age judgment (“βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου”) (Hebrews 6:2). The adjective “age” (“αἰωνίου”) modifies the noun judgment (“κρίματος”). In this case, immature believers have not come to know the basic doctrines of the faith, including

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the concepts of resurrection of the dead and judgment in that age (John 5:29). The context of resurrection and judgment support the translation as age judgment, but “eternal judgment” cannot be ruled out.

Section Twenty Three

Age Spirit



23.1 Age Spirit. Hebrews provides: “how much more the blood of Christ Who through the age Spirit offered Himself without blemish to God” (“πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ”) (Hebrews 9:14). The adjective "age" ("αἰωνίου") modifies the noun "Spirit" ("πνεύματος"). In this case, it may be

best to translate the phrase as "eternal Spirit." In the alternative, the idea could be the work of the Holy Spirit in this age concerning the offering of Christ, which happened only once and for all time in this age. Of course the Holy Spirit is eternal, but the text emphasized Jesus offering Himself through the Spirit in this age to sacrifice Himself, with blood and without blemish (see [Why Has God Forsaken Me?](#)). Even so, when applied to God, the term "αἰωνίου" should often be translated "eternal."

Section Twenty Four

Age Inheritance



24.1 Age Inheritance. Hebrews provides: “those who have been called may receive the promise of the age inheritance” (“Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας”) (Hebrews 9:15). The adjective “age” (“αἰωνίου”) modifies the noun “inheritance” (“κληρονομίας”). Therefore, the promise means that in the next age, the believer will receive the inheritance. This inheritance comes in the future age, not right now. Yet, at times in the New

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Testament, believers have “age life” right now. Therefore, “eternal life” cannot be ruled out as a translation, but the context of inheritance suggests “age life” as the better translation, because of the emphasis upon that future time.

Section Twenty Five

The Ends of Ages



25.1 The Ends of the Ages. Paul wrote: “and they were written for our instruction, upon whom the ends of the ages have come” (“ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν”) (1 Corinthians 10:11). This verse helps us understand that some English translations choose the term "world" to translate the term "ages" ("αἰώνων") as in Hebrews, discussed in Section Three above. This verse helps us understand that God through Jesus

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made the ages, distinct periods of time with their own evils and administrations.

Section Twenty Six

The Last Days



26.1 Last Days. Hebrews provides: "in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the ages" ("ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας") (Hebrews 1:2). God the Father made the ages through the Son of God. Some translators translate "age" as "world". Such translations seem inconsistent with other uses in Hebrews. In Hebrews 1:6, some translators

again chose the phrase "into the world" to translate the Greek phrase "εἰς τὴν οἰκουμένην." The term "οἰκουμένην" in Hebrews 2:5 means the inhabited world. In Hebrews 4:3 and 9:26, we read about the foundation of the world ("ἀπὸ καταβολῆς κόσμου"). Therefore, the translations rendering three different Greek words with the same English word "world" seem less than ideal. Furthermore in Hebrews 10:5, we read about "when He comes into the world" ("εἰσερχόμενος εἰς τὸν κόσμον"), again showing that the movement of the Son of God was "into the world" ("εἰς τὸν κόσμον") (compare phrase "into the age" in Section Two above). Likewise, in Hebrews 11:3 by faith we understand that the ages were made ready by the word of God ("Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ"). In Hebrews 11:7, Noah condemned the world ("κατέκρινεν τὸν κόσμον"). In Hebrews 11:38, we read: "whom the world was not worthy" ("ὃν οὐκ ἦν ἄξιος ὁ κόσμος"). Therefore, the writer of Hebrews was very familiar with the terms "κόσμον," "οἰκουμένην," and "αἰῶνας" and used them to convey distinct concepts. So, in Hebrews 1:2, God emphasized His creation of the ages, which are more than just the earth, and the phrase "τοὺς αἰῶνας" is plural, making it even more obvious that singular "world" is a poor translation. This verse helps us understand that God through Jesus made the ages, distinct periods of time with their own evils and administrations.

