

The Key to Prophecy

Matthew 24-25

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Key to Prophecy

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The Key to Prophecy

Three Questions of Matthew 24:1-25:46

Tote, Tauta and Mathete Analytics

Expository Bible Studies

Jesus provided a very clear **Key to Prophecy** in Matthew 24. This key helps us understand the prophetic timeline of events. The events in Matthew 24:1 to Matthew 25:30 occur in consecutive order. Once we grasp that simple fact, then we understand that Jesus provided a timeline there that allows us to place prophetic events outside of Matthew 24 (such as prophecies in Daniel and Revelation) into that same timeline. Jesus provided the timeline by answering some questions from the disciples. We need to study those questions and answers very carefully.

The disciples of Jesus asked three questions. Jesus answered those questions in order and help us understand the structure of Matthew 24-25, The Olivet Discourse (Jesus was sitting on the Mount of Olives as He addressed His disciples in Matthew 24-25).

We need to bring some tools with us to the study of Matthew 24:1-Matthew 25:30. Those tools help us understand the Greek terms recorded in the Bible. We will focus upon the conjunctions Matthew used to link the prophetic events together. Please remember that every word Matthew wrote in the original autographs was inspired by God, so that they perfectly convey the truth revealed by God. Two conjunctions require our attention and I call them **Tote Analytics** and **Tauta Analytics**. We also need to grasp the truths that Jesus emphasized as He presented the **Key to Prophecy** in Matthew 24, based upon the different events He placed on the timeline. I am going to call the truths Jesus emphasized **Mathete Analytics**.

Tote Analytics (abbreviated below as **TEA**) means that we analyze the timing of revealed events. Furthermore, when events happen must be

Key to Prophecy

distinguished from what happens. Tote analytics help explain the sequence of events, and what happens at that time. Jesus commanded us to learn from

Key to Prophecy

the revelation of time and events. In the Gospel of Matthew, the term “Τότε” appears more than eighty times. With one exception, and maybe one more, the term always designates later time, with maybe a few exceptions. Usually, it signifies a consecutive, subsequent event. We will see in Matthew that God used the term “Tote” to mark out the timeline in consecutive, narrative fashion (with some similarities to the Hebrew waw consecutive).

Tauta Analytics (TAA) means we analyze the things revealed. We must not confuse what happens with when it happens.

Mathete Analytics (MA) means what we must learn from the revelation. Jesus issued commands related to the revelation. I will call them Revelation Commands, a part of MA.

For further study, I have attached some charts.

Appendix One: Chart of καὶ τότε Usage In the Gospel of Matthew

Appendix Two: Chart of τότε Usage in the Gospel of Matthew

Appendix Three: Chart of αἰῶνος Usage in the New Testament

Appendix Four: Chart of εἰς τὸν αἰῶνα Usage in the New Testament

Appendix Five: Chart of παρουσία Usage in the New Testament

Of course those modes of analysis will overlap and are subject to different interpretations of the text and differences of opinion. At times, categorizing language can be very subjective. I am only suggesting one means to analyze the passage using different categories to increase understanding of the relationships in the text and highlight the ways Jesus revealed the truth and its impact upon our lives as believers. Following this method, I find that [Matthew 24:1-Matthew 25:46](#) follows consecutively in time and Jesus answered the three questions from the disciples in the order they asked the questions. Therefore, we may begin with the background to Matthew 24.

As Jesus exited the temple, His disciples pointed out the temple building. Jesus said to them, “Do you not see all these things? Truly I say to you, not one stone will be left upon another which will not be torn down.” At this initial point, Jesus has already provided a look into the future. Every stone in the temple will be torn down, so that

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not one stone will be left upon another. Historians tell us that in A.D. 70, Roman General Titus captured Jerusalem, quelled the rebellion, and tore down the temple, stone by stone. Was that destruction the one Jesus prophesied about in Matthew 24-25? To answer that question, we must go back to Matthew 24.

Question One

When will these thing happen?

(ΠÓΤΕ ΤΑΥΤΑ ἔΣΤΑ)

TEA and TAA

Answer: [Matthew 24:1-14](#)

Question Two

What Will Be the Sign of Your Coming?

(τὸ σημεῖον τῆς σῆς παρουσίας)

TAA

Answer: [Matthew 24:15](#)–[Matthew 25:30](#)

Question Three

What Will Be the Sign of the Consummation of the Age?

(συντελείας τοῦ αἰῶνος)

TAA

Answer: [Matthew 25:31](#)–[Matthew 25:46](#)

Note: Red indicates a major event in the timeline.

With those three questions in mind, we can see how Jesus answered those three questions. A chart helps me follow the chronology and the events.

Chart of Questions

Tauta, Tote, Mathete Analysis

Question One

When will these things happen?

(**ΠΟΤΕ** **ταῦτα** ἔσται)

TEA and **TAA**

Answer: [Matthew 24:1–Matthew 24:14](#)

24:1 The Temple Buildings

24:2a Do You Not See

(Οὐ βλέπετε)

TAA

24:2b All These Things?

(ταῦτα πάντα)

TAA

Question Two

What Will Be the Sign of Your Appearing?

(τὸ σημεῖον τῆς σῆς παρουσίας)

TAA

Answer: [Matthew 24:15–Matthew 25:30](#)

24:15a Therefore When

(Ὅταν οὖν)

TEA

24:15b You See

(ἴδητε)

TAA

24:15c The Abomination of Desolation

Question Three

What Will Be the Sign of the Consummation of the Age

(συντελείας τοῦ αἵ ὧνος)

TAA

Answer: [Matthew 25:31–Matthew 25:46](#)

25:31a But When

(Ὅταν δὲ)

TEA

The Son of Man Comes in Glory

(ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ)

TAA

And All the Angels with Him

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24:2c Truly I Say To You, Not	which Was Spoken of through the	(καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ)
One Stone Will Be Left upon	Prophet Daniel, Standing in the	<u>TAA</u>
Another, Which Will Not	Holy Place	25:31b Then
Be Torn Down	(τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν	(τότε)
(ἀμὴν λέγω ὑμῖν, οὐ μὴ διὰ Δανιὴλ τοῦ προφήτου ἔσθ' ἂν φεθῇ ὧδε λίθος	τὸς	He Will Sit Upon His Glorious Throne
ἐπὶ λίθον ὃς οὐ καταλυθήσεται)	ἐν τόπῳ ἁγίῳ)	(καθίσει ἐπὶ θρόνου δόξης αὐτοῦ)
TAA	TAA	<u>TAA</u>
24:3a When?	24:15d Let the Reader Understand	25:32a And Will Be Gathered
(πότε)	(ὁ ἀναγινώσκων νοεῖτω)	All the Nations
TEA	MA, Revelation Command	(καὶ συναχθήσονται πάντα τὰ ἔθνη)
24:3b Will Be These Things?	24:16a Then	<u>TAA</u>
(ταῦτα ἔσται)	(τότε)	25:32b And He Will Separate
TAA	TEA	From One Another as a Shepherd
24:3b What Will the Sign of Your Coming?	24:16b Those Who Are In Judea	the Sheep from the Goats
(καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας)	Must Flee to the Mountains	(καὶ ἀφορίσει αὐτοὺς) ἀπ' ἀλλήλων,
TAA	(οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη)	ὥσπερ ὁ ποιμὴν ἀφορίζει

24:3c And of the End of the Age?	MA, Revelation Command	τὰ πρόβατα ἀπὸ τῶν ἐρίφων)
(καὶ συντελείας τοῦ αἰῶνος)	24:17 Whoever Is on the Housetop	TAA
TAA	Must Not Go Down To Get the	25:33 And He Will Put His sheep on
24:4 See To It No One Misleads You	Things Out That Are in His House	His Right, and the goats on
(Βλέπετε μή τις ὑμᾶς πλανήσῃ)	(ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι	the Left
MA, Revelation Command	τὰ ἐκ τῆς οἰκίας αὐτοῦ μὴ καταβάτω)	25:34a Then
24:5a For Many Will Come in	MA, Revelation Command	TEA
My Name, Saying	24:18a And	The King Will Say To Those On
(πολλοὶ γὰρ ἐλεύσονται ἐπὶ	(καὶ)	His Right
τῷ ὀνόματί μου λέγοντες)	24:18b Whoever Is in the Field	(τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ)
TAA/TEA	Must Not Turn Back To Get	TAA
24:5b I Am the Christ	His Cloak	25:34b Come
(Ἐγώ εἰμι ὁ Χριστός)	(ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρέψατω	(Δεῦτε)
TAA		MA, Revelation Command
24:5c And Will Mislead Many	ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ)	25:34c Inherit
(καὶ πολλοὺς πλανήσουσιν)	MA, Revelation Command	(κληρονομήσατε)

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TAA	24:19a But Woe to Those Who	<u>MA, Revelation Command</u>
24:6a You Will Be Hearing of (μελλήσετε δὲ ἀκούειν)	Are Pregnant and to Those Who Are Nursing Babies	25:34d the Kingdom Prepared for You from the Foundation of the World
TAA	(οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσιν καὶ ταῖς θηλαζούσαι)	(τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου)
24:6b Wars (πολέμους)	<u>MA, Revelation Command</u>	<u>TAA</u>
24:6c And Rumors of Wars	24:19b In those Days (ἐν ἐκείναις ταῖς ἡμέραις)	25:35-36 Explanation to the Righteous
TAA	TEA	<u>TAA</u>
24:6d See That You Are Not Frightened (ὁρᾶτε, μὴ θροεῖσθε)	24:20a But Pray that Your Flight Will Not Be	25:37a Then (τότε)
MA, Revelation Command	(προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν)	<u>TEA</u>
24:6e For Those Things Must Take Place (δεῖ γὰρ γενέσθαι)	MA, Revelation Command	25:37-39 Righteous Questions
TAA	24:20b in Winter, or on a Sabbath	<u>TAA</u>
24:6f But Not Yet The End (ἀλλ' οὕτως ἐστὶν τὸ τέλος)	(χειμῶνος μηδὲ σαββάτῳ)	25:40 Royal Answer
TEA	TEA	<u>TAA</u>
		25:41a Then (τότε)

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24:7a For Will Rise (ἐγερθήσεται γὰρ) TAA/TEA	24:21 For Then Will Be (ἔσται γὰρ τότε) TEA	25:41b Depart from Me (πορεύεσθε ἀπ' ἐμοῦ) <u>MA, Revelation Command</u>
24:7b Nation against Nation (ἔθνος ἐπὶ ἔθνος) TAA	Great Tribulation (θλίψις μεγάλη) TAA	25:41b-43 Royal Explanation <u>TAA</u>
24:7c And Kingdom against Kingdom (καὶ βασιλεία ἐπὶ βασιλείαν) TAA	24:22a Unless Those Days Shortened (καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι) TAA	25:44a Then (τότε) <u>TEA</u>
24:7d And There Will Be Famines (καὶ ἔσονται λιμοὶ) TAA	No Life Would Have Been Saved (οὐκ ἂν ἐσώθη πᾶσα σὰρ) TAA	25:44b Righteous Question 25:45a Then (τότε) <u>TEA</u>
24:7e And Earthquakes in Various Places (καὶ σεισμοὶ κατὰ τόπου) TAA	24:22b For the Sake of the Elect (διὰ δὲ τοὺς ἐκλεκτοὺς) TAA	25:45b-46 Explanation to Righteous 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.)
24: 8a But All These Things Are (πάντα δὲ ταῦτα) TAA	Those Days Will Be Cut Short (κολοβωθήσονται αἱ ἡμέραι ἐκεῖνα) TEA	

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**24:8b The Beginning
of Birth Pangs**

(ἀρχὴ ὠδίνων)

TAA/TEA

24:9a Then

(τότε)

TEA

**24:9b They Will
Deliver You to**

(παραδώσουσιν ὑμᾶς ε (μὴ πιστεύσητε)
ἰς)

TAA

24:9c Tribulation

(θλίψιν)

**24:9d And Will Kill
You**

(καὶ ἀποκτενοῦσιν ὑμᾶς)

TAA

**24:9e And You Will
Be Hated**

**by All The Nations
Because**

of My Name

24:23a Then

(τότε)

TEA

If Anyone Says Behold,

(ἐάν τις ὑμῖν εἴπῃ,
ἰδοὺ ὧδε ὁ χριστός)

TEA and TAA

24:23b Do Not Believe

MA, Revelation Command

**24:24 False Christs and
False Prophets**

(ψευδόχριστοι καὶ ψευδοπρ
οφήται)

TAA

**24:25 Behold, I Have Told
You In Advance**

(ἰδοὺ προεἶρηκα ὑμῖν)

MA and TEA

**24:26a If They Say ,
Behold**

(ἐὰν οὖν εἴπωσιν ὑμῖν, Ἴδοὺ)

TAA

TAA

(καὶ ἔσεσθε μισοῦμενοι **24:26b Do Not Believe**
ὑπὸ

(μὴ πιστεύσητε)

πάντων τῶν ἐθνῶν διὰ
τὸ ὄνομά μου)

MA, Revelation Command

TAA

**24:27a For just as the
Lightning**

24:10 At That Time

(ὥσπερ γὰρ ἡ ἀστραπή)

