

A Study of the Greek Word for "age"

An Introduction

"For ever and ever" – what does it really mean? Yes, it sounds like a stupid question doesn't it? After all, we all know what forever and ever means! But is that what the original Greek words are really saying? "For ever and ever" is the common translation in our English Bibles of the Greek phrase, *εις τους αιωνας των αιωνων*, which, literally translated, says [unto the ages of the ages](#). It occurs about 18 times throughout the New Testament (NT). The question is: Does it mean *forever and ever* or does it mean *unto the ages of the ages*?

If this were the only way the Greek words in this phrase were used, we would probably look no further, and simply accept "for ever and ever" as an idiomatic meaning, since [unto the ages of the ages](#) sounds like a long time anyway, but there are some other slightly different NT Greek expressions which force us to re-think what its real translation should be.

ALL the expressions about age or ages found in the NT are listed below in [blue](#) (the literal translation of the Greek) while the KJV translation of each is in [magenta](#) colour.

Literal Greek	KJV Translation
unto the ages of the ages	for ever and ever (Gal 1:5, Phil 4:20, Rev 20:10 + 15 more)
unto the age of the age	for ever and ever (only at Heb 1:8)
unto the ages	for ever (Heb 13:8, 1Pet 5:11 + 6 more)
unto the age	for ever (Mt 21:19), never (Mk 3:29) while the world standeth (1Cor 8:13)
unto all the ages	ever (*Jude 25)
unto an age	for ever (Jude 13)
unto an ages's day	for ever (2Pet 3:18)
unto ages of ages	for ever and ever (Rev 14:11)
in the ages	in the ages (*Eph 2:7)
in the age	in the world (Mk 10:30)
in this the age	in this world (Mt 12:32)
in the age this	in this world (1Cor 3:18, Eph 1:21)
in the now age	in this world (1Tim 6:17, Titus 2:12)
to-the age this	to this world (Rom 12:2)
the now age	this present world (2Tim 4:10)
out-of the age	since the world began (Jn 9:32), from this world (Gal 1:4)
before the ages	before the world (1Cor 2:7)
before all the age	both now (*Jude 25)
of-the-age of-the ages	world without end Eph 3:21)
of-the ages	of the world (1Cor 10:11, Heb 9:26), the eternal Eph 3:11
of-the age this	of this world (Lk 16:8, 1Cor 2:6)
of-age	of the world (Mt 13:39)
of-the age	of this or the world (Mt 13:22, Mt 13:40, 49, 24:3, 28:20) to obtain that world (Lk 20:35)
from an age	which have been since the world began (Lk 1:70), since the world

A Study of the Greek Word for "age"

	began (Acts 3:21), from the beginning of the world (Acts 15:18)
from the ages	from the beginning of the world (Eph 3.9), from ages *Col 1:26)
according-to the age	to the course (*Eph 2:2)
the ages	the worlds (Heb 1:2, 11:3)
of an impending age	of the world to come (Heb 6:5)

As the list is perused, one can't help but notice that every time the KJV translates this Greek phrase beginning with **unto**, they translate it as "forever" or some variation of it. Nearly all the other times, the KJV translates the Greek word for age as **world**. One would have to wonder how **forever** and **world** could translate the same Greek word?? This does present the KJV with a problem, since both words, age and world, do actually occur in the same Greek verse, Eph 2:2. There, they changed **age** to "course" to fit their context and gave us **to the course of this world**. More on this inconsistency soon. Only once in the NT, in Eph 2:7, did the KJV translators get it entirely right with regard to age, where they have "in the ages" just as it is in the Greek.

The above list shows the extent of the travesty given us by the KJV with regard to age and ages. With these widely differing translations of the word, *age*, some of which obviously bear no connection at all with the idea of forever, the question must be asked: Does *εις τους αιωνας των αιωνων* really mean "for ever and ever" or can we glean much more meaning from the phrase by leaving it as it literally is in the Greek, *unto the ages of the ages*?

The purpose of this article is not to provide all the answers, for I do not have them, but to put in place detail for others who may have had some revelation on the Doctrine of the Ages. As such, I consider this article unfinished.

Establishing the meaning of *αιων*, age.

Before trying to understand the meaning of all these phrases, there is a need to first have a look at the main word being used here, the Greek word for **age**, *αιων*. Our English word aeon now shortened to eon, is actually derived directly from the transliteration of *αιων*, *aion*¹, where the e replaces the i, and so becomes aeon. A straight forward analysis of its use in NT scripture itself shows that the word, *αιων*, means a time period with a definite beginning and definite end. In other words, a finite time period, not an indefinite time period as the KJV gives to it when translated as *forever* or when the adjectival form of the Greek is translated *eternal*. More on this adjectival form in another article found here: <https://the-logos.net/resources/PDF's/Age-and-Eternal.pdf>

That the ages are of some considerable importance is indirectly given to us in **Heb 1:2** where we are told that the God made the ages through His Son. The literal translation of **Heb. 1:2** reads: *...in these last days has spoken to us in a Son, whom He appointed heir of all things, through whom also He made the ages* (The KJV and other translations wrongly have *the worlds*). Both the NASB and the KJV get it wrong, for the NASB has *world* (singular) and the KJV has *worlds* (plural) when it should be *ages* (plural) as the literal translation of the Greek seen here indicates. **Heb. 1:2** *επι' εσχρατου των ημερων τουτων ελαλησεν ημιν εν υιω, ον εθηκεν κληρονομον παντων, δι' ου και εποιησεν τους αιωνας*. That is, the God made the ages through His Son. **Thus the ages are of prime significance in relation to the manifestations of His Son.**

In the book of Hebrews, we are given a further hint, I think, regarding the ages. In Heb

1. Note ai in the Greek often becomes ae in the English word derived from it. Many examples include aegis, aetiologic, aesthetic, aether, aetiology and of course aeon

9:8-9 we are told: *...the Holy Spirit signifying this, that the way unto the holy place (what we call the Holy of Holies) hath not yet been made manifest, while the first tabernacle (the Holy Place) is yet standing; **which is a figure for the time present***; This present time is the two thousand year time frame from the first Pentecost till His return, called in Paul's writings, the Times of the Gentiles. The interesting thing to note is that both Holy Places have the same width and height yet the length of the first tabernacle (the Holy Place, Heb 9:2) is twice that of the Holy of Holies. That would seem to indicate that the Holy Place represents a time period twice as long as the Holy of Holies represents. If the Holy of Holies represents the one thousand year millennial reign of Christ, then the Holy Place represents the two thousand year time period just prior, called the Times of the Gentiles. Mention of these two time frames are also seen to relate to the time periods of the kingdom of Heaven and the kingdom of God in another article called *The Kingdom of Heaven and The Kingdom of God — Same or Different*. This article can be found at <https://the-logos.net/resources/PDF's/The-Two-Kingdoms.pdf> This article also attempts to view past ages in relation to the God's introduction of His Son to this world.

Many scholars have divided the time since creation unto ages but little is known of these ages mainly because our English translations have lost most of the vital information. For centuries, scholars have been talking about the doctrine of the ages but no one, to my knowledge, has been able to show convincingly how the ages fit together. Nevertheless, the fact remains there are ages past, present and future, that they all express spans of time, and they are intrinsically bound up with the Son.

Let's now turn to the meaning of the Greek words relevant to this discussion. To better comprehend the meaning of the noun *αιων* we first need to consider some scriptures from which we can easily deduce its correct meaning. Each English verse given below (from the NASB which usually translates *αιων* correctly) is followed by the Greek text so that people can see for themselves what the Greek actually says. The full meaning of *αιων* is gleaned by considering its use in the NT under the following headings:

- 1. Ages have endings:**
- 2. Ages have beginnings:**
- 3. There are ages yet future:**
- 4. There are ages in the past:**
- 5. There is time before the ages began:**
- 6. Particular ages are referenced in scripture.**

1. Ages have endings:

These verses speak plainly of an age coming to an end. There can be no argument here. Ages are a period of time with a definite end.

Matt. 13:39 *and the enemy who sowed them is the devil, and the harvest is **the end of the age**; and the reapers are angels.*

Matt. 13:39 *ὁ δε εχθρος ὁ σπειρας αυτα εστιν ὁ διαβολος· ὁ δε θερισμος **συντελεια αιωνος** εστιν· οί δε θερισται αγγελοι εισιν.*

Matt. 13:40 *"So just as the tares are gathered up and burned with fire, so shall it be **at the end of the age**.*

Matt. 13:40 *ὡσπερ ουν συλλεγεται τα ζιζανια και πυρι κατακαιεται, ούτως εσται **εν τη συντελεια του αιωνος**.*

Matt. 13:49 "So it will be *at the end of the age*; the angels will come forth and take out the wicked from among the righteous,

Matt. 13:49 οὕτως εσται *εν τη συντελεια του αιωνος*· εξελευσονται οι αγγελιοι, και αφοριουσιν τους πονηρους εκ μεσου των δικαιων

Matt. 24:3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and *of the end of the age?*"

Matt. 24:3 καθημενου δε αυτου επι του Ορους των Ελαιων προσηλθον αυτω οι μαθηται κατ' ιδιαν λεγοντες *Ειπον ημιν ποτε ταυτα εσται, και τι το σημειον της σης παρουσιας και συντελειας του αιωνος;*

Matt. 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even *to the end of the age.*"

Matt. 28:20 διδασκοντες αυτους τηρειν παντα οσα ενετειλαμην υμιν· και ιδου εγω μεθ' υμων ειμι πασας τας ημερας *εως της συντελειας του αιωνος.*

(So sad that this last verse is not translated in any of our bibles exactly as the Greek gives to us.)

