

“AGE LASTING” HELL OF UNIVERSALIST CHURCH

William West

UNIVERSALIST - The "age lasting" Hell

Universalist (sometimes called "Restoration" and "Unitarian Universalist") believes that all will end up saved. They believe no one will end up in Hell, that it is not possible for anyone, the worst person that ever lived, to not go to Heaven. Whether death is death or if death is only separation, they believe no one will die or be forever separated from God; therefore, there is no death, no wages of sin, no second death after the Judgment Day. There seems to be some who believe in a universal salvation mixed in many denominations, also there are Universalist groups like the "Tentmakers" with the one thing all have in common is the belief in universal salvation. There seems to be two kinds of Universalist. [1] Some who do not believe in any kind of Hell and that all sins are paid in full in this lifetime. [2] Some who believe there will be a Hell but a very different Hell than the Protestant versions for it will last only for an "age," and will be more of a disciplinary character than punishment. Both destroy the character of the sinner and turns them into them saints.

They do much writing to prove the word that is translated everlasting, eternal, forever, age, and world in the King James Version, is from the Greek word "aion," which means "age." In Matthew 24:3 the King James Version says, "end of the world," but the New King James Version, New American Standard Version, New International Version and many more say "*end of the age.*" They have written hundreds of pages to prove that "aion" means "age," and their purpose was to prove that Hell will last for only an age. They may be right in their translation of aion to mean age, but not one of the repeatedly times "aion" is used says anything about Hell, aion (age) is not used in the same passage with any of the four words translated Hell in the King James Version (sheol, hades, Gehenna, Tartarus).

Without proving there is a Hell, and without "age lasting" (aion) being used with any word translated Hell, they make Hell be "age lasting," with a beginning and ending but not everlasting.

They have immortal souls in their "age lasting" Hell without proving the lost will be immortal and will live forever after the judgment.

They believe all those in the age lasting Hell will be saved when the age is over. Although Universalist have told me they do not believe in the soul being immortal they believe that no one will ever be destroyed, that all will sooner or later end up in Heaven; I can not see how all would not be immortal from the day of their birth if no one will ever be destroyed, if no one will ever really be dead.

THEIR BIG PROBLEMS FOR UNIVERSALISM TO BE TRUE THEY MUST PROVE

[1] IMMORTALITY: THAT THE LOST HAVE A SOUL THAT IS NOW IMMORTAL OR THE LOST WILL ALL BE MADE IMMORTAL AFTER DEATH, this immaterial part of a person cannot die and will outlast the "age lasting" Hell. **To have never ending life is as immortal as immortal can be. IF NO ONE WILL EVER DIE AND ALL WILL LIVE FOREVER IN HEAVEN, HOW COULD ALL NOT HAVE ETERNAL LIFE? HOW MUCH MORE IMMORTAL COULD A PERSON BE?**

[2] THE DEATH PRNALTY: THAT THERE IS NO DEATH, those who do not believe on Christ will not perish but will have eternal life the same as those who do believe [John 3:16].

[3] HELL: THAT THERE IS A HELL even if it is only "age lasting" and will be more of a disciplinary character or "attitude adjustments" than punishment.

[1] IMMORTALITY

UNIVERSALIST MUST PROVE THAT ALL MEN NOW HAVE AN IMMATERIAL PART THAT IF IS NOT NOW IMMORTAL IT WILL BE MADE IMMORTAL IN ALL MANKIND AFTER THE "ATTITUDE ADJUSTMENT," THAT IF ALL ARE NOW IMMORTAL THEN ALL WITH BE GIVEN IMMORTALTUY. In the "Debate on the Destiny of the Wicked" between George T. Carpenter of the church of Christ and John Hughes of the Universalist Church, 1875, Hughes says, "The soul, the principle of animal life. The spirit, the 'inward man,' the real man, to be invested in the resurrection with a new, spiritual body; clothed with immortality, to live forever in the spirit world." Even so, most Universalist seems to be as unsure of what part of a person, soul or spirit, they think has immortality, as are most Protestants who believe some part of a person is now immortal and can never die therefore, this immortal part of a person must live forever somewhere. Universalist must prove that Christ will give "eternal life" to all, even to those who do not come to Him [John 5:40]. They know this and know that all will not come to Christ in this lifetime; therefore, they have made up an "age" after the resurrection, which is not in the Bible, in which they think all will come to Christ.

[2] THE DEATH PENALTY

They MUST do away with the Bible teaching on death. There can be no wages of sin, as they believe there is no death. The only real difference with them and unconditional immoralist is where their immortal souls will end up, (1) some in Heaven and some in Hell, (2) or all in Heaven.

- Both must do away with death. Both must deny the Bible when it says, "*The wages of sin is death.*"

- Both believe, *"You shall not surely die,"* that from the day of your birth you can never be destroyed and it is not possible for you to die.