(καὶ τότε)

TAA

TEA

24:27b So Will Be the

**24:10b Many Will Fall Appearing
Away**

of the Son of Man

(σκανδαλισθήσονται π
ολλοὶ)

(ὥσπερ γὰρ ἡ παρουσία τοῦ
υἱοῦ

TAA

τοῦ ἀνθρώπου)

**24:10c And Will
Betray One Another TAA**

(καὶ ἀλλήλους παραδώ
σουσιν) **24:28 Wherever the
Corpse Is,**

TAA

**There the Vultures Will
Gather**

**24:10d And Hate One
Another**

(ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ

(καὶ μισήσουσιν ἀλλήλο
ς) συναχθήσονται οἱ ἀετοί)

TAA

TAA

24:29a Immediately after

**24:11 And Many
False Prophets Will
Arise** (Εὐθέως δὲ μετὰ)

(καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται) **TEA**

TAA

24:29b The Tribulation of those Days

24:11b And Will Mislead Many

(τὴν θλίψιν τῶν ἡμερῶν ἐκεῖνων)

(καὶ πλανήσουσιν πολλοὺς) **TAA**

TAA

24:29c The Sun Will Be Darkened

24:12a Because Lawlessness Is

(ὁ ἥλιος σκοτισθήσεται)

Increased

TAA

24:29d And the Moon Will Not Give Its Light

(καὶ διὰ τὸ πληθυνθῆνα ἰ τὴν ἀνομίαν)

TAA

(καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς)

24:12 Most People's Love Will Grow Cold

TAA

24:29e And The Stars will Fall from the Sky

(ψυγήσεται ἡ ἀγάπη τῶν πολλῶν)

TAA

(καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ)

24:13a But The One Who Endures

TAA

24:29f And The Powers of the Heaven

(ὁ δὲ ὑπομείνας)

24:13b To The End

Will Be Shaken

(εἰς τέλος)

(καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται)

TEA

24:13c Will Be Saved

(οὗτος σωθήσεται)

TAA

24:30a And Then

(καὶ τότε)

TAA

**24:14a This Gospel of
Kingdom Will Be
Preached to the
Whole World**

(καὶ κηρυχθήσεται τοῦτ
ο τὸ εὐαγγέλιον

τῆς βασιλείας ἐν ὅλῃ τῇ
οἰκουμένῃ)

TEA

**24:30b the sign of the Son
of Man**

will appear in the sky

(φανήσεται τὸ σημεῖον τοῦ υἱ
οὔ

τοῦ ἀνθρώπου ἐν οὐρανῷ)

TAA

TAA

**24:14b As a
Testimony To**

All the Nations

(εἰς μαρτύριον πᾶσιν το
ῖς ἔθνεσιν)

24:30c And Then

(καὶ τότε)

**24:30d All the Tribes of
the Earth**

**Will Mourn and See the
Son of Man**

TAA

24:14b And Then

(καὶ τότε)

**coming upon the clouds
of the heaven with**

great power and glory

TEA

24:14c the End

(τὸ τέλος)

(κόψονται πᾶσαι αἴφυλαι τῆς
γῆς

καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθ
ρώπου

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TEA

24:14c Will Come

(ἥξει)

ἐρχόμενον ἐπὶ τῶν νεφελῶν
τοῦ οὐρανοῦ

μετὰ δυνάμεως καὶ δόξης π
ολλῆς)

TAA

TAA

**24:31a And He Will Send
Forth His Angels**

with a Great Trumpet

(καὶ ἀποστελεῖ τοὺς ἀγγέλους
αὐτοῦ

μετὰ σάλπιγγος μεγάλης)

TAA

**24:31b And They Will
Gather His Elect**

**from the Four Winds, from
One End of the Sky**

to the Other.

(καὶ ἐπισυνάξουσιν τοὺς ἐκ
ἐκτοῦ αὐτοῦ

ἐκ τῶν τεσσάρων ἀνέμων ἀ
π' ἄκρων οὐρανῶν

ἕως [τῶν] ἄκρων αὐτῶν.)

TAA

24:32a Now Learn the Parable from the Fig Tree

(Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν)

MA, Revelation Command

24:32b When its branch has already become tender and puts forth its leaves, you know that summer is near

(“ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος”)

TEA and TAA

24:33a So, you too, when you see all these things

(οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα)

TEA

24:33b Recognize

(“γινώσκετε”)

MA, Revelation Command

24:33c that He is near, right at the door

(“ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις”)

TAA

**24:34 Truly I say to
you, this generation**

**will not pass away until all
these things**

place

(ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
παρέλθῃ

ἡ γενεὰ αὕτη ἕως ἂν πάντα
ταῦτα γένηται.)

TEA

**24:35a Heaven and earth
will pass away,**

**but My words will not
pass away**

(Ὁ οὐρανὸς καὶ ἡ γῆ
παρελεύσεται,

οἱ δὲ λόγοι μου οὐ μὴ
παρέλθωσιν.)

TAA

**24:36 But concerning that
day and hour**

**no one knows, not even
the angels of**

**heaven, nor the Son, but
the Father alone.**

(Περὶ δὲ τῆς ἡμέρας ἐκείνης
καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ
οἱ ἄγγελοι τῶν οὐρανῶν
οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ
μόνος.)

TAA

**24:37a For the coming of
the Son of Man will be just
like the days of Noah**

(Ὡσπερ γὰρ αἱ ἡμέραι τοῦ
Νῶε, οὕτως ἔσται ἡ
παρουσία τοῦ υἱοῦ τοῦ
ἀνθρώπου.)

TAA

-

**24:38 For as in those days
before the**

**flood, they were eating
and drinking,**

**marrying and giving in
marriage,**

**until the day that Noah
entered the ark.**

(ὥς γὰρ ἦσαν ἐν ταῖς
ἡμέραις [ἐκείναις] ταῖς πρὸ
τοῦ κατακλυσμοῦ
τρώγοντες καὶ πίνοντες,
γαμοῦντες καὶ γαμίζοντες,

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ἄχρι ἧς ἡμέρας εἰσῆλθεν
Νῶε εἰς τὴν κιβωτόν)

TAA

-

**39 and they did not
understand until**

**the flood came and took
them all away;**

**so will the appearing of
the Son of Man be**

(καὶ οὐκ ἔγνωσαν ἕως ἥλθεν
ὁ κατακλυσμὸς καὶ ἤρεν
ἅπαντας, οὕτως ἔσται [καὶ]
ἡ παρουσία τοῦ υἱοῦ τοῦ
ἀνθρώπου)

24:40a Then

(Τότε)

TEA

**24:40b there will be two
men in the**

**field; one will be taken
and one will be left.**

(δύο ἔσονται ἐν τῷ ἀγρῷ,
εἷς παραλαμβάνεται καὶ εἷς
ἀφίεται)

TAA

**24:41 Two women will be
grinding at the mill;**

**One will be taken and one
will be left.**

(δύο ἀλήθουσai ἐν τῷ μύλῳ,
μία παραλαμβάνεται καὶ μία
ἀφίεται.)

TAA

**24:42-43 Therefore Be on
the Alert**

(γρηγορεῖτε οὖν)

MA, Revelation Command

**24:44a Thief in the Night
Illustration**

**For This Reason You Also
Must Be Ready**

(διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
ἔτοιμοι)

MA, Revelation Command

**24:44b For the Son of man
Is Coming at an Hour
When You Do Not Think**

(ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς
τοῦ ἀνθρώπου ἔρχεται)

TEA

**24:45-51 Faithful Slave
Illustration**

Master Returns

TEA

**Faithful Slave Put in
Charge of All His
Possessions**

**Blessed is that slave
whom his master finds so
doing**

When He Comes

TEA

**Evil Slave Cut in Pieces
and**

**Assigned Place with the
Hypocrites;**

**place of Weeping and
Gnashing of Teeth**

TAA

Matthew 25

**25:1-13 Ten Virgins
Illustration**

Foolish Virgins Took No Oil

Wise Virgins Took Oil

**Must Be Ready When
Bridegroom Comes**

TAA

Be on the Alert, therefore,

(Γρηγορεῖτε οὖν)

MA, Revelation Command

For You Do Not

Know

(ὅτι οὐκ οἴδατε)

TAA

the Day Nor the Hour

(τὴν ἡμέραν οὐδὲ τὴν ὥραν)

TEA

**25:14-30 Talents
Illustration**

Now after a Long Time

(μετὰ δὲ πολὺν χρόνον)

TEA

The Master Came and Settled Accounts with Them

(ἔρχεται ὁ κύριος τῶν δούλων
ν

ἐκείνων καὶ συναίρει λόγον
μετ' αὐτῶν)

TAA

Discussion

In this study, I first intended to trace out the chronology of Matthew 24:1-Matthew 25:46. As I studied the passage, I noticed that Jesus provided a **Key to Prophecy**. I also found many interesting details concerning the passages at issue. Therefore, I will endeavor to stick mainly to a discussion of the chronology, although I will add a few notes I found of interest. Like other chapters in the Bible, God provided a key to understanding the future in Matthew 24:1-Matthew 25:30 which unlocks an outline of prophetic events through the end of the age. The evidence will show that timeline follows in order both the questions from the disciples and the verses in the chapters. Using the Key to Prophecy, we may understand many other prophetic passages in the Bible and resolve other prophetic issues because Jesus provided a timeline of events. I have used a blue highlighter below to outline all the events Jesus described as they occur in consecutive order.

Matthew 24:1-14

Section One

Matthew 24:1-14

Question One: When Will These Things Happen?

In this discussion, I will trace out the chronology of the three questions in more detail. Along the way, I will also discuss how certain events fit into the chronology.

Birth Pangs

Matthew 24:1-6

As Jesus answered this first question (When will these things happen?), He drew the attention of the disciples to the temple buildings standing right before them. Then, Jesus predicted the total destruction of the temple. Jesus used the three questions of the disciples to present a prophetic timeline of events in the future. The entire discourse follows in consecutive order, just as the three questions from the disciples followed a consecutive order.

Jesus began His answer to the first question with a command: "See to it" (Βλέπετε). Jesus did not discuss abstract theology, but provided clear directions for living today. Jesus linked the future to our everyday life. Jesus disclosed the future with an emphasis upon Godly living. When will these things about the destruction of the temple take place? Jesus answered with a list of things to happen first. Jesus started with commands to avoid certain temptations.

Jesus described the initial period as a time of birth pangs. Just as a pregnant female begins to feel sudden, sharp pains signaling the beginning of childbirth, so Jesus provided specific commands and signs for the disciples regarding this period of birth pangs. He also described temptations facing the disciples.

Matthew 24:4-5 Temptation One: Misled: See To It No One Misleads You. Jesus taught His disciples the significance of future events and also gave them specific commands, referred to as Mathete Analytics (MA in the chart above). Because many people will come and try to mislead the general population, including believers, Jesus commanded: see to it that no one misleads you (Βλέπετε μή τις ὑμᾶς πλανήσῃ). Many will come and try to mislead the disciples saying they are the Christ and come in His name. Jesus commanded His disciples not to fall for such claims. Notice how Jesus reveals the future and answers their questions in the context of commands to avoid temptation. Many will be tempted and then fall into the sin of following false Christs.

Matthew 24:6 Temptation Two: Fear: Wars and Rumors of Wars.

The disciples will hear about wars and rumors of wars. Jesus commanded: **See that you are not frightened** (ὁρᾶτε, μὴ θροεῖσθε--See Mark 13:7 "Ὁρᾶτε, βλέπετε"). Though wars and rumors of wars abound, Jesus commanded us not be frightened by such conflicts.

24:4-6 But Not Yet The End. Jesus explained that end was not yet (ἀλλ' οὐπω ἐστὶν τὸ τέλος).

24:7-8 All These Things Are The Beginning of Birth Pangs. All these events were merely birth pangs (πάντα δὲ ταῦτα ἀρχὴ ὠδίνων) before the Tribulation would begin. Those birth pangs included many signs, detailed in the text.

Summary of Signs for the Beginning of Birth Pangs

- ◆ Many False Christs
- ◆ Many People Misled
- ◆ Wars
- ◆ Rumors of Wars
- ◆ Many People Frightened
- ◆ Nation Rises Against Nation
- ◆ Kingdom Rises Against Kingdom
- ◆ Famines in Many Places
- ◆ Earthquakes in Many Places

Tribulation

Matthew 24:9-14

After the beginning of birth pangs, then comes the Tribulation.

24:9 Then They Will Deliver You. After the birth pangs, then evil men will deliver believers to tribulation (τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν). Notice that the timing word τότε describes consecutive time here. After the birth pangs, specific events take place.

- ◆ Evil men will deliver believers to tribulation
- ◆ Evil men will kill believers
- ◆ All nations will hate believers because of the name of Jesus.