As these verses indicate, there can be no doubt that ages have endings.

2. Ages have beginnings:

These next verses obviously imply the end of one age and the beginning of the next age and as such, show ages must have beginnings as well as endings.

Matt. 12:32 "...it shall not be forgiven him, either *in this age or in the age to come.*

Matt. 12:32 και ος εαν ειπη λογον κατα του υιου του ανθρωπου, αφεθησεται αυτω· ος δ' αν ειπη κατα του Πνευματος του Αγιου, ουκ αφεθησεται αυτω ουτε *εν τω τω αιωνι ουτε εν τω μελλοντι.*

Eph. 1:21 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.*

Eph. 1:21 υπερανω πασης αρχης και εξουσιας και δυναμεως και κυριοτητος και παντος ονοματος ονομαζομενου ου μονον *εν τω αιωνι τουτω αλλα και εν τω μελλοντι.*

Luke 18:30 who will not receive many times as much at this time and *in the age to come*, eternal life."

Luke 18:30 ος ουχι μη λαβη πολλαπλασιονα εν τω καιρω τουτω και *εν τω αιωνι τω ερχομενω ζων αιωνιον.*

Again there can be no doubt that ages have beginnings. So, if ages have beginnings and endings, each age must be a finite time period.

3. There are ages yet future:

This heading includes some from the scriptures above, which indicate an age to come and so yet future. We are also told that there are ages (plural) to come after this present age, during which greater things are to be shown to us.

Matt. 12:32 "...it shall not be forgiven him, either *in this age or in the age to come.*

Matt. 12:32 και ος εαν ειπη λογον κατα του υιου του ανθρωπου, αφεθησεται αυτω· ος δ' αν ειπη κατα του Πνευματος του Αγιου, ουκ αφεθησεται αυτω ουτε *εν τω τω αιωνι ουτε εν τω μελλοντι.*

Luke 18:30 *who will not receive many times as much at this time and in the age to come, eternal life."*

Luke 18:30 ὅς ουχι μη λαβη πολλαπλασιονα εν τω καιρω τουτω και εν τω αιωνι τω ερχομενω ζων αιωνιον.

Eph. 1:21 *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.*

Eph. 1:21 ὑπερανω πασης αρχης και εξουσιας και δυναμεως και κυριοτητος και παντος ονοματος ονομαζομενου ου μονον εν τω αιωνι τουτω αλλα και εν τω μελλοντι.

Eph 2:7 *so that in the ages to come He might show the surpassing riches of His grace...*

Eph. 2:7 ἵνα ενδειξηται εν τοις αιωσιν τοις επερχομενοις το ὑπερβαλλον πλουτος της χαριτος αυτου εν χρηστοτητι εφ' ἡμας εν Χριστω Ιησου.

What is to happen in all the future ages is unknown to the writer, but there is no doubt that there are future ages.

4. There are ages in the past:

These verses show us clearly that there have been ages (plural) in the past.

Eph. 3:9 *and to bring to light what is the administration of the mystery which for ages (literally: from the ages) has been hidden in God who created all things;*

Eph. 3:9 και φωτισαι τις ἡ οικονομια του μυστηριου του αποκεκρυμμενου απο των αιωνων εν τω Θεω τω τα παντα κτισαντι,

Col. 1:26 *that is, the mystery which has been hidden from the past ages (literally, from the ages) and generations, but has now been manifested to His saints,*

Col. 1:26 το μυστηριον το αποκεκρυμμενον απο των αιωνων και απο των γενεων,- νυν δε εφανερωθη τοις ἁγιοις αυτου,

Special Note: The next verse, Eph 3:5, is added here since it is used in the KJV to indicate ages in the past time, but wrongly so, since the word ages in the KJV is actually the Greek word *γενεαις*, meaning generations and as such should not appear under this heading at all.

Eph. 3:5 (KJV) *"Which in other ages (literally: generations) was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;"*

Eph. 3:5 ο ετεραις γενεαις ουκ εγνωρισθη τοις υιοις των ανθρωπων ως νυν απεκαλυφθη τοις αγιοις αποστολοις αυτου και προφηταις εν πνευματι,

The NASB gets it correct with: *...which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit.*

Combined with Col 1:26 above, we see that generations and ages past did NOT know about this mystery.

5. There is time before the ages began:

This is a significant heading since it was previously mentioned that God made the ages through Christ, yet here we will see that there is time BEFORE the ages. Interesting to ponder.

We only have one verse to consider here.

1Cor. 2:7 *but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory;*

1Cor. 2:7 αλλα λαλουμεν Θεου σοφian εν μυστηριω, την αποκεκρυμμενην,

ἦν προωρισεν ὁ Θεος *προ των αιωνων* εις δοξαν ἡμων·

Our God plainly determined certain wisdom before the ages began. Remember the ages in scripture are intricately associated with the Son.

6. Particular ages are referenced in scripture.

These following verses talk of a particular age; *this age*, or *the now age* i.e. the age in which the speaker/writer was living. Some listed in item 2 above are repeated here, since they speak of *this age* i.e. the age in which Jesus lived on earth.

Matt. 12:32 "...it shall not be forgiven him, either *in this age* or in the age to come.

Matt. 12:32 και ὅς εαν ειπη λογον κατα του υίου του ανθρωπου, αφεθησεται αυτω· ὅς δ' αν ειπη κατα του Πνευματος του Ἁγιου, ουκ αφεθησεται αυτω ουτε *εν τω τω αιωνι* ουτε *εν τω μελλοντι*.

Eph. 1:21 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.

Eph. 1:21 ὑπερανω πασης αρχης και εξουσιας και δυναμews και κυριοτητος και παντος ονοματος ονομαζομενου ου μονον *εν τω αιωνι τω τω* αλλα και *εν τω μελλοντι*·

1Cor. 2:6 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;

1Cor. 2:6 Σοφιαν δε λαλουμεν εν τοις τελειοις, σοφιαν δε ου *του αιωνος τω τω* ουδε των αρχοντων *του αιωνος τω τω* των καταργουμενων·

1Cor. 2:8 the wisdom 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;

1Cor. 2:8 ἦν ουδεις των αρχοντων *του αιωνος τω τω* εγνωκεν, ει γαρ εγνωσαν, ουκ αν τον Κυριον της δοξης εσταυρωσαν·

1Cor. 3:18 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.

1Cor. 3:18 ¶ Μηδεις εαυτον εξαπατατω· ει τις δοκει σοφος ειναι εν ὑμιν *εν τω αιωνι τω τω*, μωρος γενεσθω, ινα γενηται σοφος,

(Note: God's wisdom is different to the wisdom of this age.)

1Tim. 6:17 ¶ Instruct those who are rich *in this present world* (literally: *in the 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.

1Tim. 6:17 Τοις πλουσιοις *εν τω νυν αιωνι* παραγγελλε μη ὑψηλοφρονειν μηδε ηλπικεναι επι πλουτου αδηλοτητι, αλλ' επι Θεω τω παρεχοντι ἡμιν παντα πλουσιως εις απολαυσιν.

Note here that the NASB is also incorrect in 1Tim 6:17 and has *world* when it should be the word *age* (as noted above). It is indeed strange that the NASB has world for age in this verse, when, in the next verse below, **Titus 2:12**, the NASB gets the exact same Greek expression correct. The mind boggles! No doubt some confused theologies were at work here.

Titus 2:12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly *in the present age*,

Titus 2:12 παιδευουσα ἡμας, ινα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν *εν τω νυν αιωνι*,

Gal. 1:4 "who gave Himself for our sins so that He might rescue us *from this present evil*

age (literally: *out of the age, the having-stood-in wicked (age)*), according to the will of our God and Father,"

Gal. 1:4 του δοντος εαυτον υπερ των αμαρτιων ημων οπως εξεληται ημας *εκ του αιωνος του ενεστωτος πονηρου* κατα το θελημα του Θεου και πατρος ημων,

We should note that the Gal 1:4 quote tells us that this age in which the speaker stands, is a wicked age.