Section Twenty Seven

Age Punishment



27.1 Age Fire. Matthew wrote: “If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the age fire” (“Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ: καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον”) (Matthew

18:8). No one doubts that unbelievers suffer eternal fire, because of Revelation 14:11, 19:3, and 20:10. Even so, in this verse, the adjective "age" ("αἰώνιον"), appearing in the attributive position, modifies the noun "fire" ("πῦρ"). Therefore, in this case, Matthew emphasized that the fire is age fire, meaning the fire which burns in the next age, and it is not like regular fire on earth, because age fire burns both souls and bodies ([see Afterlife](#)).

27.2 The Age Fire. Matthew wrote: "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the age fire which has been prepared for the devil and his angels' ("Τότε ἐρεῖ καὶ τοῖς ἐξ ἐωνύμων· πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ") (Matthew 25:41). The adjective "age" ("αἰώνιον"), appearing in the attributive position, modifies the noun "fire" ("πῦρ"). Unbelievers are removed from Jesus as He sits on His glorious throne in the Millennium and they depart at His command into the age fire, emphasizing that this fire is unlike normal fire on earth, because it burns both souls and bodies, which was prepared for the devil and his angels, which are non-corporeal beings. Also please note that the age fire described here burns in Hades, and the Lake of Fire. The unbelievers in view in Matthew 25:41 are departing to Hades, because the Great White Throne judgment is more than a thousand years in the future and only then do unbelievers join the devil and his minions in the Lake of Fire ([see Afterlife](#)).

27.3 Age Punishment. Matthew wrote: "These will go away into age punishment, but the righteous into age life" ("καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον") (Matthew 25:46). The adjective "age" ("αἰώνιον") modifies the noun "punishment" ("κόλασιν"). As Jesus concluded His Olivet discourse, He described the destiny of the wicked as going away "into age punishment." Jesus made a specific reference to the age, because the wicked were being sent to Hades, where they will suffer as they await final judgment. After more than a thousand years in Hades, the unbelievers will then appear at the Great White Throne for final judgment, where they will be sentenced according to their deeds, and then thrown into the Lake of Fire, where they suffer to the degree required by their acts ([see Afterlife](#)). In contrast, the righteous do not come into judgment regarding salvation, because, at the moment of salvation, they passed out of death into life (John 5:24). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωὴν"). Jesus meant that the righteous will join Him in the Millennial Kingdom and live there during His Millennial reign, which is

a limited period of time, hence the term "age." After the Millennial Reign of Christ, and after the Final Rebellion of Revelation 20, heaven and earth will have fled away, and a new heavens and earth will come. The righteous will inhabit the New Jerusalem in that future age. We know that believers have eternal life there, because of Revelation 22:5, describing their lives there as to the ages of the ages, a clear reference to eternity.

27.4 Age Destruction. Paul wrote: "These will pay the penalty of age destruction, away from the presence of the Lord and from the glory of His power" ("οἵτινες δίκην τίσουσιν ὅλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ") (2 Thessalonians 1:9). The adjective "age" ("αἰώνιον") modifies "destruction" ("ὅλεθρον"). In this context, age describes the time of destruction in Hades. Of course, the wicked suffer destruction in the Lake of Fire after Hades is thrown into the Lake of Fire and after the Great White Throne Judgment ([see Afterlife](#)).

27.5 Age Fire. Jude wrote: "just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of age fire" ("ὥς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι") (Jude 1:7). The adjective "age" ("αἰωνίου") modifies the noun "fire" ("πυρὸς"). Notice that Sodom and Gomorrah are presently experiencing age fire now. This age fire burns in both Hades and the Lake of Fire. The wicked first go to Hades after death on earth, and then after the Millennial Reign of Christ and the Final Rebellion, they appear at the Great White Throne Judgment and are sentenced to the Lake of Fire ([see Afterlife](#)).

Section Twenty Eight

Other Uses of Age and Ages



28.1 Reserved to Age. Jude wrote: "wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved to age" ("κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνas, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται") (Jude 1:13). Evil men infiltrated local assemblies and the black darkness has been reserved for them into age. The phrase "into age" ("εἰς αἰῶνα") describes a period of time and it lacks the definite article. The immediate destination of these evil men is Hades,

and later the Lake of Fire. In Jude 1:21, believers are commanded to wait anxiously for the mercy of our Lord Jesus Christ to age life. Notice that the believers are waiting for "age life," which is something they do not have yet. Yet, the unbelievers will be going into "age darkness," reserved for them at their death.