WILL THE SECOND DEATH MAKE ALL ALIVE, AS UNIVERSALIST BELIEVES IT WILL? They teach after the second death, all will be made alive. Both the good and the evil will be made alive, and both will then be immortal. They believe that when death the last enemy is destroyed, no one can be dead. They think the end of death must give life to all that are dead. All who die the second death will be alive and have immortality. THE UNIVERSALIST BELIEVES THE SECOND DEATH TO BE THE END OF DEATH, NOT THE END OF THE SINNER; THAT FOR DEATH TO END ALL THAT WAS DEAD MUST BE MADE ALIVE FOR THEY BELIEVE THAT AS LONG AS ANY ARE DEAD, IT CANNOT BE THE END OF DEATH. They seem to think that when *"death shall be no more"* [Revelation 21:4] could only mean that all who had died are raised from the dead, and all that ever lived would have to be alive for if any were dead it could not be said there is no more death. IT IS THE SINNER THAT WILL DIE [Revelation 21:8], AND WHEN THERE IS NO MORE SINNER LEFT TO DIE THERE WILL BE NO MORE DEATH, NO MORE WILL BE DYING. The wages of sin is death. It is the sinner who will be paid the wages of their sin, which is death. Universalist makes death pay the wages of the sin of the sinner, and the sinners pay nothing; THERE WOULD THEN BE NO DIFFERENCE IN A SINNER AND A SAINT. Death is an enemy and will be destroyed, but Universalist make there being *"no more death"* into a gateway to Heaven for all sinners, and God will forgive all sins of the worst sinner even if they rejected Christ all their life. **DOES DEATH MEAN THE END OF LIFE or DOES DEATH MEAN THE BEGINNING OF ETERNAL LIFE?** Death, the last enemy will be abolished [1 Corinthians 15:26]; Universalist makes the abolishment of death be a resurrection to eternal life of all the lost that are now the enemies of Christ. John said of unbelievers and murderers, *"Their part shall be in the lake that burns with fire and brimstone; which IS THE SECOND DEATH,"* but the Universalist changed this and say it is anyone being dead which will end, and all that have *"their part"* in the lake will be made alive at the death of the lake of fire (which will be the death of death)! DEATH MEANS THE END OF LIFE, NOT THE BEGINNING OF AN IMMORTAL LIFE, but they must find a way to do away with the second death. They believe the lost will be someplace, Hell or whatever name they give it, but not in Heaven and will undergo an "attitude adjustments;" then they will have their name in the book of life and never die, that the second death will be the end of death (the death of death, not the death of the sinner); for death to end they believe that life and immortality must be given to all and death being abolished must means eternal life in Heaven for all!

- Universalist believes that *"the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars"* will be made alive in Heaven and that death will be cast into the lake of fire and there will be no more death.
- The Bible says, *"the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burns with fire and brimstone: which is the second death"* [Revelation 21:8]. Both death and the lost are cast into the lake of fire [Revelation 20:14-15]; therefore, if the lake of fire is the end of death, it is also the end of the lost.

[3] THE HELL PROBLEM

Gary Amirault, a Tentmaker Minister in an e-mail to me said, "Most universalists I know who believe in 'age-during correction,' do NOT see it as God torturing people in a literal lake or anything like that, they see it as simply correcting or teaching them further." If they call it Hell or something else, they still have a place where the all the lost to go after the judgment for an "age." They have made Hell into an age lasting place where the all the lost are corrected and then go to Heaven. What if some would not repent then? Will God make them repent against their will?

G. Jessup said, "We can be sure there will be judgment, punishment, corrections, or whatever kind of 'attitude adjustments' necessary for the unbelievers according to their works, and for some it could be very long and painfully excruciating: but forever?" He did not give one passage from the Bible to prove this "attitude adjustment," and I cannot find where they try to prove it in any of their writing. Maybe the reason they do not is that they know there is no proof. If they had proof, I am sure they would use it in bold print. That there will be a second chance after death is opposed to what is taught in the Bible.

[1] THEY MUST PROVE THAT ALL THE LOST ARE NOW ALIVE SOMEPLACE OR WILL BE ALIVE THERE, THAT THERE IS SUCH A PLACE WHATEVER NAME THEY GIVE IT.

[2] THAT THE LOST WILL BE THERE FOR ONLY AN "AGE" OF DISCIPLINARY TRAINING.

[3] AND THAT ALL WILL REPENT AND WILL END UP IN HEAVEN.

They must disprove the "Hell" that many Protestants believe, but at the same time prove there is some kind of a "Hell" that is "age lasting" and not eternal. As is shown in the above quotation Universalist do not believe any will forever be in the lake of fire that is not a literal lake of fire, and they do not believe the Protestant view of Gehenna; therefore, they must prove that God will torment all who do not believe in Christ in this lifetime, some for a short time, some will be tormented more, some tormented much more extremely. G. Jessup said, "We can be sure there will be judgment, punishment, corrections, or whatever kind of 'attitude adjustments' necessary for the unbelievers according to their works, and for some it could be very long and painfully excruciating." I have not seen where they say why there will be a judgment. Maybe for God to decide how much He will have to torment them and how much He will torment Satan and his demons to make them repent. Whatever forms the Universalist says the torment will be, physical, mentally, or whatever, it would still be God doing the tormenting.