From this short analysis of the meaning of *αιων*, you can probably begin to see there might be something more to the idea of the ages than originally portrayed for us by the KJV's forever and ever phrases. This of course, is to say nothing of the wrong ideas we may develop from the KJV as a result of its wrong translation. The world is not coming to an end as the KJV would have it. Rather *the end of the age* is coming and is followed by a new age, the one we call the Millennial age.

A Glimpse unto the Meaning of the 'age' Expressions

In the following scriptures, I examine all the instances of the different expressions given in the listing at the beginning of this article, looking to see if there is some sense that can be made of the ages. Not all help us to determine what might be the full meaning of the phrases. Perhaps a thorough study of the Old Testament use of such words might shed further light but this is beyond the capability of this writer as I have no knowledge of Hebrew. All the following English verses are taken from the KJV so that we can see the extent of the KJV errors.

A. Phrases Beginning with *unto*

On analysis of the list given at the start of this article, one becomes aware of the high occurrence of phrases which begin with the preposition, *εις*, *unto*². These are dealt with first.

1. *unto the ages of the ages*, *εις τους αιωνας των αιωνων*

As stated in the beginning of this article, the phrase "*εις τους αιωνας των αιωνων*" occurs 18 times in the Greek NT. Literally translated it says, "unto the ages of the ages" but the KJV and nearly all other Bible versions translate this as "for ever and ever". Traditional thinking has been that this expression is an idiom used to express time without end. The problem with this approach is, that it introduces conflict in scripture where there is none when we leave it as it is written in the Greek. This will be seen clearly in the comments given to certain scriptures set out in the next few headings.

At the very least, "unto the ages of the ages" literally specifies a grouping of ages within an overall larger group of ages, as implied by the two parts to this phrase, "unto the ages" and "of the ages". Unless it can be further defined elsewhere in scripture, we do not know where in the overall group of ages that this specific group might sit. Its use in the NT strongly suggests, it is a group of ages at the end of ALL the ages, since in Rev 11:15, 20:10 and 22:5, this group of ages of the ages is yet future. How much future we can not be sure.

One might picture the phrase as representing ages 9, 10, 11 and 12 as being part of the ages 1 to 12.

1	2	3	4	5	6	7	8	9	10	11	12
---	---	---	---	---	---	---	---	---	----	----	----

2. Some might prefer the old English, *unto*, which has a slightly broader meaning as does the Greek word itself.

In the following verses one should read the words, **unto the ages of the ages**, for the KJV expression **for ever and ever**. As the reader will notice, most of these NT phrases are in the book of Revelation, which, as mentioned, is perhaps suggestive of a group of ages toward the end of all the ages.

The list from the KJV of all occurrences of **unto the ages of the ages** follows:

Gal. 1:5 *To whom be glory for ever and ever (unto the ages of the ages). Amen.*

Gal. 1:5 ὡς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμην.

Phil. 4:20 *Now unto the God and our Father be glory for ever and ever (unto the ages of the ages). Amen.*

Phil. 4:20 τῷ δε Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμην.

1Tim 1:17 *Now unto the King eternal, immortal, invisible, only wise, God, be honour and glory for ever and ever (unto the ages of the ages). Amen.*

Some of you may notice that the word "wise" does not occur in all translations based on the Critical Text. Dr Ivan Panin who determined the correct manuscript variations by bible numerics, excludes the word wise. For more information on Panin's work go to <https://the-logos.net/Evidence-for-the-Deity/Probability-Evidence/Bible-Numerics/Ivan-Panin/>

1Tim 1:17 Τῷ δε βασιλεὶ τῶν αἰῶνων, ἀφθαρτῷ ἀορατῷ, μονῷ Θεῷ, τιμῇ καὶ δόξῃ εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμην.

2Tim. 4:18 *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever (unto the ages of the ages). Amen.*

2Tim. 4:18 ῥύσεται με ὁ Κύριος ἀπο παντός ἐργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουρανίον· ὡς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμην.

Heb. 13:21 *Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever (unto the ages of the ages). Amen.*

Heb. 13:21 καταρτισαὶ ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θελημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐαρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ὡς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμην.

1Pet. 4:11 *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever (unto the ages of the ages). Amen.*

1Pet. 4:11 εἰ τις λαλεῖ, ὡς λογία Θεοῦ· εἰ τις διακονεῖ, ὡς ἐξ ἰσχυροῦ ἡς χορηγεῖ ὁ Θεός· ἵνα ἐν πασὶν δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ὃ ἐστὶν ἡ δόξα καὶ τὸ κρατος εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμην.

It is interesting to note that all above six verses apply **unto the ages of the ages** to the glory.

Rev. 1:18 *I am he that liveth, and was dead; and, behold, I am alive for evermore (unto the ages of the ages), Amen; and have the keys of hell and of death. (literally: of the death and of the Hades)*

Rev. 1:18 καὶ ὁ ζῶν, - καὶ ἐγενομένην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰῶνων, - καὶ ἐχὼ τὰς κλείς τοῦ θανάτου καὶ τοῦ ᾄδου.

A Study of the Greek Word for "age"

Rev. 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth *for ever and ever* (unto the ages of the ages),

Rev. 4:9 Και όταν δωσουσιν τα ζωα δοξαν και τιμην και ευχαριστιαν τω καθημενω επι του θρονου, τω ζωντι *εις τους αιωνας των αιωνων*,

Rev. 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth *for ever and ever* (unto the ages of the ages), and cast their crowns before the throne, saying,

Rev. 4:10 πεσουνται οι εικοσι τεσσαρες πρεσβυτεροι ενωπιον του καθημενου επι του θρονου, και προσκνησουσιν τω ζωντι *εις τους αιωνας των αιωνων*, και βαλουσιν τους στεφανους αυτων ενωπιον του θρονου λεγοντες,

Rev. 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb *for ever and ever* (unto the ages of the ages).

Rev. 5:13 και παν κτισμα ο εν τω ουρανω και επι της γης και υποκατω της γης και επι της θαλασσης εστιν, και τα εν αυτοις παντα, ηκουσα λεγοντας Τω καθημενω επι του θρονου και τω αρνιω η ευλογια και η τιμη και η δοξα και το κρατος *εις τους αιωνας των αιωνων*.

Rev. 7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God *for ever and ever* (unto the ages of the ages). Amen.

Rev. 7:12 λεγοντες Αμην· η ευλογια και η δοξα και η σοφια και η ευχαριστια και η τιμη και η δυναμις και η ισχυς τω Θεω ημων *εις τους αιωνας των αιωνων*. αμην.

Rev. 10:6 And swear by him that liveth *for ever and ever* (unto the ages of the ages), who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Rev. 10:6 και ωμοσεν εν τω ζωντι *εις τους αιωνας των αιωνων*, ος εκτισεν τον ουρανον και τα εν αυτω και την γην και τα εν αυτη και την θαλασσαν και τα εν αυτη, οτι χρονος ουκετι εσται,

Rev. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign *for ever and ever* (unto the ages of the ages).

Rev. 11:15 ¶ Και ο εβδομος αγγελος εσαλπισεν· και εγενοντο φωναι μεγαλαι εν τω ουρανω, λεγοντες Εγενετο η βασιλεια του κοσμου του Κυριου ημων, και του Χριστου αυτου, και βασιλευσει *εις τους αιωνας των αιωνων*.

Rev. 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth *for ever and ever* (unto the ages of the ages).

Rev. 15:7 και εν εκ των τεσσαρων ζωντων εδωκεν τοις επτα αγγελοις επτα φιαλας χρυσας γεμουσας του θυμου του Θεου του ζωντος *εις τους αιωνας των αιωνων*.

Rev. 19:3 And again they said, Alleluia. And her smoke rose up *for ever and ever* (unto the ages of the ages).

Rev. 19:3 και δευτερον ειρηκαν Αλληλουια· και ο καπνος αυτης αναβαινει *εις τους αιωνας των αιωνων*.

Rev. 20:10 *And the devil that deceived them was cast unto the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (unto the ages of the ages).*

Rev. 20:10 και ὁ διαβολος ὁ πλανων αυτους εβληθη εις την λιμνην του πυρος και θειου, ὅπου και το θηριον και ὁ ψευδοπροφητης, και βασανισθησονται ἡμερας και νυκτος *εις τους αιωνας των αιωνων.*

Rev. 22:5 *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever (unto the ages of the ages).*

Rev. 22:5 και νυξ ουκ εσται επι, και ουκ εχουσιν χρειαν φωτος λυχνου και φως ἡλιου, ὅτι Κυριος ὁ Θεος φωτισει επ' αυτους, και βασιλευσουσιν *εις τους αιωνας των αιωνων.*

Without any doubt, all these uses refer to a period of time and probably a long period of time, and while some may argue that forever and ever is a valid translation, translating it as such will be found to be inconsistent with the other uses of similar but different phrases now to be discussed.