24:10-12 Fall Away, Betray, Hate, False Prophets, Mislead, Lawlessness, Love Grows Cold. Following the birth pangs (καὶ τότε), as the Tribulation starts, many people will fall away and will betray one another and hate one another. Many false prophets will arise and will mislead many. Because lawlessness is increased, most people's love will grow cold. Notice the many and most terms. From Daniel 9:26-27, we know that a week of years (seven years) will be the time period for the Tribulation. During that time, the prince who is to come will make a covenant with the many, but in the middle of the week, that is at the mid-point of the Tribulation, he will put a stop to sacrifice and grain offering, and on the wing of abomination one who makes desolate will come, until a complete desolation is poured out on the one who makes desolate. Likewise, Revelation 12:6 provides that a woman fled into the wilderness for one-thousand two hundred and sixty days, which divided by 360 days of the Jewish calendar, equals three and a half years. Furthermore, Revelation 12:14 says that the woman was nourished in the wilderness for a time, times, and half a time, which also equals three and a half, concurring with three and half years. Therefore, we know that during the last half of the Tribulation lasts three and a half years. All of the numbers

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from Daniel, Matthew, 2 Thessalonians and Revelation all harmonize at seven years for the total Tribulation period. And then at the middle of the seven years, the abomination of desolation will be set up, and the one who makes desolate takes his place in the temple. The devil will be thrown down to earth and the Great Tribulation (last half of the Tribulation) will begin.

- ◆ Many people will fall away
- ◆ Many people will betray one another
- ◆ Many people will hate one another
- ◆ Many false prophets will arise and will mislead many
- ◆ Lawlessness will increase
- ◆ Most people's love will grow cold

24:13 Saved. But the One Enduring to the End Will Be Saved (ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται).

- ◆ Some will endure to the end. See Zechariah 13:8, one third of Israel will be survive, although they will be refined with fire, and tested as gold
- ◆ They will be saved

24:14a Gospel of the Kingdom Will Be Preached to the Whole World (καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ).

- ◆ The Gospel of the Kingdom will be preached to the whole world during the Tribulation

- ◆ God will send an angel to preach the Gospel to those who live on earth, and to every nation and tribe and tongue and people (Revelation 14:6).

24:14b And Then the End Will Come (καὶ τότε ἔξει τὸ τέλος). Please keep in mind the consecutive nature of events in all the items listed in Matthew 24, including verses 10-12. With these words, Jesus has finished His answer to the first question. The temple will be destroyed before the end of the Tribulation.

- ◆ The end will come after the birth pangs and after the Tribulation
- ◆ The temple will be destroyed before the end of the Tribulation

Matthew 24:15-25:30

Question Two

What Will Be The Sign of Your Coming?

Jesus responded next to the question about the sign of your coming. This question focuses upon "the sign" and the coming of the Son of Man.

24:15a Therefore When You See. The answer to the Second Question, What Will Be the Sign of Your Coming? (τὸ σημεῖον τῆς σῆς παρουσίας), begins with Matthew 24:15. Notice that the disciples were looking for signs of the coming of Jesus. The time marker here designates that the end is about to come (καὶ τότε ἔξει τὸ τέλος) (Matthew 24:14). Jesus said "when you see" (Ὅταν οὖν ἴδητε--temporal coordination of action), marking the first sign of His coming.

◆ The end is about to come

Abomination of Desolation

24:15b Abomination of Desolation. The first sign of His coming will be the Abomination of Desolation (τὸ βδέλυγμα τῆς ἐρημώσεως), which all will see standing in the Holy Place. Jesus intended for the readers to understand the reference here. We know from Daniel 9:27 that one who makes desolate comes on the wing of desolation (עַל כַּנְף דְּשֹׁמֵם וְיָבֵשׁ אֶרֶץ וְיִשְׁמָדוּ אֶת הַקְּדוֹשׁ). Furthermore, the son of destruction will take his place in the temple and display himself as being God (2 Thessalonians 2:4).

24:16-18 Then Those Who Are In Judea Must Flee. Jesus then explained that when the Abomination of Desolation stands in the Holy Place, then the people in Judea must flee (τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν). People on the housetop must not go down to get things out of the house. Likewise, those in the field must not turn back to get their cloaks. Jesus warns people that they must flee immediately.

- ◆ Abomination of Desolation stands in the holy place
- ◆ People of Judea must flee immediately
- ◆ People on the housetop must not go down to get things out of the house
- ◆ People in the field must not return to get their cloaks

24:19-20 In Those Days. "In those days" (ἐν ἐκείναις ταῖς ἡμέραις) described the days immediately following the appearance of the Abomination of Desolation in the Holy Place. During those days, woe to those who are pregnant or nursing babies. Instead, Jesus taught that people should pray that your flight will not be in the winter, or on a Sabbath. The people need to flee quickly and farther than a Sabbath Day's journey.

- ◆ Days immediately following the appearance of the Abomination of Desolation
- ◆ Woe to those people who are pregnant or nursing
- ◆ Pray that your flight will not be in winter or on a Sabbath

24:21 For Then There Will Be a Great Tribulation. Following the Abomination of Desolation, then begins the Great Tribulation (the last 36 months of the Tribulation) (ἔσται γὰρ τότε θλίψις μεγάλη--the only only occurrence of γὰρ τότε). Since the beginning of the world, nothing compares to the Great Tribulation, nor will anything in the future.

- ◆ Great Tribulation (the last 36 months of the Tribulation) begins with the appearance of the Abomination of Desolation
- ◆ Great Tribulation like nothing before it or after it

24:22a Unless Those Days Shortened. If God had not shortened the days of the Great Tribulation (καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι), then no flesh would have survived.

- ◆ God shortened the days of the Great Tribulation or no flesh would have survived

24:22b Those Days Will Be Cut Short. God cut short those days (κολοβωθήσονται αἱ ἡμέραι ἐκεῖνα) for the sake of the elect.

- ◆ God shortened the days of the Great Tribulation for the sake of the elect (believers).

24:23a Then If Anyone Says. Then if anyone says (τότε εάν τις ὑμῖν εἴπῃ). Jesus used a series of "behold" statements to provide warnings about people falsely claiming that He had returned.

24:23b-24 Behold, Here Is the Christ or There. When someone says, "Behold, Here is the Christ (Ἰδοὺ ὧδε ὁ χριστός), or There (ἢ· Ὡδε)," do not believe him (μὴ πιστεύσητε). For many false Christs and false prophets will arise and show signs and great wonders (δώσουσιν σημεῖα μεγάλα καὶ τέρατα) ([see Sections Two and Three of this link](#)) so that many would be misled, even the elect, if possible.

24:25 Behold, I Have Told You Beforehand. Jesus then issued another warning, saying, "Behold, I have told you beforehand" (ἰδοὺ προεἶρηκα ὑμῖν).

24:26a Behold, He is in the Wilderness. So, if anyone says to you, "Behold, He is in the wilderness" (Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν), do not go out.

24:26b Behold, He is in the Inner Rooms. If anyone says, "Behold, He is in the inner rooms" (Ἰδοὺ ἐν τοῖς ταμείοις), do not believe them.

24:27 The Coming of the Son of Man. For just as the lightning comes from the east and flashes into the west, so will the coming of the Son of Man be (ὥσπερ γὰρ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου). See Appendix 5 concerning the term "παρουσία." The exact phrase "the coming of the Son of Man" only occurs in Matthew 24:37 and Matthew 24:39. Many passages provide insight into the Coming of the Son of Man, including the following events: (1) the resurrection of those who are Christ's at His coming (ἐπεὶ οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ) (1 Corinthians 15:23); (2) Paul described the Thessalonians as our hope, joy and crown of exaltation in the presence of our Lord Jesus Christ at His coming (ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ) (1 Thessalonians 2:19); (3) Jesus will come with all His saints (ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ) (1 Thessalonians 3:13); (4) the saints will not shrink away in shame at His coming (μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ) (1 John 2:28). We should always remember that the coming of the Lord is near (ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν) (James 5:8). Before Jesus comes, the man of lawlessness, who will work according to Satan, will come (οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ) (2 Thessalonians 2:9).

- ◆ Then if anyone says
- ◆ Behold, there is the Christ or Here
- ◆ Do not believe them
- ◆ Many false Christs and false prophets will arise and show signs and great wonders.
- ◆ Many will be misled, even the elect if possible.
- ◆ Behold, I have told you beforehand
- ◆ Behold, he is in the wilderness
- ◆ Do not go out
- ◆ Behold, he is in the inner rooms
- ◆ Do not believe them
- ◆ Like lightning flashing from east to west, so will be the coming of the Son of Man.

24:28 Corpse and Vultures. Wherever the corpse is, there the vultures will gather. Jesus likened the destruction of His enemies to corpses lying on the ground with vultures gathering for the feast. In short, death and vultures eat the corpses of the armies slain by Jesus at His coming. See Ezekiel 39:4 and Revelation 19:17-18.

- ◆ Jesus is about to return
- ◆ Jesus is about to slay His enemies, including all their armies
- ◆ Corpses will litter the ground

- ◆ The vultures and other birds will come to feast upon the carcasses of the slain

24:29a Immediately after The Tribulation of Those Days. Jesus provided another very clear time marker: "Immediately after the Tribulation of those days": (Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων). Jesus identified the events immediately following the period of seven years He called the Tribulation, with the last three and one half years identified as the Great Tribulation.

24:29b The Sun Will Be Darkened. Jesus described a series of events after the Tribulation. The first event is that the sun will be darkened (ὁ ἥλιος σκοτισθήσεται).

24:29c And the Moon Will Not Give Its Light. The second event is that the moon will not give its light (καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς). Please notice that the conjunction is a simple "and" (καὶ), denoting contemporaneous time here.

24:29d The Stars Will Fall from The Sky. The third event is that the stars will fall from the sky (καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ). The simple "and" (καὶ) indicating simultaneous time. Also, the stars (perhaps asteroids) fall from outer space, and so the better translation may be heaven.

24:29e The Powers of the Heavens Shall Be Shaken. The fourth event is that the powers of the heavens will be shaken (καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται). Matthew again used the simple "and" (καὶ) indicating simultaneous time.

- ◆ The sun will be darkened
- ◆ The moon will not give its light
- ◆ The stars will fall from the heavens
- ◆ The powers of the heavens will be shaken

The Sign of the Son of Man

24:30a And Then. Matthew again used the phrase "and then" (καὶ τότε), meaning subsequent action. As the Tribulation closes, with the vultures about to gather, a sign appears in the sky. That sign is the Sign of the Son of Man, signaling the close of the Tribulation period, and the appearance of Jesus, the Son of Man.

24:30b The Sign of the Son of Man. Jesus prophesied that "the sign of the Son of Man will appear in the sky" (φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ).

24:30c And Then. The next time marker is "and then" (καὶ τότε), indicating subsequent action. Immediately after the appearing in the sky of the Sign of the Son of Man, a series of events will unfold.

24:30d All the Tribes of the Earth Will Mourn. All the tribes of the earth will mourn, because they have seen the Sign of the Son of Man in the sky.

24:30e And. Matthew used the conjunction "and" (καὶ), indicating simultaneous time.

24:30f They Will See the Son of Man Coming on the Clouds of the Sky with Power and Great Glory. All the tribes of the earth shall see the Son of Man coming on the clouds of the sky with power and great glory (καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ ὕρανοῦ μετὰδυνάμεως καὶ δόξης πολλῆς).

- ◆ The sign of the Son of Man will appear in the sky
- ◆ All the tribes of the earth will mourn
- ◆ They will see the Son of Man coming on the clouds of the sky with power and great glory

24:31a And. Matthew used the conjunction "and" (καὶ), indicating simultaneous time.

24:31b He Will Send Forth. Jesus will send forth His angels (ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ).

24:31c Great Trumpet. The angels go forth with a great trumpet (μετὰ σάλπιγγος μεγάλης).

24:31d And. Matthew used the conjunction "and" (καὶ), indicating simultaneous time.

Elect Gathered

24:31e They Will Gather His Elect from the Four Winds, from one end of the sky to the other. The angels will gather the elect of Jesus from the four winds, from the four corners of the earth (καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν). (See Jeremiah 23:3; Isaiah 11:11-12, 16; Jeremiah 31:7-8; 32:37. God will gather Israel from the four corners of the earth). See Matthew 8:11. Many come from the east and the west.

- ◆ Jesus will send forth His angels
- ◆ Great Trumpet will sound
- ◆ The angels will gather His elect from the four winds, from one end of the sky to the other.

The Parable of the Fig Tree

24:32-35 The Parable of the Fig Tree. Jesus made teaching points throughout Matthew 24 and 25, referred to as Mathete Analytics (MA in the chart above).

24:32 Now Learn the Parable of the Fig Tree. Jesus used the fig tree parable to teach His disciples.

24:32a Now Learn. Jesus said: "Now learn" (μάθετε--imperative). Jesus not only explained the future, He also told us to learn how the future impacts our lives today.

24:32b The Parable of the Fig Tree. Jesus commanded us to learn from the parable of the fig tree (Ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν). See the similar phrases in Matthew 9:13: learn about "I Desire Compassion;" see also Matthew 11:29: "Learn from Me."

24:32c When. "When" (ὅταν). This term means contemporaneous time here. Here, "when" also serves as a trigger to learn something.