28.2 Made the Ages. Hebrews provides: "in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the ages" ("ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας") (Hebrews 1:2). As discussed above, God made each age, and in the present age God has spoken to us in His Son.

28.3 Worries of the Age. Jesus warned of the worries of the age.

28.3.1 Worries of the Age. Matthew wrote: "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the age and the deceitfulness of wealth choke the word, and it becomes unfruitful" ("ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται") (Matthew 13:22). Each age has its own worries. Jesus emphasized in this passage why some seed grows some, but then the "the worry of the age" ("ἡ μέριμνα τοῦ αἰῶνος") and the deceitfulness of wealth choke the word, rendering it unfruitful. The translation of "age" ("αἰῶνος") here refers to the age which began with Christ appearing in the flesh (see Galatians 4:4, God sent forth His Son in "the fullness of time" ("τὸ πλήρωμα τοῦ χρόνου"), referring to the present age).

28.3.2 Worries of the Age. Mark wrote: "But the worries of the age, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful". ("καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται") (Mark 4:19). Like Matthew 13:22, Jesus talked about "the worries" ("αἱ μέριμναι"--notice the plural here) of the age ("τοῦ αἰῶνος"). The age beginning with the incarnation of Jesus had its particular worries.

28.4 Sons of the Age. Luke wrote: "And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light" ("καὶ

ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν") (Luke 16:8). "The sons of this age" ("οἱ υἱοὶ τοῦ αἰῶνος τούτου") stand in contrast to "the sons of light" ("τοὺς υἱοὺς τοῦ φωτὸς"). Jesus encouraged the sons of light to be shrewd about money, and put all money to work for the kingdom of God, even the wealth of unrighteousness. The age of the sons of light includes the present age, beginning with the incarnation of Jesus.

28.5 Debater of This Age. Paul wrote: "Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?" ("ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου") (1 Corinthians 1:20). In Corinth, steeped in Greek culture, the present age includes the "debater of this age" ("συζητητὴς τοῦ αἰῶνος τούτου"). The present age, therefore, started with the incarnation of Jesus, and includes the debaters of this age. God has made foolish the wisdom of the world, because in the wisdom of God, the world through its wisdom did not come to know God (1 Corinthians 1:21).

28.6 Not of This Age. Paul wrote: "Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away" ("Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων") (1 Corinthians 2:6). To the mature, Paul spoke wisdom not of this age (see James 3:15), nor of the rulers of this age. The wisdom of God differs sharply from the wisdom of this age. Apparently, earthly wisdom may change with the age, but the wisdom of God does not change, in the sense that Christ is the power of God and the wisdom of God (1 Corinthians 1:24).

28.7 Rulers of This Age. Paul wrote: "which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory" ("ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν") (1 Corinthians 2:8). Notice that this age has its own rulers, and powers and authorities in heavenly places also exercise control over people in the age (Ephesians 2:2, Ephesians 6:12).

28.8 God of This Age. Paul wrote: "in whose case the god of this age has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God." ("ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ") (2 Corinthians 4:4) The god of this age refers to the devil, because he "has blinded the minds of the unbelieving, so that they may not see the light of the Gospel of the glory of Christ, who is the image of God" ("ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα") (2 Corinthians 4:4--see also (John 12:31, 16:11; Ephesians 2:2, 6:12). Therefore, the present age, which began with the incarnation of Jesus, has its own god, the devil, which blinds the minds of people so that they do not see the light of the Gospel of Jesus Christ (2 Corinthians 3:13-4:3--compare Luke 8:12).

28.9 Age Weight. Paul wrote: "For the momentary, the lightness of our tribulation, according to beyond and into age beyond produces in us a weight of glory;" ("τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν") (2 Corinthians 4:17). The Greek here may also be translated as "For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison" (NASB), but it misses the play on words of "καθ' ὑπερβολὴν εἰς ὑπερβολὴν," hence my translation trying to capture that phrase. The point is that the saints suffer tribulation in the present age, and in the age of the Tribulation to come, and the suffering of saints in each age produces a weight of glory.