2. unto the age of the age, *εις τον αιωνα του αιωνος*

Here we find a slightly different expression, *unto the age of the age* where both occurrences of age are singular, yet this and the phrase *unto the ages of the ages* are both translated the same way in the KJV. If *unto the ages of the ages* meant *forever and ever* in the KJV, then this phrase must surely mean something different since the words are all singular! Once again it should have been a red light warning us that there is more information to be found here.

One might view this expression, *unto the age of the age*, as a particular age within a larger specified age. This is a difficult expression to envisage but perhaps the following might provide a realistic example.

Let's consider the 3,000 year time frame given us in the words of Jesus in **Luke 13:32**: *...And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures **to-day** and **to-morrow**, and **the third day** I am perfected...* That these are ages being spoken about is confirmed by the words of **Hos. 6:1-2** *...Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 **After two days** will he revive us: **on the third day** he will raise us up, and we shall live before him.* Hosea is telling us that after 2,000 years the Jewish people will have the veil removed and be raised up in the third 1000 year age. Paul talks about this in Romans 11:8-15³. Jesus' use of the words, Today, tomorrow, and the third day are the same 3 x 1000 year ages all characterised by Christ. The first two 1,000 year ages are what Paul calls the Times of the Gentiles. It is the time period of the Kingdom of the Heavens, at the end of which Christ returns to earth for the final 1,000 year age

3. Rom. 11:8-15 just as it is written, "GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY." 9 And David says, "LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. 10 "LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER." 11 ¶ I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous. 12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them. 15 For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?

called the Kingdom of God or as we call it, the Millennium. Thus we could say the Millennial age is the age of the age, where the second age refers to the whole 3,000 year age.

This, *unto the age of the age*, expression occurs only once in the NT in Heb 1:8.

Heb. 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever (unto the age of the age): a sceptre of righteousness is the sceptre of thy kingdom.*

Heb. 1:8 *προς δε τον υιον Ο θρονος σου ο Θεος εις τον αιωνα του αιωνος, και η ραβδος της ευθυτητος ραβδος της βασιλειας αυτου.*

Much could be written about this badly translated verse. To begin with the *O* in front of God does not exist in the Greek of this verse. If the Spirit wants to say *O*, it uses the Greek letter *ω* just as it has done some 17 times in Matt. 15:28, Matt. 17:17, Mark 9:19, Luke 9:41, Luke 24:25, Acts 1:1, Acts 13:10, Acts 18:14, Acts 27:21, Rom. 2:1, Rom. 2:3, Rom. 9:20, Rom. 11:33, Gal. 3:1, 1Tim. 6:11, 1Tim. 6:20 and James 2:20.

The Greek of this Hebrew verse literally says in the first part of the verse, "the throne of you, the God" It is the definite article, the, not , *O*, and so should be *the God*. If only the translators had applied the same grammatical translation process to the first half of this Heb 1:8 verse which they correctly applied to the second half of the verse, we would have the following correct translation: ... *The throne of you is the God unto the age of the age...* Consider now how different the meaning of this verse becomes.

3. of the age of the ages, του αιωνος των αιωνων

Though this phrase does not begin with *unto*, it is included here because of the other words in the phrase which are of similar structure to or the same as, those used above. The phrase is very specific in that it separates a particular age out from all the other ages and should have been sufficient to make us realise that more is being said than what the KJV indicates by translating it "forever". The age of the ages would seem to refer to the final and greatest of all ages. This particular age might be the Millennial age, the 1000 years after Christ returns to earth, or perhaps some greater future age like the new heavens and a new earth. However I think not as there are many ages to come after the Millennium. The expression only occurs once in the NT in Eph 3:21.

Eph. 3:21 *Unto him be glory in the church by (Lit. and in) Christ Jesus throughout all ages, world without end (literally: unto all the generations of the age of the ages). Amen.*

Eph. 3:21 *αυτω η δοξα εν τη εκκλησια και εν Χριστω Ιησου εις πασας τας γενεας του αιωνος των αιωνων. αμην.*

As one can see, the last half of this verse in the KJV (in blue) bears no correspondence whatsoever with what the Greek actually says (in blue). The NASB gets it one small step closer with: "...and in Christ Jesus to all generations forever and ever. Amen ...," while Young's Literal Translation and the Concordant Publishing Concern translations get it totally correct with "... in the church and in Christ Jesus, to all the generations of the age of the ages. Amen." Our God is telling us something about the generations of a particular age, *the age of the ages*.

The fact that there is a difference between the two expressions, *of the age of the ages* AND *unto the ages of the ages*, should also have been a warning light of something of greater significance than *world without end*. If we believe that Almighty God is the author of scripture, would we not presume that He would have had a reason for the different expressions or do we make the arrogant assumption that we know better?

A similar expression, "until the eon of the eons," is also found in the Septuagint at **Dan. 7:18** where we find the following Greek, *εως του αιωνος και εως του αιωνος των αιωνων* which translates to "until the eon and until the eon of the eons."

4. unto the ages, εις τους αιωνας

This expression and the next one in item 5, have got to tell us that they can't both mean the same thing as is indicated by their translation in the KJV. The fact that there are so many similar expressions, some plural, some singular, should make us stop and wonder if the Almighty is trying to tell us something about the ages.

The term, *unto the ages*, sounds like a group of ages which is yet future in relation to when it was spoken.

Luke 1:33 *And he shall reign over the house of Jacob for ever (unto the ages); and of his kingdom there shall be no end.*

Luke 1:33 και βασιλευσει επι τον οικον Ιακωβ εις τους αιωνας, και της βασιλειας αυτου ουκ εσται τελος.

Christ does not reign over the house of Jacob forever since He hands the kingdom back to the Father in **1Cor 15:24-28**⁴. This should tell us that *unto the ages* is a period of time, during which He does reign but that this reign comes to an end when He hands it all back to the Father. Quite when that will be is unknown to this writer.

Rom. 1:25 *Who changed the truth of God unto a lie, and worshipped and served the creature more than the Creator, who is blessed for ever (unto the ages). Amen.*

Rom. 1:25 οτινες μετηλλαξαν την αληθειαν του Θεου εν τω ψευδει, και εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα, ος εστιν ευλογητος εις τους αιωνας. αμην.

Rom. 9:5 *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever (unto the ages). Amen.*

Rom. 9:5 ων οι παteres, και εξ ων ο Χριστος το κατα σαρκα, ο ων επι παντων Θεος ευλογητος εις τους αιωνας. αμην.

Rom. 11:36 *For of him, and through him, and to him, are all things: to whom be glory for ever (unto the ages). Amen.*

Rom. 11:36 οτι εξ αυτου και δι' αυτου και εις αυτον τα παντα· αυτω η δοξα εις τους αιωνας. αμην.

Rom. 16:27 *To only wise God, be glory through Jesus Christ for ever (unto the ages). Amen.*

Rom. 16:27 μονω σοφω Θεω δια Ιησου Χριστου, ω η δοξα εις τους αιωνας· αμην.

2Cor. 11:31 *The God and Father of our Lord Jesus Christ, which is blessed for evermore (unto the ages), knoweth that I lie not.*

2Cor. 11:31 ο Θεος και πατηρ του Κυριου Ιησου οιδεν, ο ων ευλογητος εις τους αιωνας, οτι ου ψευδομαι.

Heb. 13:8 *Jesus Christ the same yesterday, and to day, and for ever (unto the ages).*

4. **1Cor. 15:24-28** ...thereafter the consummation, whenever He may be giving up the kingdom to the God and Father of Him, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that the God may be All in all.

Heb. 13:8 *Ἰησοῦς Χριστός ἐχθές καὶ σημερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.*

This verse certainly suggests that the ages spoken about in this phrase are yet future.

1Pet. 5:11 *To him be glory and dominion for ever and ever (unto the ages). Amen.*

1Pet. 5:11 *αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.*

Rev. 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever (unto the ages). Amen.*

Rev. 1:6 *καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.*

This last verse should be included in item 1 above according to some other Greek manuscripts which have instead *εἰς τοὺς αἰῶνας τῶν αἰῶνων*, but according to Dr Ivan Pain's numerics should be included only here. This conjecture raises the whole issue as to which manuscript is correct and are there any other manuscript differences which are of importance.

5. unto the age, εἰς τὸν αἰῶνα

This phrase occurs some 27 times. It is often translated as *for ever*, and when combined with a negative, is translated *never*. It is most often used to refer to the next age coming as the context portrays. It is reasonably thought that this next age refers to the Millennial age of a 1000 years in which Christ reigns on earth.