24:32d Its Branch Has Already Become Tender and Puts Forth Its Leaves. The fig tree parable emphasized a time: "you see its branch has already become tender and puts forth its leaves" (ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη). The fig tree parable links the events described in the previous verses with the coming of Jesus. It does not refer to the birth of Israel in 1948 or any other time because the political nation of Israel is not in view in this passage. Jesus gave answers to the three questions about the timeline of God.

24:32e You Know. Jesus said "you know" (γινώσκετε). Jesus wanted His disciples to learn and to know. Learning and knowing go hand in hand. Then, what you know determines what you do. So when you see the events described above, then you know that Jesus is coming soon.

24:32f That Summer is Near. Jesus used the fig tree parable to give events leading up to His return to the Mount of Olives: "that summer is near" (ὅτι ἐγγὺς τὸ θέρος). This "ὅτι" clause identifies the coming event, a product

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of what you see, leading to what you know is near. Just as the fig branch becomes tender and puts forth its leaves, and you know that summer is near, so also when you see all the events described in the surrounding verses, then you know the coming of Jesus is near.

24:33a So, You Too. Jesus now interprets and applies the parable of the fig tree with "So, you too" (οὕτως καὶ ὑμεῖς).

24:33b When. "When" (ὅταν). This term means contemporaneous time here. Here, it means learn now from the parable of the fig tree.

24:33c You See All These Things, Recognize that He Is Near, at the Door. Jesus revealed another point to learn: "When you see all these things, know that He is near, at the door" (ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις). His disciples will know He is near, at the door, when they see these events.

24:34a Truly I say to You. Jesus employed the common phrase: "Truly I say to you" (ἀμὴν λέγω ὑμῖν).

24:34b That This Generation Will Not Pass Away until All These Signs Take Place. Jesus then referenced the future generation that would see all the signs taking place with "This generation" (ἡ γενεὰ αὕτη). It will not pass away until all these things take place: "that this generation will not pass away until all these things take place" (ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται). See Matthew 23:36, "Truly I say to you, all these things will come upon this generation" (ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην); see Matthew 11:16, "this generation" (τὴν γενεὰν ταύτην), referring to the children in the market place indicating the present generation hearing Jesus speak during His incarnate ministry. The generation of Matthew 24:34 may be identified by the tie back to Matthew 24:33, "when you see" and "in those days." In Matthew 24:19, the same phrase occurs: "in those days" (ἐν ἐκείναις ταῖς ἡμέραις), referring to the future generation enduring the Tribulation. See also another use of "those days" (αἱ ἡμέραι ἐκείναι) in Matthew 24:22, also referring to the Tribulation period. Jesus limited the time frame for all the events to one generation. Furthermore, he used a double negative "οὐ μὴ" (see οὐ μὴ in Matthew 15:6 regarding not honoring fathers) for emphasis, meaning that future generation in the Tribulation would not pass away until all those events occurred.

24:35 Heaven and Earth Will Pass Away, But My Words Will Not Pass Away. Jesus emphasized that both "heaven and earth will pass away" (Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται). In contrast, the words of Jesus will never pass away (οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν). Jesus again used a double negative (οὐ μὴ), indicating no possible chance that His words would pass away. Jesus meant that heaven and earth will end, and new heavens and a new earth will come one day. But, His prophecies and all His words would never pass away, they will remain forever. Some people may seize upon this verse and claim that Matthew 24 is not chronological because the world ends in Matthew 24:35. Such arguments oppose the context of the verse. Jesus presented a Mathete (learn) section (Matthew 24:32-41) here, with an illustration about heaven and earth passing away, and not placing that "passing away" as an event on the time line of Matthew 24 at this point. He described heaven and earth passing away in contrast to the eternality of His words, and specifically, His prophecies which always come true and remain forever. Jesus likewise in this Mathete section described Noah and his day, without placing those events on the timeline of Matthew 24 at this point. Jesus employed illustrations from various parts of the Bible to illustrate Mathete points, not to add those illustrations to the timeline of Matthew 24.

- ◆ The Parable of the Fig Tree
- ◆ The generation seeing all the events above (during the Tribulation) will not pass away until those events come to pass
- ◆ The words of Jesus will never pass away.

24:36a But Concerning. Jesus used the phrase "But concerning" (Περὶ δὲ). He continued His Mathete (Now Learn) section, directing attention to the day and hour of the appearing of the Son of Man. The "δὲ" here functions as a mild adversative. Jesus had disclosed in His Fig Tree Parable that His disciples should learn the parable so that they would know the events leading to His return. Having provided certainty regarding the events leading up to His return to earth, He then tacked away to revealing that only God the Father has knowledge of the exact day and hour of the appearing of Jesus

as He comes back to earth to reign. He then illustrated this new tack with Noah and his time.

24:36b That Day and Hour. Jesus focused upon the day of "the appearing" (ἡ παρουσία) with the words "the day and hour" (τῆς ἡμέρας ἐκείνης καὶ ὥρας--Jesus referred to the previous reference of the day of His appearing). Jesus distinguished "the day" (τῆς ἡμέρας) of His appearing from the "hour" (ὥρας) of His appearing. Because God inspired the words of the original autographs, we too must seek to understand each word. The day of the appearing of Jesus refers to a longer time frame. The hour of His appearing describes a particular, shorter time within the day of His appearing.

24:36c No One Knows, Not even the Angels of Heaven, Nor the Son, but the Father Alone. Jesus revealed that only God the Father (ὁ πατὴρ μόνος) knew the day and hour of the appearing of Jesus. One may question how Jesus, God in the flesh, did not know that day and hour if He was omniscient God, knowing everything. The answer remains clear: Jesus was both truly human and truly God. As a human, He had limited knowledge and emptied Himself of the independent exercise of His divine attributes (Philippians 2:6-8). At times Jesus spoke as a human, prophesying about the future as God the Father gave Him the words to speak. Jesus repeatedly described what His audience did know with the phrase "you know that" (γινώσκετε ὅτι) in Matthew 24:32, 33, and 43). Compare the lack of knowledge in Matthew 24:43 of "But you know that if the head of the house knew" (Ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης) referring to the time the thief would come and steal.

The Days of Noah

24:37a For like. Jesus said: "For like" (Ὡσπερ γὰρ). That phrase provides another part of the Mathete section. Jesus used illustrations from well-known passages in the Bible to illustrate His points about the appearing of the Son of Man. Here, Jesus directed attention to the days of Noah.

24:37b The Days of Noah. Jesus looked back at the "days of Noah" (αἱ ἡμέραι τοῦ Νῶε). Jesus intended to use the familiar account of Noah to show how destruction came suddenly upon the world. See 2 Peter 3:3-6.

24:37c So Also Will Be. This phrase, "so also will be" (οὕτως ἔσται) indicates the similarity between two events: (1) the days of Noah and (2) the appearing of the Son of Man. As the supreme teacher, Jesus used perfect illustrations, building upon the old to explain the new.

24:37d The Appearing of the Son of Man. Jesus then elaborated on "the appearing of the Son of Man" (ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου) and how that future appearing had some things in common with the days of Noah.

24:38a For As. Jesus used the phrase "for as" (ὥς γὰρ). This conjunction ties the verses together.

24:38b In Those Days. Again, Jesus used the phrase "in those days" (ἐν ταῖς ἡμέραις [ἐκείναις]) to describe a particular similarity between the future day of the appearing of the Son of Man with the days of Noah.

24:38c Before the Flood. Jesus pointed to the coming flood as one point of similarity. God intentionally destroyed the world during the days of Noah (2 Peter 3:6), because every intent of the thoughts of man was only evil continually (כָּל-יֵצֶר מַחְשַׁבַּת לְבָבוֹ גָּרָר רָע כָּל-הַיּוֹם). God was sorry that He had made man on the the earth, and was grieved in His heart (Genesis 6:6).

24:38d They Were Eating and Drinking, Marrying and Giving in Marriage, until the Day that Noah Entered the Ark. Jesus then highlighted other similarities between the days of Noah and the day of the appearing of the Son of Man. Jesus listed the things they were doing as normal events: (1) eating and drinking; and (2) marrying and giving in marriage. Those normal events continued until the day when Noah entered the Ark (ἄχρι ἧς

ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν). When Noah entered the Ark, God began to destroy the world; moments before the judgment began, they were eating and drinking, and marrying and giving in marriage. Notice everyone outside of Noah's ark was destroyed by the judgment of God upon their evil. He suddenly destroyed that world by water flooding the entire earth.

24:39a And They Did Not Understand. The evil people of Noah's day did not know (οὐκ ἔγνωσαν). Caught up in all their evil, living their lives as normal, the evil people had no idea that God's judgment was coming with supreme force.

24:39b Until the Flood Came. Until the flood came (ἕως ἥλθεν ὁ κατακλυσμὸς), the evil people did not know that judgment was coming. Then the flooding rains came and the judgment of destruction had begun.

24:39c Took Them All Away. The flood came and took them all away (καὶ ἔρην ἅπαντας). They were swept away in the flooding judgment of God upon the earth and its inhabitants. We learn more about the word "took them away" in other passages. In Matthew 9:6, Jesus healed a lame man and told him to "take up your bed" (ἄρὸν σου τὴν κλίνην) and go home. In Matthew 17:27, Jesus directed the Peter to take up the first fish (πρῶτον ἰχθὺν ἄρον) that he found in the sea. The idea of picking up and taking away characterized the judgment of flooding rain taking up and sweeping away the evil people.

24:39d So Will Be. Jesus used the phrase "so will be" (οὕτως ἔσται). Just as the judgment came swiftly upon all the people outside the ark, so also judgment will come upon all the evil inhabitants upon the earth. Jesus linked the sudden, unforeseen judgment on the evil people in Noah's day to His appearing at the end of the Tribulation.

24:39e The Appearing of the Son of Man. Jesus often described Himself as the Son of Man. At the end of the Tribulation, Jesus will appear (ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου). At that time, Jesus will set His feet on the Mount of Olives (Zechariah 14:4; Revelation 19). Please compare Luke 17:22-37 where Jesus described the removal of the believers (the wheat in The Parable of the Wheat and the Tares--Matthew 13) by the angels from the earth, leaving only the dead bodies of the unbelievers behind (the vultures gather to the dead bodies of unbelievers). Christ kills the unbelievers at His coming to earth, leaving their bodies behind. Luke 17 concerns the

gathering of the souls and spirits from the dead bodies to appear at the Millennial Throne of Christ. Matthew 24:39-41 describes the removal by the angels of the unbelievers (the Tares of the Parable of the Wheat and Tares-Matthew 13). After being gathered by the angels, the saved and the unsaved appear before Jesus as He sits upon His glorious, Millennial Throne. The Tares are not raised bodily at this time, but they are sent off to Hades to await the Great White Throne Judgment and their final destination of the Lake of Fire. The believers gathered into the barn of Jesus also appear at the Millennial Throne and inherit the Kingdom of the Father on earth prepared for them. The believers apparently retain their physical bodies and reign with Jesus in the Millennial Kingdom.

24:40a Then. Jesus used the term "then" (τότε), describing consecutive time. In this case, Jesus had just finished His Mathete section and will continue with His timeline of events.

24:40b There Will Be Two Men in the Field. Jesus described two men in a field (δύο ἔσονται ἐν τῷ ἀγρῷ).

24:40c And. Please notice that the conjunction is a simple "and" (καὶ), denoting contemporaneous time here.

24:40d One Will Be Taken. One of those two men will be taken (μία παραλαμβάνεται). In this context, when Jesus appears, judgment begins swiftly and the evil people will be taken away. Consider the explanation of the parable of the tares Jesus provided in Matthew 13:36-43. There Jesus revealed that the Son of Man sowed good seed in the world. The good seed was the sons of the kingdom. Then came the devil who sowed tares, who are the sons of the devil. Until the end of the age, the good seed and the tares grow together in the world. Then, at the end of the age, when Jesus appears, He sends forth His angels who will gather the tares (the evil people) out of the world, and they will be burned with fire. Jesus further explained that, at the end of the age (the end of the Tribulation), He will send forth His angels and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire (see [Afterlife](#)). Jesus will discuss the events attending His appearing in Matthew 25:31-46. Therefore, in Matthew 24:40, the person taken out of the field (notice the similarity to the field of the parable of the wheat and the tares) will be taken away to judgment.

24:40e One Will Be Left. Of the two men in the field, one will be left (εἷς ἀφίεται). The one left will be a son of the kingdom, ready to inherit the kingdom with the appearing of Jesus.

24:41a Two Women Will Be Grinding at the Mill. Like the two men in the field, two women will be grinding at the mill (δύο ἀλήθουσαι ἐν τῷ μύλῳ).

24:41b One Will Be Taken. Next Jesus described two women at the mill. One will be taken (μία παραλαμβάνεται). Again, the one taken will be taken away in judgment.

24:41c And. Please notice that the conjunction is a simple "and" (καὶ), denoting contemporaneous time here.

24:41d One Will Be Left. One will be left (μία ἀφίεται). The woman left at the mill will inherit the kingdom when Jesus appears and she joins Him in His Millennial Kingdom.