28.10 The Ages Prepared by the Word of God. Hebrews provides: "By faith we understand that the ages were prepared by the word of God, so that what is seen was not made out of things which are visible" ("Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι") (Hebrews 11:3). Some translations prefer "the worlds were prepared," but I prefer "the ages were prepared" because of the use of other terms in Hebrews related to the world and the ages. In Hebrews 1:6, some translators again chose the phrase "into the world" to translate the Greek phrase "εἰς τὴν οἰκουμένην." The term "οἰκουμένην" means in Hebrews 2:5 the inhabited world. In Hebrews 4:3 and 9:26, we read about the foundation of the world ("ἀπὸ καταβολῆς κόσμου"). Therefore, the translations rendering three different Greek words with the same English word "world" seem less than ideal. Furthermore in Hebrews 10:5, we read about "when He comes into the world" ("εἰσερχόμενος εἰς τὸν κόσμον"),

again showing that the movement of the Son of God was "into the world" ("εἰς τὸν κόσμον") (compare phrase "into the age" in Section Two above). Likewise, in Hebrews 11:3 by faith we understand that the ages were made ready by the word of God ("Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ"). In Hebrews 11:7, Noah condemned the world ("κατέκρινεν τὸν κόσμον"). In Hebrews 11:38, we read: "whom the world was not worthy" ("ὧν οὐκ ἦν ἄξιος ὁ κόσμος"). Therefore, the writer of Hebrews was very familiar with the terms "κόσμον," "οἰκουμένην," and "αἰῶνας" and used them to convey distinct concepts. Therefore, we know that God made ready all the ages, each with its own characteristics and inhabitants, revelations, rulers, earthly forms of wisdom, and evil forces at work. In passing, some people find support in this verse for the idea that God created heaven and earth out of nothing, meaning no pre-existent matter. Actually, the verse affirms that God made the ages, spiritual periods of time, and it does not concern the creation of the heaven and earth directly, but the ages, including the age of creation. Even if the translation is "worlds," the verse still would not support creation from nothing (*creatio ex nihilo*), because it only compares the things seen with the things unseen, whereas the idea of *creatio ex nihilo* concerns itself with preexistent things versus non-preexistent things, which are not addressed in Hebrews 11:3.

28.11 Hidden. Paul wrote: "and to bring to light what is the administration of the mystery which from the ages has been hidden in God who created all things" ("καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι") (Ephesians 3:9). Paul explained the Mystery of Christ and how God had revealed that mystery through the apostles and prophets of the New Testament. Those mysteries have been hidden in God from the ages ([see The New Testament Mysteries](#)). Therefore, Paul recognized a series of ages before the present age.

28.12 Purpose of the Ages. "This was in accordance with the purpose of the ages which He carried out in Christ Jesus our Savior" ("κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν") (Ephesians 3:11). God revealed the Mystery of Christ through the church to the rulers and authorities in the heavenlies (Ephesians 3:10). Therefore, God controlled the ages according to His purpose to reveal the Mystery of Christ in the present age, according to His manifold wisdom.

28.13 Age Glory. Paul wrote: "For this reason I endure all things for the sake of those who are chosen, so that they also may obtain salvation which is in Christ Jesus of age glory" ("διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου") (2 Timothy 2:10). The adjective "age" ("αἰωνίου") modifies the noun glory ("δόξης"). The salvation of Jesus Christ comes with glory in this age and especially in the glorious age of the Millennial Kingdom.

28.14 Age of Heavens. Paul wrote: "For we know that if the earthly tent which is our house is torn down, we have a building from God, an age house not made with hands, in the heavens" ("Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς") (2 Corinthians 5:1). In my mind, the adjective "age" (αἰώνιον--accusative feminine singular) modifies the nouns "house not made with hands" (οἰκίαν ἀχειροποίητον--accusative feminine singular) and not "the heavens" (τοῖς οὐρανοῖς--dative plural masculine). Therefore, Paul was describing the age house not made with hands, which is in the heavens. That age house could refer to the heavenly dwelling of John 14:2, which we will inhabit because Jesus prepared it for the saints and we will be with Him there at death.

28.15 Age Dominion. Paul wrote: "which He will bring about at the proper time--He who is the blessed and only Sovereign, the King of kings and Lord of lords, Who alone possesses immortality and dwells in unapproachable light, Whom no man has seen or can see. To Him honor and age dominion! Amen" ("ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν") (1 Timothy 6:15-16). The adjective "age" ("αἰώνιον") modifies the noun "dominion" ("κράτος"). Paul emphasized in his anthem of praise the dominion of Christ over all ages, and certainly the Millennial Age.