Matt. 21:19 *And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever (unto the age). And presently the fig tree withered away.*

Matt. 21:19 *καὶ ἰδὼν συκην μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γενήσεται εἰς τὸν αἰῶνα. καὶ ἐξηρανθῆ παραχρῆμα ἡ συκὴ.*

If the fig tree represents Israel, then the idea that Israel is to produce no fruit *for ever* is contrary to the rest of scripture. Paul writes in Rom 9 that after the Times of the Gentiles, Israel will be resurrected and their sins forgiven. However, if we translate these words as they are given in the Greek, i.e. *unto the age*, we can see that there will be no fruit from Israel until the advent of the age specified. It is most likely that this phrase refers to the Millennial Age. **John 8:35**, (see below), seems to confirm this as it indicates that this particular age begins when Christ returns and cleans out the kingdom of all unrighteous ones. Mt 13:41-49 speaks of this cleansing, but here Christ's Kingdom is called the Kingdom of the Heavens. For more information on this kingdom read <https://www.the-logos.net/resources/PDF's/The-Two-Kingdoms.pdf>

Mark 3:29 *But he that shall blaspheme against the Holy Ghost hath never (unto the age) forgiveness, but is in danger of eternal damnation:*

Mark 3:29 *ὅς δ' ἀν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἐνοχὸς ἐστὶν αἰωνίου ἁμαρτηματος.*

If the idea in Matt 21:19 above (the fig tree) is accepted then this verse in Mark is telling us that there is no forgiveness for such a sin unto the age thus hinting perhaps that it might be forgiven in some yet future age. The verse goes on to say the person will be in danger of eternal damnation. The word eternal here is the adjectival form of the word for age and so should have the idea of age-lasting, not the idea of never-ending. (For further information on this precise distinction read <https://www.the-logos.net/resources/PDF's/Age-and-Eternal.pdf>).

The word damnation is also interesting since one Greek manuscript has the word for judgement (hence damnation) and another has the word for sin. This difference though not

discussed here raises the whole question of which manuscript is correct. Dr Ivan Panin's Bible Numerics says it should be the word for sin.

Mark 11:14 *And Jesus answered and said unto it, No man eat fruit of thee hereafter **for ever** (unto the age). And his disciples heard it.*

Mark 11:14 και αποκριθεις ειπεν αυτη, Μηκετι **εις τον αιωνα** εκ σου μηδεις καρπον φαγοι. και ηκουον οί μαθηται αυτου.

Same comment as for Mat 21:19 above.

Luke 1:55 *As he spake to our fathers, to Abraham, and to his seed **for ever** (unto the age).*

Luke 1:55 καθως ελαλησεν προς τους πατερας ήμων, τω Αβρααμ και τω σπερματι αυτου **εις τον αιωνα**.

John 4:14 *But whosoever drinketh of the water that I shall give him shall **never** (not unto the age) thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life.*

John 4:14 ός δ' αν πιη εκ του ύδατος ού εγω δωσω αυτω, ου μη διψησει **εις τον αιωνα**, αλλα το ύδωρ ό δωσω αυτω γενησεται εν αυτω πηγη ύδατος άλλομενου **εις ζων αιωνιον**.

John 6:51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live **for ever** (unto the age): and the bread that I will give is my flesh, which I will give for the life of the world.*

John 6:51 εγω ειμι ό αρτος ό ζων ό εκ του ουρανου καταβας· εαν τις φαγη εκ τουτου του αρτου ζησει **εις τον αιωνα**· και ό αρτος δε όν εγω δωσω ή σαρξ μου εστιν ύπερ της του κοσμου ζωης.

This verse confirms the truth also expressed in John 6:58, 8:51 and 11:26 below.

John 6:58 *This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live **for ever** (unto the age).*

John 6:58 ούτος εστιν ό αρτος ό εξ ουρανου καταβας, ου καθως εφαγον οί πατερες, και απεθανον· ό τρωγων τουτον τον αρτον ζησει **εις τον αιωνα**.

John 8:35 *And the servant abideth not in the house **for ever** (literally: unto the age): but the son abideth **ever** (literally: unto the age).*

John 8:35 ό δε δουλος ου μενει εν τη οικια **εις τον αιωνα**· ό υίος μενει **εις τον αιωνα**.

This verse makes no sense unless the phrases **unto the age** have some sort of actual reference to time. The slave of sin is cut out of the house (the kingdom of the Son of Man — see: Mat 13: 41-49) before the next age begins, while the son continues on unto the next age. Here the age mentioned appears to reference the Millennial age, and so too in the 2 verses above, **John 4:14** and **John 6:51**.

John 8:51-52 ¶ *Verily, verily, I say unto you, If a man keep my saying, he shall **never** see death (literally: he shall not see death **unto the age**). Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall **never** taste of death (literally: he shall not taste death **unto the age**).*

John 8:51-52 αμην αμην λεγω ύμιν, εαν τις τον λογον τον εμον τηρηση, θανατον ου μη θεωρηση **εις τον αιωνα**. ειπον αυτω οί Ιουδαιοι Νυν εγνωκαμεν ότι δαιμονιον εχεις. Αβρααμ απεθανεν και οί προφηται, και συ λεγεις Εαν τις τον λογον μου τηρηση, ου μη γευσηται θανατου **εις τον αιωνα**.

A Study of the Greek Word for "age"

These two verses, 51 and 52, are obviously talking about the same thing. One from the mouth of Jesus and the other from the mouths of the Judeans with Him. Jesus words literally are: *If ever anyone the word (logos) of me should observe not not he-should-taste of death unto the age.* As in **John 8:35** above, *unto the age* refers to the next age coming and so people who observe the logos of Jesus are told they will not by any means taste death before the next age arrives. Like the Judeans, today we have the same scoffers who judge scripture from their own experience and conclude that no one has ever escaped death. Rather, it means we have not been obedient to all that He says.

There are several other verses which talk about the same issue of not tasting death. **John 11:25-26** *Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die... (literally: and everyone the living and believing unto me not not should die unto the age).* AND **John 6:48-50** *"I am the bread of life. "Your fathers ate the manna in the wilderness, and they died. "This is the bread which comes down out of heaven, so that one may eat of it and not die. AND Rom. 8:11 ... But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.... AND John 5:24 "...Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come unto judgment, but has passed out of death unto life.... AND James 3:2 For we all stumble in many ways. If anyone does not stumble in what he says (literally: in logos), he is a perfect man, able to bridle the whole body as well... AND 2Tim. 1:10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel... AND 2Cor. 4:11 For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.... AND John 8:31-36 So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free." They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?" Jesus answered them, "Truly, truly, I say to you, everyone who does sin is the slave of sin. The slave does not remain in the house forever (unto the age); the son does remain forever (unto the age).*

John 10:28 *And I give unto them eternal life; and they shall never perish (literally: they shall not perish unto the age), neither shall any man pluck them out of my hand.*

John 10:28 κα' γω διδωμι αυτοις ζωνη αιωνιον, και ου μη απολωνται εις τον αιωνα, και ουχ αρπασει τις αυτα εκ της χειρος μου.

In **John 8:51-52** above, we read the required condition, *If ever anyone the word (logos) of me should observe*, if one was not to taste death unto the age. In this **John 10:28** verse we see that the reason for not perishing unto the age is that the person was given ~~eternal~~ age-lasting life. Obviously we can then conclude, age-lasting life is given to a person who observes the logos of Jesus.

John 11:26 *And whosoever liveth and believeth in me shall never die (literally: shall not die unto the age). Believest thou this?*

John 11:26 και πας ο ζων και πιστευων εις εμε ου μη αποθανη εις τον αιωνα. πιστευεις τουτο;

John 12:34 *The people answered him, We have heard out of the law that the Christ abideth for ever (unto the age): and how sayest thou, The Son of man must be lifted up? who is*

this Son of man?

John 12:34 απεκριθη ουν αυτω ο οχλος Ἡμεεις ηκουσαμεν εκ του νομου οτι ο Χριστος μενει **εις τον αιωνα**, και πως λεγεις συ οτι δει υψωθηναι τον υιον του ανθρωπου; τις εστιν ουτος ο υιος του ανθρωπου;

John 13:8 Peter saith unto him, Thou shalt **never** wash my feet (literally: shalt not not wash my feet unto the age). Jesus answered him, If I wash thee not, thou hast no part with me.

John 13:8 λεγει αυτω Πετρος Ου μη νιψης μου τους ποδας **εις τον αιωνα**. απεκριθη Ιησους αυτω Εαν μη νιψω σε, ουκ εχεις μερος μετ' εμου.

This phrase **unto the age** here would seem a strange response from Peter unless Peter had some clear understanding as to what was meant by unto the age. Of course, Jesus is not talking about washing feet. Rather, it refers to the spiritual as Jesus implies when He says: *If I don't wash you, you have no part with me.* We need to be washed clean with the water of truth as Eph. 5:26 also says: *...that he might sanctify it, having cleansed it by the washing of water with the word...*

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you **for ever (unto the age)**;

John 14:16 κα' γω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα η' μεθ' υμων **εις τον αιωνα**,

1Cor. 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh **while the world standeth (literally: I will not eat flesh unto the age)**, lest I make my brother to offend.

1Cor. 8:13 διοπερ ει βρωμα σκανδαλιζει τον αδελφον μου, ου μη φαγω κρεα **εις τον αιωνα**, ινα μη τον αδελφον μου σκανδαλισω.