- ◆ No one knows the day and hour of the appearing of Jesus
- ◆ They will be eating and drinking
- ◆ They will be marrying and giving in marriage
- ◆ They do not know that judgment is coming swiftly and suddenly when the Son of Man appears
- ◆ One man in the field will be taken away to judgment
- ◆ One man in the field will be left to inherit the kingdom when the Son of Man appears to reign in His Millennial Kingdom
- ◆ One woman will be grinding at the mill and she will be taken away to judgment
- ◆ One woman will be grinding at the mill and will be left to inherit the kingdom when the Son of Man appears to reign in His Millennial Kingdom

The Thief in the Night

24:42-51 Mathete Section: The Thief in the Night and the Faithful and Sensible Slave. In this section, Jesus commanded His disciples to learn about the two kinds of people who await the return of the Lord. The first group are the disciples and they obey the Lord and watch. They know the Lord will return at an unexpected hour and they do His will until He appears. When the Lord appears, He blesses His disciples and puts them in charge of all His possessions. The second group are evil slaves who say in their hearts that the Lord will not be appearing soon, and so beat their fellow slaves and eat and drink with drunkards. When the Lord appears at an hour they do not expect, He cuts their bodies in pieces and assigns their souls a place in Hades, where there is weeping and gnashing of teeth. We can now turn to the individual illustrations Jesus used to make powerful revelations of the future and the different outcomes for good and evil people. Jesus revealed the future with present commands about living until He appears in the future. Jesus began His introduction to the two groups by linking His command to "watch" to the fact that the disciples did not know the day and hour of His appearing in the future.

24:42-44 The Thief in the Night Illustration

24:42a Therefore. Jesus used the term "therefore" (οὖν) to signal a point of application for His day and our day.

24:42b Be on the Alert. Jesus issued a command: "Watch" (Γρηγορεῖτε). Jesus used this term several times with His disciples: Matthew 24:42, 25:13, 26:41. He commanded them to stay alert and watch carefully.

24:42c Because. Matthew used the term "because" (ὅτι). This term introduces the focus of the command to be on the alert. Because no one knows the day and hour when Jesus will appear, everyone should watch carefully and be on the alert for His appearing.

24:43a But This You Know. In contrast to not knowing when the Son of Man would appear in the future, "This you know" (Ἐκεῖνο δὲ γινώσκετε).

24:43b That. Matthew used the same term "that" (ὅτι) again, but with different meaning. Now the term introduces a hypothetical that illustrates why the disciples should be alert and watching carefully.

24:43c If the Head of the House Had Known at What Time of the Night the Thief Was Coming, He Would Have Been on the Alert and Would Not Have Allowed His House To Be Broken Into. Jesus illustrated the need to watch carefully by likening it to a thief coming: "if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into" (εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ). Jesus assumes as true that no one would allow the thief to break into the house, but you must know when he is coming if you are not going to watch all night. In this case, the disciples must watch because they do not know when Jesus will appear.

24:44a Through This. Jesus frequently used "through this" (διὰ τοῦτο) to provide an explanation. This phrase ties two things together, like a hose connecting two water tanks.

24:44b Also You Must Be Prepared. Jesus commanded the disciples: "you also be ready" (καὶ ὑμεῖς γίνεσθε ἔτοιμοι) for the appearing of the Son of Man. First, they must watch. Second, they must be ready.

24:44c For. Jesus used "for" (ὅτι). This provides the reason for the command to be ready.

24:44d The Son of Man Is Coming at an Hour When You Do Not Think. The reason they must be ready: "the Son of Man is coming at an hour you do not think" (ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται). When the Son of Man appears, He will come at an hour they do not anticipate.

24:45-51 The Faithful and Sensible Slave Illustration

24:45 Who Then Is the Faithful and Sensible Slave Whom His Lord Put in Charge of His Household To Give Them Their Food at the Proper Time? Jesus asked the best questions and made the best points using those questions. After issuing the commands to watch and to be ready, Jesus then turned to the duties of the faithful and sensible disciples as they await the Lord's return: "Who then is the faithful and sensible slave whom his lord put

in charge of his household to give them their food at the proper time?" (Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;). I prefer to translate "ὁ κύριος" as lord (not master) because it aligns so well with the same term used frequently of Jesus as Lord. Jesus stressed the qualities of "the faithful slave" (ὁ πιστὸς δοῦλος) and "thoughtful" (φρόνιμος). I prefer the term "thoughtful" because it shows the link to "thoughts." The New American Standard translators confused things by translating another Greek word, "σώφρονα," as sensible in Titus 1:8 and other passages. To avoid confusion, I will use "thoughtful" to translate "φρόνιμος". Jesus also emphasized the duty to continue doing his lord's work in the lord's absence, which included providing food for the other people in the household.

24:46 Blessed Is that Slave Whom His Lord Finds So Doing When He Appears. Jesus drew attention to what the lord finds in his household when he returns. Jesus said: "Blessed is that slave, whom his lord finds so doing having come" (μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα). Jesus introduced the concept of His reward ("blessed"--"μακάριος") for faithful service before His appearing.

24:47 Truly I Say to You That He Will Put Him in Charge of All His Possessions. Jesus reminded me of Joseph and Daniel in their faithful service. Not only will Jesus reward the faithful and sensible slave, but He will also increase the scope of the slave's duties to include all His possessions: "Truly I say to you he will put him in charge of all his possessions" (ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν).

24:48 But If That Evil Slave Says in His Heart, "My Lord Is Delayed". Jesus then provided a warning to all slaves who did not put their master's interests first: "But if that evil slave says in his heart, 'My lord is delayed,'" (ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος,). Jesus used the term "evil" (κακὸς) to describe that slave. When some slaves begin to think that the lord will not come soon, they no longer are faithful and thoughtful, but evil. Please notice the term "delayed" (χρονίζει) to describe the timing here.

24:49 And Begins To Beat His Fellow Slaves and Eat and Drink with Drunkards. Jesus then described the very specific behavior of the evil slave: "and begins to beat his fellow slaves and eat and drink with drunkards" (καὶ ἄρξεται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίη δὲ καὶ πίνῃ μετὰ τῶν

μεθυόντων). First, the evil slave beats his fellow slaves. He becomes physically abusive. Second, the evil slave begins to eat and drink with drunkards (μεθυόντων). The evil slave keeps bad company with drunkards. Physical abuse and eating and drinking with drunkards often go hand in hand, and they are always evil. Notice how the evil slave fails to fulfill his duty to feed the household; instead he indulges himself at the expense of others, ignoring the lord's commands for his slaves.

24:50 The Lord of That Slave Will Come on a Day When He Does Not Expect and at an Hour Which He Does Not Know. Jesus continued by contrasting the actions of the evil slave with the commands of Jesus to His disciples: "watch" and "know." Jesus revealed that "the lord of that slave will come on a day when he does not expect and at an hour which he does not know" (ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει). Just as the disciples do not know when Jesus will appear, so also the evil slave does not know when the lord will appear. The disciples must watch and know, but the evil slave beats fellow slaves and eats and drinks with drunkards.

24:51 And Will Cut Him in Pieces and Assign Him a Place with the Hypocrites; in that Place There Will Be Weeping and Gnashing of Teeth. Jesus also revealed the punishment of the evil slave: the lord will return "and will cut him in pieces and assign him a place with the hypocrites" (καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων). Ignoring the commands of the Lord will always produce eternally fatal results. After his body has been cut to pieces on earth, then his soul will be condemned to Hades where there is weeping and gnashing of teeth (see [Afterlife](#) for a discussion of Hades, weeping and gnashing of teeth).

- ◆ Until Jesus appears, Jesus commanded that His disciples must watch and know that He will appear at a day and hour they do not expect
- ◆ Until Jesus appears, evil slaves will beat their fellow slaves and eat and drink with drunkards

- ◆ When Jesus appears, He will bless His disciples and put them in charge of all His possessions
- ◆ When Jesus appears, He will cut the evil slaves in pieces and assign them a place with the hypocrites, in Hades, a place of weeping and gnashing of teeth

Matthew 25:1-31: Mathete Section of the Parable of the Ten Virgins and the Parable of the Talents. Jesus continued His "learn" commands related to the prophecies He provided. In the Parable of the Ten Virgins, Jesus described why His disciples should "watch therefore," because they did not know the day or the hour. The link between the earlier Mathete Section of Matthew 24:42-51 becomes explicit with the same words and phrases used.

The Parable of the Ten Virgins

25:1-30 Mathete Section of the Parable of the Ten Virgins and the Parable of the Talents. Jesus continued His "learn" commands related to the prophecies He provided. In the Parable of the Ten Virgins, Jesus described why His disciples should "watch therefore," because they did not know the day or the hour. The link between the earlier Mathete Section of Matthew 24:42-51 becomes explicit with the same words and phrases used.

25:1-13 The Parable of the Ten Virgins. Jesus continued His Mathete Section with his previous words "Watch therefore" ("Γρηγορεῖτε οὖν") because "you do not know the day nor the hour" ("ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν") of His appearing. The disciples of Jesus must watch because they do not know the day and hour He will appear. They must also prepare for the Son of Man to appear beyond the time they expect Him to appear.

25:1a Then. Jesus used the term "then" ("Τότε"), marking consecutive time.

25:1b The Kingdom of Heaven May Be Likened to Ten Virgins, Who Took Their Lamps and Went out To Meet the Bridegroom. Jesus used another illustration of what the kingdom of God will be like in the future. Just as Israel did not recognize the presence of the Kingdom of God when Jesus took flesh and dwelt among them, so also many people will not recognize the signs of the appearing of the Son of Man: "the Kingdom of Heaven may be likened to ten virgins, who took their lamps and went out to meet the bridegroom." The virgins go looking for the coming bridegroom with their ten lamps.

25:2 Five of Them Were Foolish, and Five Thoughtful. Jesus divided the ten virgins into two even groups, as He did before with the disciples and the evil slaves. Jesus said: "Five of them were foolish, and five thoughtful ("πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι"). The first group of virgins were foolish ("μωραὶ"). The second group of virgins were thoughtful ("φρόνιμοι") (remember the "thoughtful" disciples above in Matthew 24:45 and the translation there).

25:3 For When the Foolish Took Their Lamps, They Took No Oil with Them. The five foolish virgins were foolish for taking no oil with them:

"For when the foolish took their lamps, they took no oil with them" ("αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον.") The foolish virgins either did not expect the bridegroom to arrive later than they expected, or they did not consider the possibility they may need more oil. In either case, they were unprepared.

25:4 But the Thoughtful Took Oil in Flasks along with Their Lamps. The five thoughtful ("φρόνιμοι") virgins brought oil along with their lamps. Jesus said: "But the thoughtful took oil in flasks along with their lamps" ("αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν"). Through careful thought, they anticipated that the bridegroom may not appear immediately and further oil would be required.

25:5 Now While the Bridegroom Was Delaying, They All Were Drowsy and Were Asleep. All the virgins fell asleep waiting for the bridegroom. Jesus said: "Now while the bridegroom was delaying, they all were drowsy and were asleep" ("χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον"). Notice the comparison of the term here of "was delaying" ("χρονίζοντος"--present active participle genitive singular) with the term "delayed" ("χρονίζει") in Matthew 24:48. For the five foolish virgins, they slept unprepared to meet the bridegroom. In contrast, the five prudent virgins also slept, but they were ready to meet the bridegroom when they went to sleep. The five foolish virgins did not bring oil for their lamps, and so fell asleep unprepared.

25:6 But at Midnight There Was a Shout, "Behold, the Bridegroom! Come out To Meet". Jesus described the arrival of the bridegroom at midnight with a shout and a call to meet him: "But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet.'" ("μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]"). The bridegroom did not delay all night, but only to midnight. Also notice the "shout" ("κραυγὴ"), and compare it to the shout ("κελεύσματι") of 1 Thessalonians 4:16 when the Lord Jesus returns to the clouds.

25:7a Then. Jesus used the term "then" ("τότε"), marking consecutive time.

25:7b All Those Virgins Rose and Trimmed Their Lamps. Having heard the shout, "then all virgins rose and trimmed their lamps" ("τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι καὶ ἐκόσμησαν τὰς λαμπάδας

ἐαυτῶν"). Apparently, some virgins rose from their sleep while others were ready.

25:8 The Foolish Said to the Thoughtful, "Give Us Some of Your Oil, for Our Lamps Are Going Out." Jesus exposed another problem with the foolish virgins: "The foolish said to the thoughtful, give us some of your oil, for our lamps are going out" ("αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται"). The foolish were not thoughtful and were unprepared for the coming of the bridegroom. They turned to the thoughtful and wanted oil.

25:9 But the Thoughtful Answered, "No, There Will Not Be Enough for Us and You; Go Instead to the Dealers, and Buy for Yourselves." Jesus continued with his warning about the foolish while waiting for the bridegroom: "But the thoughtful answered, 'No, there will not be enough for us and you; go instead to the dealers, and buy for yourselves'" ("ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς"). The thoughtful wanted to be ready for the bridegroom and planned ahead. The foolish did not bring extra oil, but then expected the thoughtful virgins to provide for them. Being thoughtful, the other virgins knew they would not have enough oil for both. The greater duty was to be ready for the bridegroom upon his appearance, and so declined the request to borrow oil.