28.16 Age Judgment. Hebrews provides: "of instruction about both washings and laying on of hands, and resurrection both of dead and age judgment" ("βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου") (Hebrews 6:2). The adjective "age" ("αἰωνίου") modifies the noun "judgment" ("κρίματος"). The term "τε" implies a closer connection here than the term "καὶ". So the groupings are (1)

washing and laying on of hands; and (2) dead and age judgment. Therefore, the nouns in each group are more closely related to one another because of the "τε" joining the items in the group than the nouns are to the other group. Therefore, the dead and age judgment join closely together. In this verse, the age judgment in view concerns the resurrection of the dead who go to judgment. Believers do not come into judgment of salvation (John 5:24). Therefore, the judgment at issue concerns the resurrection of the dead, and particularly upon the evil dead going to judgment as Jesus sits on His Millennial Throne and later to final judgment at the Great White Throne judgment.

28.17 Age Receive Him Back. Paul wrote: "For perhaps he was for this reason separated from you for an age, that an age you would have him back" ("Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχης") (Philemon 1:15). The adjective "age" ("αἰώνιον") modifies the noun "him" ("αὐτὸν"). In this case, the modification of "him" seems difficult to put into English. If one accepts the translation of "age" ("αἰώνιον") as "forever," then the English flows nicely: "have him back forever." In this context, the concept of forever may also work with the idea of having Onesimus back as a brother in Christ forever. In my mind, the problem is that Onesimus would not be in slavery "forever," but will live as a brother forever. His slavery may last for an "age," because Paul generally wanted slaves to continue to serve their masters, if they cannot gain their freedom through lawful means (Ephesians 6:5-8; 1 Timothy 6:1-2; Colossians 4:1; 1 Corinthians 7:21-24). Therefore, the best translation will take into account the adjective "age" modifying the term "him" (both accusative case) in some way that retains the original meaning without great damage to the text or becoming too stilted in English. My attempt is "that an age you would have him back."

28.18 Age Gospel. John wrote: "And I saw another angel flying in midheaven, having an age gospel to preach to those alive on earth, and to every nation and tribe and tongue and people" ("Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν") (Revelation 14:6). The adjective "age" ("αἰώνιον") modifies the noun "gospel" ("εὐαγγέλιον"). The translation of "eternal gospel" sounds nice, but the term "eternal" should not be an automatic translation of "age." Salvation from creation forward always involves symbols of God covering sins, with a view that God promised to send a divine Savior at the proper time to make

final and complete atonement. In 1 Corinthians 15:1-4, Paul explained that His Gospel included Christ dying for our sins according to the Scriptures and that He was raised from the dead, according to the Scriptures. Clearly it is beyond the scope of this article to explore whether belief in the resurrection of the Savior was an essential element of Old Testament salvation. Doubt arises over the twelve disciples having such a hard time with the concept that Jesus must die and be resurrected, even though the Old Testament clearly taught the same (Luke 24:25-27; see also Abraham in Hebrews 11:17 and John 8:56). The point is that the "age gospel" will certainly have the elements of 1 Corinthians 15:1-4, but how will it be presented by the angel and shared among people all over the world during the Tribulation? The gospel is always eternal, in the sense it produces eternal salvation by faith, and faith comes by hearing and hearing by the word of Christ (Romans 10:17; Ephesians 2:8-9), and that translation may be best. But, because of the delivery by the angel, and the worldwide preaching, God may have emphasized the "age gospel" for those people on earth at that time.