Here the KJV translates **unto the age** quite differently to the previous ways. One would have to ask, why?

2Cor. 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth **for ever (unto the age)**).

2Cor. 9:9 (καθως γεγραπται Εσκορπισεν, εδωκεν τοις πενησιν· η δικαιοσυνη αυτου μενει **εις τον αιωνα**).

Heb. 5:6 As he saith also in another place, Thou art a priest **for ever (unto the age)** after the order of Melchisedec.

Heb. 5:6 καθως και εν ετερω λεγει Συ ιερευς **εις τον αιωνα** κατα την ταξιν Μελχισεδεκ.

Jesus came as Prophet, Priest and King. While here on earth He was the Father's Prophet and since His resurrection, is now seated in the heavens as Priest mediating between us and the Father. But, He is Priest only for a time period after which His priesthood finishes and He will be King. We know He will be King for 1000 years, at the end of which He hands the kingdom back to His Father. (1Cor 15). Thus Christ is NOT a priest **for ever** as the translations of this and following verses indicate.

Heb. 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest **for ever (unto the age)** after the order of Melchisedec.

Heb. 6:20 οπου προδρομος υπερ ημων εισηλθεν Ιησους, κατα την ταξιν Μελχισεδεκ αρχιερευς γενομενος **εις τον αιωνα**.

Heb. 7:17 For he testifieth, Thou art a priest **for ever (unto the age)** after the order of Melchisedec.

Heb. 7:17 μαρτυρειται γαρ οτι Συ ιερευς **εις τον αιωνα** κατα την ταξιν

Μελχισεδεκ.

Heb. 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest *for ever* (unto the age) after the order of Melchisedec:)

Heb. 7:21 ὁ δε μετα ὀρκωμοσιας δια του λεγοντος προς αυτον Ωμοσεν Κυριος και ου μεταμεληθησεται, Συ ἱερευς *εις τον αιωνα*,)

Heb. 7:24 But this man, because he continueth *ever* (unto the age), hath an unchangeable priesthood.

Heb. 7:24 ὁ δε δια το μενειν αυτον *εις τον αιωνα* απαραβατον εχει την ἱερωσυνην.

Heb. 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated *for evermore* (unto the age).

Heb. 7:28 ὁ νομος γαρ ανθρωπους καθιστησιν αρχιερεις εχοντας ασθeneian, ὁ λογος δε της ὀρκωμοσιας της μετα τον νομον υἱον, *εις τον αιωνα* τετελειωμενον.

1Pet. 1:25 But the word of the Lord endureth *for ever* (unto the age). And this is the word which by the gospel is preached unto you.

1Pet. 1:25 το δε ῥημα Κυριου μενει *εις τον αιωνα*. τουτο δε εστιν το ῥημα το ευαγγελισθεν εις υμεις.

1John 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth *for ever* (unto the age).

1John 2:17 και ὁ κοσμος παραγεται, και ἡ επιθυμια αυτου, ὁ δε ποιων το θελημα του Θεου μενει *εις τον αιωνα*.

2John 2 For the truth's sake, which dwelleth in us, and shall be with us *for ever* (unto the age).

2John 2 δια την αληθειαν την μενουσαν εν ἡμιν, και μεθ' ἡμων εσται *εις τον αιωνα*.

6. unto all the ages, *εις παντας τους αιωνας*

This expression occurs just once in the NT.

Jude 25 To the only wise God our Saviour, be glory and majesty, dominion and power, *both now and ever* (unto all the ages). Amen.

Jude 25 μονω Θεω σωτηρι ἡμων, δια Ιησου Χριστου του Κυριου ἡμων δοξα μεγαλωσνη κρατος και εξουσια προ παντος του αιωνος και νυν και *εις παντας τους αιωνας*. αμην.

Here the KJV simply has *both now and ever* for the phrase *unto all the ages*. Surely *unto all the ages* has to have a different meaning or nuance to the phrase, *unto the ages*. Not according to the KJV.

Unfortunately this verse has a few more errors. Let's look at the Greek for the last part of the verse with the literal word for word translation directly under each Greek word:

προ παντος του αιωνος και νυν και εις παντας τους αιωνας.

before all the age and now and unto all the ages

One can see that the KJV translation, *both now and ever*, do the Greek little justice at all. We can not even begin to appreciate what the Greek might be telling us here until it is seen in the light of all the other verses needing correction.

7. unto (an) age, εις αιωνα

Once again a distinctly different phrase which the KJV again translates *for ever*. It is to be noted here that the Greek does not have the indefinite article, an, which is provided here to make better sense in English. The Koine Greek does not have a word for the indefinite article at all.

Jude 13 *Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever (unto an age).*

Jude 13 κυματα αγρια θαλασσης επαφριζοντα τας εαυτων αισχυνας, αστερες πλανηται οις ο ζοφος του σκοτους εις αιωνα τετηρηται.

This phrase is different because the definite article, the, is not to be found associated with it as in previous phrases. As mentioned, the indefinite article is added to give better reading sense in the English since the indefinite article does not occur in the Greek.

The phrase on its own gives us no help to determine what age is being spoken about.

8. unto (a) day of age, εις ημεραν αιωνος

This phrase occurs just once in the New Testament. Literally the Greek says *unto day of age* but the indefinite article is added before day to make better reading sense in English for reasons just explained.

2Pet. 3:18 *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever (unto a day of age). Amen.*

2Pet. 3:18 αυξανετε δε εν χαριτι και γνωσει του Κυριου ημων και σωτηρος Ιησου Χριστου. αυτη η δοξα και νυν και εις ημεραν αιωνος.

It is difficult to comprehend what this phrase might properly mean. It could have the idea that an age be a day in God's eyes as is stated in 2Pet. 3:8 *...But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.*

9. unto ages of ages, εις αιωνας αιωνων

This is similar to the very first expression we analysed above with the exception there are no definite articles included. Of course we could say the definite articles add nothing to the meaning but we must be careful how we handle it if we accept that these words come from the Spirit of the Almighty Himself. We must presume He had a reason for the definite article here and not there. Without definite articles we could easily see how this could have the sense of being *for ever*. However, it is not necessary to use the words *for ever* since the literal expression itself sufficiently conveys the meaning of a long period of time.

Rev. 14:11 *And the smoke of their torment ascendeth up for ever and ever (unto ages of ages): and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

Rev. 14:11 και ο καπνος του βασανισμού αυτων εις αιωνας αιωνων αναβαινει, και ουκ εχουσιν αναπαυσιν ημερας και νυκτος οί προσκυνουντες το θηριον και την εικονα αυτου, και ει τις λαμβανει το χαραγμα του ονοματος αυτου.

B. Other Commonly Occurring Phrases

The following verses are those phrases which begin with prepositions other than "unto" and which are reasonably abundant and self explanatory as to meaning.

10. of the ages, των αιωνων

This phrase only occurs 4 times in the NT, and each time, when properly translated, talks about ages (plural) not something eternal. These verses talk about the purpose of the ages, the king of the ages, the ends of the ages, and the consummation of the ages.

Eph. 3:11 According to *the eternal* purpose (literally: According to purpose *of-the ages*) which he purposed in Christ Jesus our Lord:

Eph. 3:11 κατα προθεσιν των αιωνων ην εποιησεν εν τω Χριστω Ιησου τω Κυριω ημων,

This verse is of interest because the KJV translators changed a prepositional phrase, *of-the ages*, unto the adjective, *eternal*, so destroying completely the meaning of the verse. If the Spirit wanted to have used an adjective, in this case "eternal", He could have used a Greek adjective, but He didn't. He used the phrase "*of the ages*" instead. And so the verse should literally read: "according-to purpose of-the ages which-[purpose] he-made in the Christ, Jesus, the Lord of-us". The verse also restates that the ages have everything to do with Jesus Christ as was stated in **Heb 1:2** mentioned previously.

1Tim. 1:17 Now unto the King *eternal (of the ages)*, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1Tim. 1:17 Τω δε βασιλει των αιωνων, αφθαρτω αορατω, μονω Θεω, τιμη και δοξα εις τους αιωνας των αιωνων. αμην.

1Cor. 10:11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends *of the ages* have come.

1Cor. 10:11 ταυτα δε τυπικως συνεβαινον εκεινοις, εγραφη δε προς νουθεσιαν ημων, εις ους τα τελη των αιωνων κατηγητηκεν.

Amazingly, the KJV gets its translation right in this and the next verse.

Heb. 9:26 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.

Heb. 9:26 επει εδει αυτον πολλακις παθειν απο καταβολης κοσμου· νυνι δε απαξ επι συντελεια των αιωνων εις αθετησιν της αμαρτιας δια της θυσιας αυτου πεφανερωται.

11. of the age, του αιωνος

This heading differs from the previous, in the fact that *age* here is singular. It talks about the worry/worries of the age, the end of the age, and the powers of the age to come. In these verses the KJV incorrectly translates *age* as *world*, six of the seven times, giving many people who defend the KJV the completely wrong idea about the end of this age. Why the KJV got it right in the last verse of this group is anybodies guess.