25:10 And While They Were Going away To Make the Purchase, the Bridegroom Came, and Those Who Were Ready Went in with Him to the Wedding Feast; and the Door Was Shut. Jesus made it plain that only the thoughtful virgins entered into the wedding feast: "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast" ("ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα"). Only the thoughtful virgins, ready with lamps lit, entered into the wedding feast with the bridegroom.

25:11 Later the Other Virgins also Came, saying, "Lord, Lord, Open up for Us." Jesus showed that the foolish virgins sought entry into the wedding, although they were late: "Later the other virgins also came, saying, 'Lord, lord, open up for us'" ("ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἄνοιξον ἡμῖν"). The use of the phrase "Lord, lord" ("κύριε κύριε") also occurs in Matthew 7:21 when people there also want to

enter the kingdom of heaven, but Jesus said to them that only those people doing the will of God the Father will enter the kingdom of heaven. In Matthew 25:11 Jesus emphasized that being foolish means you still seek entry to the wedding feast after the door was shut. The foolish virgins still thought they could simply request entry and they would be admitted. Finally, notice that Jesus used the same term "lord" in Matthew 25:11. Jesus intended all the Mathete verses to be interpreted together and used them to disclose different aspects of being ready for His appearing.

25:12 But He Answered, 'Truly I Say to You, I Do Not Know You.

The lord answered answered the foolish virgins: "But he answered, 'Truly I say to you, I do not know you' ("ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς"). In John 17:3 Jesus taught that eternal life is to know God the Father, the only true God, and Jesus Christ Whom He has sent. Jesus let everyone know that when the door closes, all the people inside He knows, and those outside He does not know. The foolish virgins and the thoughtful virgins had very different destinies.

25:13 Watch Therefore, for You Do Not Know the Day nor the Hour. Jesus again used very similar words to those words He had used above: "Watch therefore, for you do not know the day nor the hour" ("Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν."). In Matthew 24:42 Jesus used identical words to command His disciples to watch therefore because they did not know the day of the appearing of the Son of Man. In Matthew 24:50 Jesus applied those same words to the slaves who did not know the day and hour their lord would return. In this parable of the virgins, the thoughtful virgins describe the disciples; they do not fall asleep, they thoughtfully prepared extra oil, and were ready to greet the bridegroom. They were not only looking for the return of the lord, but they were also thoughtful in getting ready for his return. So also believers today should learn that we must be thoughtful and ready for the return of the lord at any time. We should make provision for His delay in coming. The foolish virgins were not thoughtful, lacked the oil, and had to go and buy some, but by then it was too late. Jesus emphasized the need to be prepared and ready for any delay. When the Lord shuts the door, he says to every foolish virgin that the time for them to enter into the kingdom of heaven has passed and He will close the door, because He never knew them.

Key to Prophecy

- ◆ Jesus likened the kingdom of heaven to thoughtful people
- ◆ Until Jesus appears, He commanded His disciples to watch, because they do not know the hour or day of His appearing
- ◆ Until Jesus appears, He commanded His disciples to be thoughtful.
- ◆ Thoughtful disciples prepare for any delay in Jesus appearing, and have adequate provisions
- ◆ When Jesus appears, the thoughtful disciples hear His voice and join him for the wedding feast in the kingdom of heaven
- ◆ When Jesus closes the door at the wedding feast, no one else may enter.
- ◆ Foolish people do not consider the need to be prepared for any delay in the appearing of Jesus
- ◆ Foolish people become drowsy and sleep as they wait for the appearing of Jesus
- ◆ When Jesus appears, foolish people are not ready, and the disciples cannot help them
- ◆ When Jesus appears, foolish people are out buying things to get ready for the appearing of Jesus
- ◆ When Jesus appears, foolish people find the door to the wedding feast of Jesus closed and they cannot enter
- ◆ When Jesus closes the door, foolish people cannot enter to be with Jesus in the kingdom of heaven
- ◆ When Jesus closes the door, He tells the foolish to depart, because He never knew them

Key to Prophecy

- ◆ Today Jesus urges all of His disciples to watch, for they do not know the day nor the hour of His appearing

The Parable of the Talents

25:14 For It Is Just Like a Man Going Away on a Journey, Who Called His Own Slaves and Entrusted His Possessions to Them. Jesus began a new parable. He wanted them to learn a new lesson related to His appearing. This parable fits in with the other "learn" commands. Jesus said: "For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them" ("Ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ").

25:15 To One He Gave Five Talents, to Another, Two, and to Another, One, each according to His Own Ability; and He Went on His Journey. Jesus described how the man divided his possessions among his slaves: "to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey" ("καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν.") Notice that the man knew each slave's ability, and gave talents according to the individual slave's ability.

25:16 Immediately the One Who Had Received the Five Talents Went and Traded with Them, and Gained Five More Talents. Jesus disclosed how each slave did with the talents: "Immediately the one who had received the five talents went and traded with them, and gained five more talents" ("εὐθέως πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἡργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε"). As expected, the most able slave immediately gained five more talents.

25:17 In the Same Manner the Two One Gained Two More. Jesus also related the gain of the second slave: "In the same manner the two one gained two more" ("ὥσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο"). As expected, the slave with two talents, in the same manner as the five talent slave, gained two more talents.

25:18 But He Who Received the One Went Away, and Dug in the Ground and Hid His Lord's Money. Jesus then explained what the one talent slave did: "But he who received the one went away and dug in the ground and hid his lord's money" ("ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυπεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ"). Notice that this slave received the least, because of least ability, and gained nothing. He could have gained

in the same manner as the previous two slaves, but instead he buried the talent.

25:19 Now after a Long Time the Lord of Those Slaves Came and Settled Accounts with Them. Jesus turned to the day of accounting when the lord of those slaves returned from his journey: "Now after a long time the lord of those slaves came and settled accounts with them" ("Μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν").

25:20 The One Who Had Received the Five Talents Came Up and Brought Five More Talents, Saying, Lord, You Entrusted Five Talents to Me. See I Have Gained Five More Talents. The slave with five talents brought five more to his lord. Jesus said: "The one who had received five talents came up and brought five more talents, saying, 'Lord, you entrusted five talents to me. See, I have gained five more talents'" ("καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τάλαντά μοι παρέδωκας").

25:21 His Lord Said to Him, 'Well Done, Good and Faithful Slave. You Were Faithful with a Few Things, I Will Put You in Charge of Many Things; Enter into the Joy of your Lord. The lord then praised the five talent slave: "The lord said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your lord'" ("ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου"). Jesus described the five talent slave as good ("ἀγαθὲ") and ("πιστέ"). Notice that the lord commanded the good and faithful slave: "enter into" ("εἰσῆλθον") the joy of your lord, just as the ten virgins were commanded "enter into" ("εἰσῆλθον") the wedding feast. In both cases, part of the reward for faithful service is being with the Lord when he appears.

25:22 Also the Two Talents One Came Up and Said, 'Lord, You Entrusted Two Talents to Me. See, I Have Gained Two More Talents.' Likewise, the slave entrusted with two talents reported: "Also the two talent one came up and said, 'Lord, you entrusted two talents to me. See, I have gained two more talents'" ("Προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα"). Like the five talent slave, the two talent slave doubled the amount entrusted to him.

25:23 His Lord Said to Him, 'Well Done, Good and Faithful Slave. You Were Faithful with a Few Things, I Will Put You in Charge of Many Things; Enter into the Joy of Your Lord. Using identical language, the lord put him in charge of many things and promised him that he would enter into the joy of his lord.

25:24 And the One Also Who Had Received the One Talent Came Up and Said, 'Lord, I Knew You To be a Hard Man, Reaping Where You Did Not Sow and Gathering Where You Scattered Not. Finally, the one talent slave appeared and reported: "And the one also who had received the one talent came up and said, 'Lord, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered not" ("Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν· κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας"). As this one talent slave reports, he has already incriminated himself, as we will see when his lord judges him.

25:25 And I Was Afraid, and Went Away and Hid Your Talent in the Ground. See, You Have What Is Yours. The one talent slave reports that he gained nothing and did not even try to gain: "And I was afraid, and went away and hid your talent in the ground. See, you have what is yours" ("καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν"). The one talent slave deliberately made no gain, even knowing all about his lord's standards for investing. Fear of his master did not lead the one talent slave in right direction, but to willful disobedience.

25:26 But His Lord Answered and Said to Him, 'You Wicked, Lazy Slave, You Knew that I Reap Where I Did Not Sow and Gather Where I Scattered Not. The words of the slave's lord form the perfect indictment, using the words of the one talent slave as the basis for judgment: "But His lord answered and said to him, 'You wicked, lazy slave. You knew that I reap where I did not sow and gather where I scattered not'").

25:27 Then You Ought To Have Put My Money in the Bank, and on My Arrival I Would Have Received Mine back with Interest. The lord continued: "Then you ought to have put my money in the bank, and on my arrival, I would have received mine back with interest" ("ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ"). The evil slave did not seek interest, but buried the money.

25:28 Therefore Take away the Talent from Him, and Give It to the One Who Has the Ten Talents. The lord then directed that the money entrusted to the evil slave be taken away and given to the ten talent slave: "Therefore take away the talent from him, and give it to the one who has the ten talents" ("ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα"). The evil slave lost what was given to him, because he deliberately disobeyed his lord.

25:29 For to Everyone Who Has, Shall Be Given, and He Will Have an Abundance; But from the One Who Does Not Have, Even What He Does Have Shall Be Taken Away. Jesus then explained binding principles of wealth "For the one who has shall be given and he will have an abundance, but the one not having also that which he has shall be taken from him" ("Τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ").

25:30 Throw out the Worthless Slave into the Outer Darkness; in that Place There Will Be Weeping and Gnashing of Teeth. Jesus then commanded the worthless slave thrown out: "Throw out the worthless slave into the outer darkness; where there is weeping and the gnashing of the teeth" ("καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων").

- ◆ The lord leaves on a journey
- ◆ Before leaving, the lord entrusted various slaves with various amounts of money
- ◆ The five-talent slave received five talents, the two-talent slave received two talents, and the one-talent slave receive one talent
- ◆ The lord distributed his money according to the ability of each slave
- ◆ Some slaves were faithful to the lord and his investing principles
- ◆ The faithful slaves doubled the money of the master
- ◆ Some slaves had fear and buried the money

Key to Prophecy

- ◆ The one-talent slave buried the lord's money and deliberately disobeyed the lord who reaped where he did not sow and gathered where he did not scatter
- ◆ When the lord returns, each slave will appear before his lord and give account of this stewardship of the lord's money
- ◆ The lord praised the slaves who doubled the lord's money
- ◆ The lord called the slaves who invested good and faithful slaves
- ◆ The good and faithful slaves enter into the joy of the lord
- ◆ The one-talent slave who buried the money appeared before the lord upon his return
- ◆ The one-talent slave buried the money because he feared his lord, knowing he is a hard man, reaping where he did not sow, and gathering where he did not scatter
- ◆ The lord called the one talent slave who buried the money worthless and wicked
- ◆ The lord judged the one talent slave according to what he knew about his lord: he reaped where he did not sow, and gathered where he did not scatter. Applying those principles of investing, the slave should have deposited the lord's money in the bank and returned the lord's money to him with interest
- ◆ The lord took away the one talent give to the worthless slave and gave it to the ten-talent slave
- ◆ Having judged the worthless slave, the lord commanded that one talent slave to be taken away, and to cast him into the outer darkness, where there is weeping and gnashing of teeth

Matthew 25:31-46

Question Three

What Will Be the Sign of the End of the Age?

Jesus described His return to earth, just as the angels as His Ascension promised He would return. Jesus will return and one age will end and the Millennial Reign of Christ will begin.

The Son of Man Comes in Glory

25:31a But When. Jesus moved to the third question of the disciples regarding the sign of the end of the age. He signaled the change with the words "But when" ("Ὅταν δὲ"). In this context, those words indicate another consecutive movement in time. The third question of the disciples concerned "the consummation of the age" ("συντελείας τοῦ αἰῶνος"). What time period is in view with the phrase "end of the age"? This phrase "consummation of the age" means that some particular period of time with particular events comes to a conclusion or consummation. Please see Appendix One for a discussion of the term "age" in the New Testament. In Matthew 24-25, "the consummation of the age" refers to the end of a definite period of time (not the end of the world). The end of the "age" refers to the time when Jesus returns at the end of the Tribulation and begins the new age of His Millennial Reign on earth. This phrase "the consummation of the age" ("συντελείας τοῦ αἰῶνος") appears in Matthew 13:39--the harvest occurs at the end of the age ("ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν"); Matthew 13:40--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 13:49--"at 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"); and Matthew 28:20--Jesus promised to be with His disciples until the consummation of the age ("καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος"). The link between Matthew 24:3 and the parable of the wheat and tares in Matthew 13 seems explicit based upon the phrase "the 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 24-25 presents a precise chronology of events. Furthermore, Hebrews 9:26 presents clear timing on the ages: if Christ were like the Levitical priests, 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 ἅπασι ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται"). Therefore, we know that before Jesus died on the cross, there were ages

beginning with the foundation of the earth and ending with the crucifixion of Jesus. When combined with Matthew 13 and Matthew 24-25, we know that new age began at the crucifixion and ends with the return of Jesus to reign upon the earth.