28.19 Age Comfort. Paul wrote: "Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us age comfort and good hope by grace," ("Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,") (2 Thessalonians 2:16). The adjective "age" ("αἰωνίαν") modifies the noun "comfort" ("παράκλησιν"). Again, the translation "eternal comfort" fits the text and may be best. Yet, unless resurrected saints experience affliction, then I find it hard to understand how they require continuing comfort. The presence of Jesus always provides strength and encouragement, and Jesus will wipe away every tear, but the question remains about how much comfort the resurrected saints require? So, I question in what sense is comfort eternal? The answer to that question must be related directly to "eternal comfort" or "age comfort." I have no doubt that in some sense, our salvation by grace alone provides eternal comfort that we are not in Hades (Luke 16:23-26) or the Lake of Fire, the destinies all sinners deserve. My concern is that God may be emphasizing a particular comfort which God pours out upon the people of each age, suffering particular afflictions in each age. The Tribulation will be the time of most extreme afflictions ever seen, and no flesh would have survived, except God cut those days short (Matthew 24:22). Furthermore, the general context of 2 Thessalonians 2 concerns Paul's warning that the Thessalonians not be shaken by false messages that the day of the Lord had come. Paul corrects

such false teaching by reminding them that the man of lawlessness must appear first and reign upon the earth, until the Lord slays him with the breath of His mouth at His coming (2 Thessalonians 2:1-10). Then Paul encouraged the Thessalonians with the message of strength and standing firm, as they hold to the traditions they were taught (2 Thessalonians 2:15-16). Paul then concludes the epistle with the blessing: "Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word." The emphasis in that blessing was present action in that age. Furthermore, the comfort appeared to be tied to their hope. Like there, in other places Paul linked comfort to hope (Romans 15:4; 2 Corinthians 1:7), and we no longer hope for what is seen (Romans 8:24). Therefore, the alternative translation "age comfort" fits the context that describes the saints' work and words in the present age, as they receive present comfort in this age, because they still hope for the coming of Jesus.

28.20 Age Redemption. Hebrews provides: "and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained age redemption" ("οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος") (Hebrews 9:12). The adjective "age" ("αἰωνίαν") modifies the noun "redemption" ("λύτρωσιν"). No doubt the saints' redemption is eternal and permanent in every way. Yet, is that the best translation in this context? Yes, it is the best translation here because through the "eternal Spirit" (Hebrews 9:14) Christ obtained that "eternal redemption." In this context, the best translation of the term "αἰωνίαν" matches the use of the same term to describe the offering of Christ through the "eternal Spirit." See Section Twenty Three above, Age Spirit.

Conclusion

In this study, I became more convinced that the concept of “age” plays important roles in many theological revelations. God revealed Himself over the course of many ages, and He alone determines the scope and activity in each age. All the ages serve to glorify God. Therefore, because of the uses of the concept of “age” in the New Testament, translators should be very careful to avoid the simple translation “eternal” to describe the term “age.” At times, especially when applied to God, it may be the best translation, but it should not be accepted blindly. Each context must be examined and then the translation follows the context. Furthermore, the translation “world” for age does not seem to fit the context in any New Testament passage as well as age fits each context. I trust that as you examine the verses for yourself you will be sanctified in the word, and Jesus said God’s word is truth.

HALLELUJAH !

Appendix

Age Verses in the New Testament

For the sake of easy review, I have listed New Testament verses below concerning age in its various forms.

1. Matthew 21:19
2. Mark 3:29
3. Mark 11:14
4. Luke 1:55
5. John 4:14
6. John 6:51
7. John 6:58
8. John 8:35
9. John 8:51
10. John 8:52
11. John 10:28
12. John 11:26
13. John 12:34
14. John 13:8
15. John 14:16
16. 1 Corinthians 8:13
17. 1 Corinthians 9:9
18. Ephesians 2:2
19. 2 Timothy 4:10
20. Hebrews 1:8
21. Hebrews 5:6
22. Hebrews 6:20
23. Hebrews 7:17
24. Hebrews 7:21
25. Hebrews 7:24
26. Hebrews 7:28
27. 1 Peter 1:25
28. 1 John 2:17
29. 2 John 1:2
30. Jude 1:13
31. Luke 1:33
32. Romans 1:25
33. Romans 9:5
34. Romans 11:36