Matt. 13:22 "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry *of the world (of the age)* and the deceitfulness of wealth choke the word, and it becomes unfruitful.

Matt. 13:22 ο δε εις τας ακανθας σπαρεις, ουτος εστιν ο τον λογον ακουων και η μεριμνα του αιωνος και η απατη του πλουτου συνπνιγει τον λογον, και ακαρπος γινεται.

Matt. 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end *of this world (of the age)*.

Matt. 13:40 ὡσπερ οὖν συλλεγεται τα ζιζανια και πυρι κατακαιεται, οὕτως εσται εν τη συντελεια του αιωνος.

Matt. 13:49 *So shall it be at the end of the world (of the age): the angels shall come forth, and sever the wicked from among the just,*

Matt. 13:49 οὕτως εσται εν τη συντελεια του αιωνος· εξελευσονται οί αγγελοι, και αφοριουσιν τους πονηρους εκ μεσου των δικαιων

Matt. 24:3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (of the age)?*

Matt. 24:3 καθημενου δε αυτου επι του Ορους των Ελαιων προσηλθον αυτω οί μαθηται κατ' ιδιαν λεγοντες Ειπον ήμιν ποτε ταυτα εσται, και τι το σημειον της σης παρουσιας και συντελειας του αιωνος;

Matt. 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (of the age). Amen.*

Matt. 28:20 διδασκοντες αυτους τηρειν παντα όσα ενετειλαμην ύμιν· και ιδου εγω μεθ' ύμων ειμι πασας τας ήμερας έως της συντελειας του αιωνος.

Mark 4:19 *but the worries of the world (of the age), and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.*

Mark 4:19 και αί μεριμναι του αιωνος και ή απατη του πλουτου και αί περι τα λοιπα επιθυμια εισπορευομεναι συνπνιγουσιν τον λογον, και ακαρπος γινεται.

Heb. 6:5 *and have tasted the good word of God and the powers of the age to come,*

Heb. 6:5 και καλον γευσαμενους Θεου ρήμα δυναμεις τε μελλοντος αιωνος,

12. of the age this, του αιωνος τουτου

While the literal translation here says *of the age this*, the full meaning of the Greek can be realised with the translation *of this particular age* or *of this specific age*. While the translation *of this age* seen below goes some way to telling us what is in the Greek, it misses out on the added specification by doing away with the force of the definite article. The expressions cover such things as, *sons of this particular age, the debater of this particular age, the princes of this particular age, and the god of this particular age*. The phrases very much specify the age being referred to as the age in which it is spoken. In the latter verse we will see again the wrong use of *world* instead of *age*.

Luke 16:8 *"And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age (of this particular age) are more shrewd in relation to their own kind than the sons of light.*

Luke 16:8 και επηνεσεν ό κυριος τον οικονομον της αδικιας ότι φρονιμως εποιησεν· ότι οί υίοι του αιωνος τουτου φρονιμωτεροι ύπερ τους υίους του φωτος εις την γενεαν την έαυτων εισιν.

Luke 20:34 ¶ *Jesus said to them, "The sons of this age (of this particular age) marry and are given in marriage,*

Luke 20:34 και ειπεν αυτοις ό Ιησους Οί υίοι του αιωνος τουτου γαμουσιν και γαμισκονται·

1Cor. 1:20 *Where is the wise man? Where is the scribe? Where is the debater of this age (of this particular age)? Has not God made foolish the wisdom of the world?*

1Cor. 1:20 που σοφος; που γραμματευσ; που συνζητητης του αιωνος τουτου;

ουχι εμωρανεν ο Θεος την σοφιαν του κοσμου;

1Cor. 2:6 *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world (of this particular age), that come to nought:*

1Cor. 2:6 Σοφιαν δε λαλουμεν εν τοις τελειοις, σοφιαν δε ου του αιωνος τουτου ουδε των αρχοντων του αιωνος τουτου των καταργουμενων·

1Cor. 2:8 *Which none of the princes of this world (of this particular age) knew: for had they known it, they would not have crucified the Lord of glory.*

1Cor. 2:8 ην ουδεις των αρχοντων του αιωνος τουτου εγνωκεν, ει γαρ εγνωσαν, ουκ αν τον Κυριον της δοξης εσταυρωσαν·

2Cor. 4:4 *in whose case the god of this world (of this particular 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.*

2Cor. 4:4 εν οίς ο Θεος του αιωνος τουτου ετυφλωσεν τα νοηματα των απιστων εις το μη αυγασαι τον φωτισμον του ευαγγελιου της δοξης του Χριστου, ος εστιν εικων του Θεου.

C. Other Miscellaneous Phrases

The following is a sketchy analysis of the remaining verses in the initial list given at the beginning of this article. These verses only occur two or three times each. Their meanings are reasonably self evident but the age/ages to which they refer are mostly not recognizable to the writer.

13. in the ages, εν τοις αιωσιν

This expression clearly shows that there are ages yet to come after the current age in which the writer of Ephesians lives.

Eph. 2:7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

Eph. 2:7 ινα ενδειξηται εν τοις αιωσιν τοις επερχομενοις το υπερβαλλον πλουτος της χαριτος αυτου εν χρηστοτητι εφ' ημας εν Χριστω Ιησου·

14. out-of the age, εκ του αιωνος

The phrase, *out-of the age*, invites us to think of a previous age as in the first occurrence below but the second occurrence is talking about the age in which the words were written.

John 9:32 *Since the world began (literally: Out-of the age) it was not heard that any man opened the eyes of one that was born blind.*

John 9:32 εκ του αιωνος ουκ ηκουσθη οτι ηνεωξεν τις οφθαλμους τυφλου γεγεννημενου.

Gal. 1:4 *Who gave himself for our sins, that he might deliver us from this present evil world (literally: out-of the age, the having-stood-in wicked (age)), according to the will of God and our Father:*

Gal. 1:4 του δοντος εαυτον υπερ των αμαρτιων ημων, οπως εξεληται ημας εκ του αιωνος του ενεστωτος πονηρου κατα το θελημα του θεου και πατρος ημων,

15. from the ages, απο των αιωνων

The usage of this phrase seems clearly enough to refer to past ages. Again the KJV has

world instead of ages.

Eph. 3:9 *And to make all men see what is the fellowship of the mystery, which from the beginning of the world (literally: from the ages) hath been hid in God, who created all things by Jesus Christ:*

Eph. 3:9 και φωτισαι τις η οικονομια του μυστηριου του αποκεκρυμμενου απο των αιωνων εν τω Θεω τω τα παντα κτισαντι,

Col. 1:26 *Even the mystery which hath been hid from ages (literally: from the ages) and from generations, but now is made manifest to his saints:*

Col. 1:26 το μυστηριον το αποκεκρυμμενον απο των αιωνων και απο των γενεων,- νυν δε εφανερωθη τοις αγιοις αυτου,

16. to the age this, τω αιωνι τουτω

While the literal translation here says *to the age this*, the full force of the definite article in the Greek can be realised with the translation *to this particular age* or *to this specific age*. Again we will see the use of *world* instead of *age* by the KJV. The real phrase very much specifies the age being referred to as the age in which it is spoken.

Rom. 12:2 *And do not be conformed to this world (literally: to-this particular 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.*

Rom. 12:2 και μη συσχηματιζεσθε τω αιωνι τουτω, αλλα μεταμορφουσθε τη ανακαινωσει του νοου, εις το δοκιμαζειν υμας τι το θελημα του Θεου, το αγαθον και ευαρεστον και τελειον.

17. from (an) age, απ' αιωνος

Once again the indefinite article, an, is added to make it understandable in English. And once again the errant KJV has *world* instead of *age*.

Luke 1:70 *As he spake by the mouth of his holy prophets, which have been since the world began (literally: from an age):*

Luke 1:70 καθως ελαλησεν δια στοματος των αγιων απ' αιωνος προφητων αυτου,

Acts 3:21 *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began (literally: from an age).*

Acts 3:21 ον δει ουρανον μεν δεξασθαι αχρι χρονων αποκαταστασεως παντων ων ελαλησεν ο Θεος δια στοματος των αγιων απ' αιωνος αυτου προφητων.

Acts 15:18 *Known unto God are all his works from the beginning of the world (literally: from an age).*

Acts 15:18 λεγει κυριος ποιων ταυτα γνωστα απ' αιωνος.

18. of the age that, του αιωνος εκεινου

While the literal translation here says *of the age that*, the full force of the definite article in the Greek can be realised with the translation *of that particular age*. Jesus, in context, is obviously speaking of an age yet future, probably the next age coming, the Millennial age.