25:31b Comes the Son of Man in His Glory. Jesus said the Son of Man in His glory ("ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ") comes (Matthew 10:23--Son of Man Comes; Matthew 21:40--Owner of Vineyard Comes; Matthew 23:30--Blood of the Prophets Comes). The title Son of Man refers to Jesus (Daniel 7:13; Matthew 19:28--Jesus frequently applied this title to Himself in the Gospels). Jesus also revealed to the men on the Emmaus Road that "the Christ must suffer these things and to enter into His glory" (Luke 24:26). 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; Zechariah 14:3-9). The parable of the tares and wheat provides explicit detail here. In Matthew 13:40, 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 the 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. This timing will unfold in the next few verses.

25:31c And His Angels with Him. Jesus comes, "and all His angels come with Him" ("καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ"). You may recall that Jesus said He had more than twelve legions of angels at His disposal (Matthew 26:53), plus we see myriads of angels in heaven (Psalm 68:17; Daniel 7:10; Hebrews 12:22; Revelation 5:11), and armies in heaven (Revelation 19:14).

The Glorious Throne

25:31d Then. Jesus used the term "then" ("τότε"), marking consecutive time. In this case, the Son of Man comes in His glory, and all the angels with Him, and then He sits on His glorious throne.

25:31e He Will Sit on His Glorious Throne. Only after He appears in glory and comes to earth with all His angels, then "He will sit on on His glorious throne" ("καθίσει ἐπὶ θρόνου δόξης αὐτοῦ") (Matthew 19:28--time of regeneration of the saints and the twelve disciples of Jesus will judge the twelve tribes of Israel). Sitting on His throne signals the beginning of the Messiah's Millennial Reign (Revelation 11:15; 20:6). At that time, the nations were enraged, the wrath of Jesus came forth, and the time of judgment of the dead and reward for the saints, and destruction of those who destroy the earth (Revelation 11:18). Likewise the saints will reign with Him (Revelation 5:10).

25:32a All the Nations Will Be Gathered before Him. Jesus will sit on His glorious throne "and all the nations will be gathered before Him" ("καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη") (Zechariah 14:9). The gathering of the nations signals judgment upon them for opposing Him and failing to believe the Gospel of Jesus Christ. Their armies have already been slaughtered in a series of battles culminating in the final battle of the campaign of Armageddon (Joel 3:2, 12; Zechariah 12:11). The angels gather the tares from the four corners of the earth and bring them to judgment before Jesus on His glorious throne (Matthew 13:30, 41-42). After judgment, they will be thrown in into the furnace of fire, a place of weeping and gnashing of teeth, as they wait more than a thousand years to appear before the Great White Throne Judgment for final judgment and sentencing based on their works, then to the Lake of Fire (Revelation 20:11-15). Questions arise about whether Matthew 24:30-31, describing angels gathering the righteous from the four corners of the earth, means that Matthew 24:40-41 (describing people taken away from earth) refers to the snatching away of the righteous at the Clouds Resurrection of 1 Thessalonians 4:13-18 or to the Appearing of Jesus to begin His Millennial Reign on earth or some other time. Actually, Matthew 24:40-41 refers to the wicked, not the righteous, being removed from the earth. The proof comes in both (1) the immediate context and also (2) the link back to Matthew 13. First, in Matthew 24:32-41, Jesus described the fig tree indicating that you can know when Christ is near, and then He

focused upon the days of Noah, dealing with judgment upon the wicked. Matthew 24:36-41 describes the taking away of the wicked by flooding in Noah's day. The wicked were living normal lives and suddenly, and unexpectedly, were taken away to judgment. The wicked were removed from the earth, and the righteous (Noah and the people on the ark) were left alone on the earth. Therefore, the verses immediately before Matthew 24:40-41 refer to taking away to judgment in the days of Noah and so prove that the taking away in Matthew 24:40-41 refers to the taking away of the wicked, not the taking away of the righteous. Second, the exact phrase for the "end of the age" refers to the parable of Matthew 13, the parable of the wheat and the tares. In the parable of the wheat and the tares, the angels will gather out ("συλλέξατε") the tares from the world and bundle them for burning. In contrast, Jesus also directed the angels to gather ("συναγάγετε") the wheat into His barn (Matthew 13:30). So, after the wicked (tares) have been removed from the kingdom of God on earth, the righteous will shine forth as the sun in the kingdom of their Father (Matthew 13:41-43). So, gathering the wheat into the barn means that all believers are gathered into the barn, which is the kingdom of the Father on earth (Matthew 13:43). This gathering of the elect is not to remove them from the earth, but to unite all believers on earth with Jesus in Jerusalem as He begins His Millennial Reign. This timing of events corresponds with the gathering of the nations before Jesus as He sits on His Millennial throne in Jerusalem (Matthew 25:31-46).

The Sheep and the Goats

25:32b And He Will Separate Them from One Another, as the Shepherd Separates the Sheep from the Goats. Jesus will sit upon His throne, gather the nations for judgment, "and He will separate them from one another, as the Shepherd separates the sheep from the goats" ("καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων") (Ezekiel 34:11-30). Some saints may be found among the nations of the earth, but they will remain on earth to enjoy the Millennial Reign of Christ.

25:33 And He Will Put the Sheep on His Right, and the Goats on the Left. Jesus separates the sheep and the goats and puts them on His left and right: "and He will put the sheep on His right, and the goats on the left" ("καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων"). Some people may argue that the order of gathering in Matthew 13 conflicts with Matthew 24. In order to resolve any appearance of conflict, we need to look more closely at Matthew 13:41, where Jesus will send forth his angels and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness and will throw them into the furnace of fire (Matthew 13:41). "Then" ("τότε") the righteous will shine forth as the sun in the kingdom of their Father (Matthew 13:43). Please keep in mind that "then" ("τότε") means consecutive order in Matthew 13:41-43. The gathering first of the wicked seems to conflict with Matthew 24:31 where the saints are gathered from the four winds. Actually, Matthew 24:30-31 specifically fixes that time as when the Son of Man is coming on the clouds of the sky with power and great glory. Matthew then used the term "and" ("καὶ") at the beginning Matthew 24:31, indicating contemporaneous time as when He comes in the clouds. Therefore, when Jesus comes in the clouds, His angels will gather the elect. So, no conflict in the time of the gathering occurs, because only the gathering of the elect into the barn is in view in Matthew 24:31. Jesus then moves in Matthew 24:32-41 to a Mathete (Learn) section, describing the gathering of the tares out of the world. Jesus paused the timeline to give His warning and encouragement to be ready for His appearance. Jesus then continued with reasons to be ready for His coming in the parables of the ten virgins and the talents. Having concluded those Mathete sections, He addressed the third question of Matthew 24:3. So, as Jesus paused in the Mathete section of Matthew 24:32-41, discussing the need to be ready for His appearing, we read about the tares (wicked) being taken out of the world.

Therefore, Matthew 24:40-41 refers to the wicked being taken away to judgment. Therefore, "the end of the age" occurs with Jesus sitting on His Millennial Throne, the time when the wicked are separated from the righteous and sent to the furnace of fire, where there is weeping and gnashing of teeth. Some may suggest that this time refers to the Great White Throne Judgment of Revelation 20:11-15, where the wicked are sentenced for their wicked works and thrown into the Lake of Fire. The Great White Throne judgment happens after the Millennial Reign of Christ and after the Final Rebellion of Revelation 20:1-10. Therefore, the place of weeping and gnashing of teeth does not describe the Lake of Fire, because people only go to the Lake of Fire after the Great White Throne Judgment of Revelation 20:11-15. The Judgment of Separation in view in Matthew 25:31-46 occurs immediately when the Son of Man comes in His glory and inaugurates His Millennial Reign upon the earth. Therefore, because they are summarily gathered and delivered to eternal punishment at the beginning of the Millennial Reign of Christ, it cannot be the Great White Throne judgment which takes place more than a thousand years later. The place of weeping and gnashing of teeth described in the parable of the wheat and the tares is Hades where the wicked await the final judgment, assessing individual amounts of punishment at the Great White Throne Judgment. Please note that the wording of Luke 12:46-48. In Luke 12:46, the wicked slave will be "assigned a place with the unbelievers" ("καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσεται"). In Luke 12:47, the wicked slave who knew his Master's will and did not do it will receive many lashes. Notice that this action may be sometime later, after the wicked slave is assigned to a place with unbelievers, indicating that indeed the wicked slave goes to Hades, which burns with eternal fire, just as the Lake of Fire (see [Afterlife](#) for a discussion of Hades, weeping and gnashing of teeth). In Hades, unbelievers await final judgment at the Great White Throne Judgment and then casting into the Lake of Fire.

25:34a Then the King Will Say to Those on His Right. The King will then speak to the sheep on His right ("Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ"). The King here knows His sheep and keeps His sheep, just as the Good Shepherd of John 10.

25:34b Come. Jesus then speaks to the sheep on His right: "Come" ("δεῦτε"). The word "come" means to come here, and refers to coming to a place. Please recall that the sheep have already been gathered to Jesus from the four corners of the earth (Matthew 24:31).

25:34c The Ones Blessed of My Father. Jesus referred to the sheep as "the ones blessed of My Father" ("οἱ εὐλογημένοι τοῦ πατρός μου"). The sheep have been blessed of the Father, for they know Jesus as Savior (Matthew 16:17).

25:34d Inherit the Kingdom. Jesus commanded the sheep: "inherit the kingdom" ("κληρονομήσατε"--only occurrence of this exact word in the New Testament). We will see that this kingdom is both the kingdom of the Son of Man and the Kingdom of the Father.

25:34e Prepared for You from the Foundation of the World. Jesus described the kingdom as: "prepared for you from the foundation of the world" ("τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου"). Notice that the term "prepared" ("ἡτοιμασμένην") occurs in the passive voice, without identification of the preparer. The phrase "foundation of the world" ("ἀπὸ καταβολῆς κόσμου") described a time when (a) the blood of the prophets began to be spilled (Luke 11:50); God finished His works (Hebrews 4:3); (b) Christ would have to begin His sufferings if He were only a Levitical priest (Hebrews 9:26); and (c) the names of people who worship the beast and his image were not written in the book of life of the Lamb Who has been slain (Revelation 13:8) (see [Books of Life](#)) (see also Revelation 17:8). Therefore, we see the majestic plans of God included the preparation of this kingdom for the saints from the foundation of the world.

25:35 For I Was Hungry, and You Gave Me To Eat; I Was Thirsty, and You Gave Me To Drink; I Was a Stranger, and You Invited Me In. Jesus then explained why the sheep inherit the kingdom: "For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you invited Me in" ("ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με). He focused upon their works, because they were created in Christ Jesus for good works (Ephesians 2:10), but not saved by works. Their good works for Jesus demonstrated their salvation by faith alone (James 2:14-26; Ephesians 2:8-9; Titus 3:5).

25:36 Naked, and You Clothed Me; I Was Sick, and You Visited Me; I Was in Prison, and You Came to Me. Jesus continued: "naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me" ("γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἦλθατε πρὸς με").

25:37a Then. "Then" ("τότε") means consecutive order here. So, the righteous ask a question.

25:37b The Righteous Will Answer Him, 'Lord, When Did We See You Hungry, and Feed You, or Thirsty, and Give You To Drink? The righteous now have a conversation with Jesus, asking a question: "Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You to drink?'" ("ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν"). Please take notice that the righteous were unaware of the good works they performed for Jesus.

25:38 And When Did We See You a Stranger, and Invite You in, or Naked, and Clothe You? The righteous continue their questions: "And when did we see You a stranger, and invite You in, or naked, and clothe You?" ("πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν").

25:39 When Did We See You Sick, or in Prison, and Come to You? The righteous finish their questions: "When did we see You sick, or in prison, and come to You?" ("πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε"). In all these questions, the righteous do not understand the spiritual significance of their acts to people in need.

25:40a And. This conjunction "And" ("καὶ") here indicates simultaneous action.

25:40b The King Will Answer and Say to Them, 'Truly I Say to You, to the Extent that You Did It to One of These Brothers of Mine, the least, You Did It to Me. "The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, the least, you did it to Me'" ("ἀποκριθεις ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε"). Notice that King Jesus speaks here. He inaugurates His Millennial Reign by bringing the righteous alive on earth into His kingdom.

25:41a Then. Then" ("τότε") means consecutive order here.

25:41b He Will Also Say to Those on His Left, 'Depart from Me'. King Jesus then will issue a command to the wicked (goats) on His left: "He

will also say to those on His left, 'Depart from Me'" ("ἔρεϊ καὶ τοῖς ἐξ εὐωνύμων πορεύεσθε ἀπ' ἐμοῦ"). The goats are on His left and correspond to the tares taken out of the world at the harvest at the consummation of the age. Then King Jesus will command them to depart from Him. This Greek phrase for "depart from Me" ("πορεύεσθε ἀπ' ἐμοῦ") only occurs here in the New Testament (see also Matthew 7:23, depart from Me ("ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν"--see also usage with unclean spirit in Luke 9:39)).