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- 35. Romans 16:27
- 36. 2 Corinthians 11:31
- 37. Galatians 1:5
- 38. Philippians 4:20
- 39. 1 Timothy 1:17
- 40. 2 Timothy 4:18
- 41. Hebrews 1:2
- 42. Hebrews 11:3
- 43. Hebrews 13:8
- 44. Hebrews 13:21
- 45. 1 Peter 4:11
- 46. 1 Peter 5:11
- 47. Jude 1:25
- 48. Revelation 1:6
- 49. Revelation 1:18
- 50. Revelation 4:9
- 51. Revelation 4:10
- 52. Revelation 5:13
- 53. Revelation 7:12
- 54. Revelation 10:6
- 55. Revelation 11:15
- 56. Revelation 14:11
- 57. Revelation 15:7
- 58. Revelation 19:3
- 59. Revelation 10:10
- 60. Revelation 22:5
- 61. Matthew 12:32
- 62. Mark 10:30
- 63. Luke 18:30
- 64. Romans 12:2
- 65. 1 Corinthians 3:18
- 66. Ephesians 1:21
- 67. 1 Timothy 6:17
- 68. Titus 2:12
- 69. 2 Corinthians 4:18
- 70. 2 Thessalonians 2:16
- 71. Hebrews 9:12
- 72. Romans 16:25
- 73. Matthew 18:8
- 74. Matthew 19:16
- 75. Matthew 19:29
- 76. Matthew 25:41
- 77. Matthew 25:46
- 78. Mark 10:17
- 79. Mark 10:30
- 80. Luke 10:25

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81. Luke 18:18
82. Luke 18:30
83. John 3:15
84. John 3:16
85. John 3:36
86. John 4:14
87. John 4:36
88. John 5:24
89. John 5:39
90. John 6:27
91. John 6:40
92. John 6:47
93. John 6:54
94. John 10:28
95. John 12:25
96. John 17:2
97. Acts 13:48
98. Romans 2:7
99. Romans 5:21
100. Romans 6:22
101. 2 Corinthians 4:17
102. 2 Corinthians 5:1
103. Galatians 6:8
104. 2 Thessalonians 1:9
105. 1 Timothy 6:16
106. Philemon 1:15
107. 1 Peter 5:10
108. 2 Peter 1:1
109. 1 John 1:2
110. 1 John 2:25
111. 1 John 3:15
112. 1 John 5:11
113. 1 John 5:13
114. Jude 1:21
115. Revelation 14:6
116. John 12:50
117. John 17:3
118. Romans 6:23
119. 1 John 5:20
120. Mark 3:29
121. Mark 16:8
122. John 6:68
123. Acts 13:46
124. Romans 16:26
125. 1 Timothy 6:12
126. 2 Timothy 2:10

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- 127. Titus 1:2
- 128. Titus 3:7
- 129. Hebrews
- 130. Hebrews
- 131. Hebrews 9:14
- 132. Hebrews 9:15
- 133. Hebrews 13:20
- 134. Jude 1:7
- 135. Luke 16:9
- 136. 2 Timothy 1:9
- 137. Titus 1:2
- 138. Matthew 13:22
- 139. Matthew 13:39
- 140. Matthew 13:40
- 141. Matthew 13:49
- 142. Mathew 24:3
- 143. Matthew 28:20
- 144. Mark 4:19
- 145. Luke 1:70
- 146. Luke 16:8
- 147. Luke 20:34
- 148. Luke 20:35
- 149. John 9:32
- 150. Acts 3:21
- 151. Acts 15:18
- 152. 1 Corinthians 1:20
- 153. 1 Corinthians 2:6
- 154. 1 Corinthians 2:8
- 155. 2 Corinthians 4:4
- 156. Galatians 1:4
- 157. Ephesians 3:21
- 158. Hebrews 1:8
- 159. Hebrews 6:5
- 160. 2 Peter 3:18
- 161. Jude 1:25
- 162. 1 Corinthians 2:7
- 163. 1 Corinthians 10:11
- 164. Galatians 1:5
- 165. Ephesians 3:9
- 166. Ephesians 3:11
- 167. Ephesians 3:21
- 168. Philippians 4:20
- 169. Colossians 1:26
- 170. 1 Timothy 1:17
- 171. 2 Timothy 4:18
- 172. Hebrews 9:26

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- 173. Hebrews 13:21
- 174. 1 Peter 4:11
- 175. Revelation 1:6
- 176. Revelation 1:18
- 177. Revelation 4:9
- 178. Revelation 4:10
- 179. Revelation 5:13
- 180. Revelation 7:12
- 181. Revelation 10:6
- 182. Revelation 11:15
- 183. Revelation 14:11
- 184. Revelation 15:7
- 185. Revelation 19:3
- 186. Revelation 20:10
- 187. Revelation 22:5