Luke 20:35 *but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage;*

Luke 20:35 οἱ δε καταξιωθεντες του αιωνος εκεινου τυχειν και της αναστασεως της εκ νεκρων ουτε γαμουσιν ουτε γαμιζονται·

19. according-to the age, κατα τον αιωνα

This verse is interesting since the word for age and world actually occur together in this one verse, causing the KJV translators to deviate from its normal use of 'world' for 'age' and write 'course' for 'age'!

Eph. 2:2 in which you formerly walked according to the course (literally: 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.

Eph. 2:2 εν αις ποτε περιεπατησατε κατα τον αιωνα του κοσμου τουτου, κατα τον αρχοντα της εξουσιας του αερος, του πνευματος του νυν ενεργουντος εν τοις υίοις της απειθιας·

20. the ages, τους αιωνας

Once again the KJV gives the wrong idea to the reader by using *worlds* instead of *ages*. It is not that the *worlds* were made BY Christ but that the *ages* were made THROUGH Him.

Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by (literally: through not by) whom also he made the worlds;

Heb. 1:2 επ' εσχατου των ημερων τουτων ελαλησεν ημιν εν υίω, ον εθηκεν κληρονομον παντων, δι' ου και εποιησεν τους αιωνας·

Heb. 11:3 ¶ By faith we understand that the worlds (ages) were prepared by the word of God, so that what is seen was not made out of things which are visible.

Heb. 11:3 Πιστει νοουμεν κατηρητισθαι τους αιωνας ρηματι Θεου, εις το μη εκ φαινομενων το βλεπομενον γεγονεναι.

21. the now age, τον νυν αιωνα

the present age is a valid translation of this phrase. Unfortunately again the KJV incorrectly has *world*.

2Tim. 4:10 for Demas, having loved this present world (the present age), has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.

2Tim. 4:10 Δημας γαρ με εγκατελειπεν αγαπησας τον νυν αιωνα, και επορευθη εις Θεσσαλονικην, Κρησκης εις Γαλατιαν, Τιτος εις Δαλματιαν·

22. in the now age, εν τω νυν αιωνι

As for the previous verse, *in the present age* is also a valid translation of this phrase, and again the KJV twice incorrectly has *world*.

1Tim. 6:17 Charge them that are rich in this world (in the present age), that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

1Tim. 6:17 Τοις πλουσιοις εν τω νυν αιωνι παραγγελλε μη υψηλοφρονειν μηδε ηλπικεναι επι πλουτου αδηλοτητι, αλλ' επι Θεω τω παρεχοντι ημιν παντα πλουσιως εις απολαυσιν.

Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (in the present age);

Titus 2:12 παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσεβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρονῶς καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν *ἐν τῷ νῦν αἰῶνι*,

23. *in the age*, *ἐν τῷ αἰῶνι*

In both of these verses it talks about things to happen *in the age* to come, presumably the millennial age.

Mark 10:30 *But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world (in the age) to come eternal life.*

Mark 10:30 εἰ μὴ λαβῆ ἑκατονταπλασιονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς μετὰ διωγμῶν, καὶ *ἐν τῷ αἰῶνι* τῷ ἐρχομένῳ ζῶν αἰῶνιον.

Luke 18:30 *Who shall not receive manifold more in this present time, and in the world (in the age) to come life everlasting.*

Luke 18:30 ὅς οὐχὶ μὴ λαβῆ πολλαπλασιονα ἐν τῷ καιρῷ τούτῳ καὶ *ἐν τῷ αἰῶνι* τῷ ἐρχομένῳ ζῶν αἰῶνιον.

24. *in this the age*, *ἐν τούτῳ τῷ αἰῶνι*

Similar to item 12 above. The literal translation says *in this the age*, and the full meaning of the Greek definite article can be realised with the translation *in this particular age* or *in this specific age*.

Matt. 12:32 *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (literally: in this particular age), nor in the world to come (literally: in the (one) impending).*

Matt. 12:32 καὶ ὅς εἰ μὴ εἰπῆ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἀν εἰπῆ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε *ἐν τούτῳ τῷ αἰῶνι* οὔτε ἐν τῷ μελλόντι.

25. *in the age this*, *ἐν τῷ αἰῶνι τούτῳ*

The reader will have noticed that there is essentially no difference in meaning between the one above and this one. The exact same Greek words are used but the order of words is different. If there is a difference in meaning between them, it is perhaps one of emphasis only. I am going to assume they have the exact same meaning.

1Cor. 3:18 *Let no man deceive himself. If any man among you seemeth to be wise in this world (in this particular age), let him become a fool, that he may be wise.*

1Cor. 3:18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἰ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν *ἐν τῷ αἰῶνι τούτῳ*, μωρὸς γενεσθῶ, ἵνα γενῆται σοφός,

Eph. 1:21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (in this particular age), but also in that which is to come:*

Eph. 1:21 ὑπερανῶ πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντός ὀνόματος ὀνομαζομένου οὐ μόνον *ἐν τῷ αἰῶνι τούτῳ* ἀλλὰ καὶ ἐν τῷ μελλόντι·

Most scholars would include these two verses under the previous heading as they seem

to be saying the same thing. However, may be the author of scripture had a reason for this distinction, so they are best left separate until we know what that distinction might have been.

26. before the ages, προ των αιωνων

It is interesting that the wisdom of God was hidden **before the ages** for our glory.

1Cor. 2:7 *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained **before the world** (before the ages) unto our glory:*

1Cor. 2:7 *αλλα λαλουμεν Θεου σοφιαν εν μυστηριω, την αποκεκρυμμενην, ην προωρισεν ο Θεος **προ των αιωνων** εις δοξαν ημων.*

27. before all the age, προ παντος του αιωνος

The KJV does not translate this phrase because the Greek manuscripts they used for their NT do not contain the phrase. This is one of those instances where we have differences in the manuscripts which raise the question, which one/s are correct. This article uses the text proved by Dr Ivan Panin to be correct using Bible Numerics. The work of this man can be found in many places on the internet. The phrase, **before all the age**, should be where the dashes are placed. The rest of the sentence is also badly translated but this was dealt with in item 6. above.

Jude 25 *To the only wise God our Saviour, be glory and majesty, dominion and power, ----- both now and ever. Amen.*

Jude 25 *μονω Θεω σωτηρι ημων, δια Ιησου Χριστου του Κυριου ημων δοξα μεγαλωσνη κρατος και εξουσια **προ παντος του αιωνος** και νυν και εις παντας τους αιωνας. αμην.*

28. of age, αιωνος

αιωνος means *of age* and hence in the first verse below when combined with *συντελεια* it means *conclusion of age*, but is better translated *age's conclusion*. In the second verse, it is combined with *μελλοντος* which means *of impending age*. Age in the first verse refers to the age we are in now which will finish when Jesus returns at the harvest at the end of the age, while the second verse refers to the age which comes after this one.

Matt. 13:39 *The enemy that sowed them is the devil; the harvest is **the end of the world** (Literally: **age's conclusion**); and the reapers are the angels.*

Matt. 13:39 *ο δε εχθρος ο σπειρας αυτα εστιν ο διαβολος· ο δε θερισμος **συντελεια αιωνος** εστιν· οι δε θερισται αγγελοι εισιν.*

Heb. 6:5 *And have tasted the good word of God, and the powers **of the world to come** (of impending age),*

Heb. 6:5 *και καλον γευσαμενους Θεου ρημα δυναμεις τε **μελλοντος αιωνος**,*

D. Summary

The foregoing analysis does little to unravel the clear delineation of all the ages for me, though two ages are very clear, namely this present evil age and the millennial age next to come. The document however might provide help to others to whom our God has revealed more, especially someone who is a student of the Hebrew, since the Hebrew word *olam* has the same meaning as the Greek word, *αιων*, *aion*, age.

Without any doubt the ages are intricately woven around the Christ.

A Study of the Greek Word for "age"

In my own thinking, I do wonder if the real story of redemption told in the meaning of the names of the stars (see <https://the-logos.net/Evidence-for-the-Deity/Gospel-in-the-Stars/>) is the story of all the ages .

Several articles have now been written (and available on the internet) which examine in detail the specific ways in which the Greek words *aiwn*, *αιων* and *aiwnios*, *αιωνιος* are used both in the singular and the plural. Such articles discuss such phrases as: *age of the ages* (e.g. Eph 3:21); *age of the age* (e.g. Heb 1:8) and *ages of the ages* (e.g. Rom. 16:27; Gal. 1:5; Philip. 4:20), all of which are badly translated in nearly every Bible and consequently hide the meaning and real significance of the ages.

As a final observation on the use of the word, forever, it is worth noting that the NASB, NIV and NLT all translate Rom 11:10 as ... "LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS **FOREVER**." Forever here is not, as one might assume from what has been written above, the translation of the word *αιων*, *aion*, age, but rather of two Greek words *δια παντος*, which literally translated says "through all". Such terrible inconsistency in translation is the cause of innumerable problems in people's theology.

Below is one person's idea of the ages but to me it does not take all the ages spoken about unto consideration. I present it in the hope others may have more to add.