25:41c Accursed Ones. Jesus called the wicked "accursed ones" ("κατηραμένοι"--used only here in the New Testament). In Galatians 3:10, Paul used a related term "cursed" ("ἐπικατάρατος") to describe everyone who does not abide by all the things written in the book of the law, to do them (quoting Deuteronomy 27:26--אָרְרָה לְקֶחַךְ הַלֵּזְתָּ לְהַכּוֹת נַפְשְׁךָ בְּמַלְכִּי דָם נָקִי).

25:41d Into the Fire of the Ages. The immediate destination of those accursed by God is the fire of the ages: "into the age fire" ("εἰς τὸ πῦρ τὸ αἰώνιον"). Jesus warned people to cut off body parts to avoid stumbling and being cast into the age fire (Matthew 18:8). See also Jude 1:7, where wicked cities are exhibited as present examples of suffering the punishment of age (notice the singular "age") fire. The plural of "ages" in Matthew suggests a time of punishment spanning more than one age, while the singular in Jude 1:7 emphasizes they suffer during this age in Hades (with more suffering to come after the Great White Throne judgment). The "age fire" describes not a place, but rather the flames that await the wicked for the ages. That fire burns in both Hades and the Lake of Fire ([see Afterlife](#)).

25:41e Which Has Been Prepared for the devil and his angels. Just as the kingdom has been prepared for the saints, so also God prepared the age fire for the devil and his angels: "which has been prepared for the devil and his angels" ("τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ").

25:42 For I Was Hungry, and You Not Gave Me To Eat; I Was Thirsty, and You Gave Me Nothing To Drink. King Jesus continued speaking to the wicked (goats) on His left: "for I was hungry, and not you gave Me to eat; I was thirsty, and not you gave me a drink" ("ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με").

25:43 I Was a Stranger, and You Did Not Invite Me in; Naked, and You Did Not Clothe Me; Sick, and in Prison, and You Did Not Visit Me.

King Jesus continued speaking to the wicked (goats) on His left: "I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me" ("ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με").

25:44a Then. Then" ("τότε") means consecutive order here.

25:44b They Themselves Also Will Answer, 'Lord, When Did We See You Hungry, or Thirsty, or a Stranger, or Naked, or Sick, or in Prison, and Did Not Take Care of You'?

The wicked (goats) now answer King Jesus: "Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'" ("τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι"). Notice they too did not understand the spiritual significance of what they had done on earth.

25:45a Then. Then" ("τότε") means consecutive order here.

25:45b He will answer them, 'Truly I Say to You, to the Extent That You Did Not Do It to One of the Least of These, You Did Not Do It To Me.' ("ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε"). Jesus explained that not doing good to the least of people means you did not do it for Jesus.

25:46a And These Will Go away into Age Punishment. King Jesus then revealed that the wicked will go away to age punishment: "These will go away into age punishment" ("καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον"). By using the term "age punishment," Jesus emphasized the duration and quality of punishment for the wicked as they suffer in the furnace of fire in Hades, where they await final judgment at the Great White Throne. Hades is not the final place of punishment for the wicked, but for only an age. We know from other passages that the wicked suffer eternal torment in the Lake of Fire, because the smoke of their torment rises to the age of the ages (Revelation 14:11; 20:10).

25:46b But the Righteous into Age Life. King Jesus likewise revealed that the righteous go to age life in the kingdom of God. Please keep in mind that these were already believers saved by grace. These righteous live during the Millennial Reign of Christ, a new age that began with Him appearing and taking His throne on earth. We know from other passages that believers have eternal life, because they shine forth in the New Jerusalem and reign to the age of the ages (eternity) (Revelation 22:5).

Conclusion

The disciples asked Jesus three related questions about the future. Jesus answered their questions in chronological order, and linked the events with His commands about how His disciples of all ages must be ready for the unfolding events. Those events often include great judgment upon the earth, but they also reveal the unfolding plans of God to reveal His glory and righteousness. Jesus will appear and then take His seat on the Millennial Throne, separating the people gathered from all the nations before Him. To those who believed in Him, they shine forth in the kingdom, while He will command the unbelievers to depart from Him, and be cast into a place of weeping and gnashing of teeth. Jesus wants everyone to be ready for His appearing, because He will come suddenly, when no one expects Him. Praise God for His glorious plans consummated into the age.

Appendix

Discussion of the Term Age

in the New Testament

In this appendix, 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 use 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 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 to 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 שְׁלֹטָן עָלַם"); (b) which will not pass away ("דִּי-לֹא יַעֲזֶה וּמַלְכוּתָהּ"--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 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" ("עָלַם") 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 וְשְׁלֹטָא וְרִבּוּתָא דִּי מַלְכוּת תְּהוּת כָּל-"). Notice that His dominion is dominion age ("עָלַם"--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 ("וּלְהַבִּיא צְדָקָה עָלְמִים"). In this verse, however, Daniel used a plural form "עָלְמִים", 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 מַלְכוּת כָּל-עָלְמִים"). Because the Old Testament writers also used the term "ages" ("עָלְמִים"), 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" ("וּרְבִים מִיִּשְׁנֵי אֲדַמַת-עָפָר יִקְצֹצוּ אֶלֶּה לְחַיִּי עוֹלָם וְאַלֶּה לְחַרְפּוֹת") (Daniel 12:2). Daniel contrasted the phrase "age life" ("לְחַיִּי עוֹלָם") with "to contempt age" ("לְדִרְאֻן עוֹלָם"). If one chooses to translate "עוֹלָם"

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in Daniel 12:2 as "eternal," as many translators do, then the contrast with "קָל-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 writers 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 allows 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. 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 with 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 problems.** I also considered a discussion of predicative and attributive positions of articles with nouns, but for the sake of time and brevity, mostly avoided it. I hope that further study of all parts of the syntax regarding "age" will produce valuable exegesis.

1.2.1.1. The Harvest. And the harvest is consummation of the 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") described 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 at 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 of 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 tares and wheat provides explicit detail here. In Matthew 13:40, 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 related uses of those terms help us expand our knowledge of the New

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Testament concept of time events, not just the chronology of time. Time events mean special events of the time line, similar to the use of "καίρως" 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 συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτὴν καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ") (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." ("ὅς δ' ἂν πῖνῃ 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 to 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." ("ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη 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 *also*; 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 γεύσῃται 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 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" ("κἀγὼ 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 לַתְּהֵן יִהְיֶה"). As mentioned above, the kingdom of God dominates the Scriptures. Some translators render the Hebrew "תָּלַת" as forever. The Psalmists used the phrase

"עֲמִידַת לְעֶד" 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 "עֲמִידַת לְעֶד" in the Psalms, the translation of eternal or forever righteousness seems sound in Psalm 112:9. Even so, the term "לְעֶד" 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" ("לְעֶד"), 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" ("לְעֶד"), 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" ("וַיַּעֲמִידֵם לְעֶד לְעוֹלָם"). By using the phrase "forever and ever" ("וַיַּעֲמִידֵם לְעֶד לְעוֹלָם"), the Psalmist introduced some doubt in my mind that "עֲמִידַת לְעֶד" in Psalm 112:9 is the same period of time described by "forever and ever" ("וַיַּעֲמִידֵם לְעֶד לְעוֹלָם") 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 to 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-כֶהֱן לְעוֹלָם עַל-עֲדָךְ"). The Hebrew term "לְעוֹלָם" 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-כֶּהֵן לְעוֹלָם עַל-בְּרַתִּי מִלְכִּי־צֶדֶק”). The Hebrew term “עוֹלָם” 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· ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα.”) (Hebrews 7:21--quoting a Melchizedek passage from Psalm 110:4--(“יְהוָה אֱתֵה-כֶּהֵן לְעוֹלָם עַל-בְּרַתִּי מִלְכִּי־צֶדֶק”). The Hebrew term “עוֹלָם” 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 “to 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--עוֹלָם יִקוּם 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 to the Ages. Paul ascribed glory to God to 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 to the Ages. Paul ascribed glory to Jesus into the ages: to the only wise God, through Jesus Christ, be the glory to 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 to 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 "רַב־כֹּחַ מְלֹכֹת שֶׁבֶט מִיֶּשֶׁר וְעַד עוֹלָמִים לְהִלָּחֵץ אֶת־הָאֵרֶץ") (Hebrews 1:8). The writer of Hebrews translated the single term "עוֹלָמִים" 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 "עוֹלָמִים," even though the plural "עוֹלָמִים" and other phrases were available to the Old Testament writers.

3.1.7 Jesus Christ the Same to 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, 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 to 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 to 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 ("ὡς 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 of 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 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" ("ὡς 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 forever and ever. Amen. ("ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ὡς 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 ("ὡς 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 dominion to Jesus Christ to the ages of the ages ("ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ ᾧ 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 dominion of Jesus Christ.

4.8 Glory and Power to God. John recorded: to God the glory and the dominion 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 ἁρνίῳ 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 Dominion.

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 ἀρνίῳ 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 forever and ever' ("Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν· 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 ἔν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων") (Revelation 15:7). The plurals 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 νῦν οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρείαν 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 phrases "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 eternality 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

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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 πῖνῃ 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" ("ζωήν"). 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 into 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 ἡμέρᾳ") (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 ὑποτύπωσιν 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 περιπατήσατε 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 αὐγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν 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, Paul 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" ("ὅν 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. Paul used the word "χρόνων" to describe that time, not "age." Paul then wrote 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. ("וַיִּרְשֻׁ אֶת-שְׂאֵרֵי אֲדֹמ וְכָל-הַגּוֹיִם אֲשֶׁר-רָ" (נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם-יְהוָה עֲשֵׂה זֹאת"). 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 Age



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 Time of Age. 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 multiples 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 "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 present 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 provided 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 eternal 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 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, eternal 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, which 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 ages not has been heard that anyone opened the eyes of a person born blind" ("ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέφξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου") (John 9:32). When Jesus healed 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 ages" 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, 5 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 3:22 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; 1 Corinthians 5:5; 1 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 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; Mathew 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 | 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 ("κἀγὼ 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 plucking believers out of the world (1 Thessalonians 4:17).

13.6 | 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 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 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" ("ζωὴν"). 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" ("ζωὴν"). 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" ("ζωὴν"). 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" ("ζωὴν"). 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 ἑώρακαμεν 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 the 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 ἐστίν") (1 John 5:11). Here without the article, the adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωήν"). 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" ("ζωή"). In this context, Jesus Christ is the 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 (John 3:14-25 ("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" ("ζωὴν"). 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" ("ζωὴν"). 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 ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ") (John 5:39). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωὴν"). 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 ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ"). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωὴν"). 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 the 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 ζωὴν αἰώνιον") (John 6:47). The adjective "age" ("αἰώνιον") modifies the noun "life"

("ζωὴν"). Jesus explained that he who believes ("he who believes"--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" ("ζωὴν"). 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 ("οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν") (1 John 3:15). The adjective "age" ("αἰώνιον") modifies the noun "life" ("ζωὴν"). 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, that you may know that life you have age, 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" ("ζωὴν"). This construction describes the kind of life, with the adjective "age" ("αἰώνιον"). 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" ("καιρὸς"). 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 πάντοτέ ἐστιν 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 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 by through the mouth of he 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 word "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 Three 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. 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 γεγονέναι.") (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 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 Salvation of Age. 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 always 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 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 Covenant of Age. 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 ("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") (Hebrews 13:20). 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.

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 to "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

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

Section Twenty

Age Time



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 Of 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

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 Of Age Inheritance. Hebrews provides: those who have been called may receive the promise of the of 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.

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 Seventeen above.

Key to Prophecy

This verse helps us understand that God through Jesus 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 Three 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. 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 eternal fire"

("Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ: καλὸν σοὶ ἐστίν· 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 its 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 eternal fire which has been prepared for the devil and his angels' ("Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· 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 ages, 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 Destruction Age. 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 αἰσχύνας, 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") described 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, ὃς ἐστὶν 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 γεγενῆσθαι") (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 word "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 Three 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 as 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" ("ἣν 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 has 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 2:1-12). 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 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 Two

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
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26. Hebrews 7:28
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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

35. Romans 16:27
36. 2 Corinthians 11:31
37. Galatians 1:5
38. Philippians 4:20
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40. 2 Timothy 4:18
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42. Hebrews 11:3
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44. Hebrews 13:21
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46. 1 Peter 5:11
47. Jude 1:25
48. Revelation 1:6
49. Revelation 1:18
50. Revelation 4:9
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58. Revelation 19:3
59. Revelation 10:10
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61. Matthew 12:32
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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
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73. Matthew 18:8
74. Matthew 19:16
75. Matthew 19:29
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77. Matthew 25:46
78. Mark 10:17
79. Mark 10:30
80. Luke 10:25

81. Luke 18:18
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96. John 17:2
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100. Romans 6:22
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108. 2 Peter 1:1
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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
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152. 1 Corinthians 1:20
153. 1 Corinthians 2:6
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155. 2 Corinthians 4:4
156. Galatians 1:4
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