UNIVERSALIST MUST PROVE THAT THERE WILL BE AN "AGE" OF ATTITUDE ADJUSTMENT. They say there has been many "ages," and will be an "age" after the resurrection in which "judgment, punishment, corrections, or whatever

kind of 'attitude adjustments' necessary for the unbelievers according to their works" takes place. They reason that there must be such an age for those who do not come to Christ in this life must have a time to come to Him. All must accept Christ, and most do not in this life. It is a made up "age" which is not found in the Bible. Not one word about it. UNTIL THEY PROVE THERE WILL BE SUCH AN "AGE," THEY ARE ON A MAKE BELIEVE FOUNDATION. THERE IS NO PLACE CALLED HELL IN THE BIBLE, WHETHER IT IS AN AGE LASTING ATTITUDE ADJUSTMENT, OR EVERLASTING LIFE WITH TORMENT.

- PROTESTANTS CHANGED THE SECOND DEATH INTO ETERNAL LIFE IN HELL FOR ALL THAT NEVER BELIEVED IN GOD.
- UNIVERSALIST CHANGED THE SECOND DEATH INTO A PLACE WHERE ALL THAT NEVER BELIEVED IN GOD WILL SOME HOW BE MADE BELIEVERS AND MOVED TO HEAVEN WITH ETERANL LIFE.
- BOTH MUST PROVE THE PLATONIC DOCTRINE THAT ALL ARE BORN WITH A PART THAT IS NOT SUBJECT TO DEATH. Both the doctrine of Hell and the Universalist doctrine that all will be saved are founded on an assumption that a person has an immaterial, invisible, immortal part in them that cannot die, and this immortal soul must live somewhere.
- BOTH MUST DENY THAT DEATH IS REAL AND NO ONE WILL DIE. Death cannot be the wages of sin for all will have the gift of eternal life; therefore, no sinner can pay the wages of sin if it is death. Universalist point to this passage to prove there is no Hell, but they do not believe it when it says, "*the wages of sin is death.*"
- BOTH MUST DENY THAT THE PENALTY OF SIN IS DEATH. The Protestant does away with death by making death into an eternal life of torment in Hell separated from God; Universalist cannot have death being death or an eternal life separated from God, therefore, they must do away with death. They try to do this by making the end of death be eternal life in Heaven for all that have died. Both turn death into life, but both do it in different ways. Both make the dead that are not dead be living at different places. **For both, if "*the wages of sin is death,*" if death is death, it would completely destroy both; therefore, both try to destroy death by making death be life.** Universalist take from the Platonic doctrine that when the soul is set free of the body, the soul will in time return to God, death becomes the instrument of salvation for all.
 - **According to one, the wages of sin is eternal life with torment.**
 - **According to the other, the wages of sin is eternal life without torment even to those who reject Christ.**
- BOTH MUST DENY THAT DIE, PERISH, DESTROYED, LOST, AND DEATH ARE NOT USED WITH THEIR TRUE MEANING, and must believe that they are only used in a peculiar or theological sense, therefore, they could not be understood without help from someone who is inspired. BOTH BELIEVE NO ONE WILL EVER DIE. **ACCORDING TO BOTH, "*THE WAGES OF SIN IS DEATH*" TO NO ONE.** Just as with innate immoralists, Universalist must redefine many words, life, death, die, dead, destroy, perish, destruction,

consumed, kill, end, burned up, and sleep, must ALL be redefined in a way that the world does not use them. See chapter two.

UNIVERSALIST USE OF "ALL"

The way Universalist use "all" seems to be their main argument. "But what it really says is IN CHRIST...ALL A-L-L ALL shall be made ALIVE! Then each of the ALL in his own order" (from one of their web pages, "CAN THIS BE TRUE?"). They ask questions like: God will have all to be saved [1 Timothy 2:4]; can His will be thwarted? Jesus came to save all [John 12:47]; will He succeed? Jesus is the savior of the world (1 John 4:14); why don't you believe it? And many more like these. Their thinking seems to be that Christ came to save ALL; and if He does not do it in this lifetime, then He must save all who are not saved in this lifetime after the resurrection. This would be great if it was true, but nothing is said about anyone being saved after his or her death. They know that most do not believe in Christ in this lifetime, therefore, they MUST make ALL believe at some time after death. What will happen after death? Christ says "*For the hour comes, in which ALL that are in the tombs shall hear his voice, and come forth: they that have done good, unto the resurrection of LIFE; and they that have done evil, unto the resurrection of JUDGMENT*" [John 5:28-29]. There is nothing said about anyone being saved after death. The lost are raised to judgment, not to eternal life. "*NOW is the acceptable time: behold, NOW is the day of salvation*" [2 Corinthians 6:2]. God loves ALL, and Christ died for ALL, but ALL will not come to Him. He made a person where he or she could choose to or choose not to. Universalist teaching is that God will show His love to ALL in a way that ALL, even Satan, will love Him. To so overpower the freewill of a person is the same as making them love Him when they could not help it. It would be the same thing as taking their freewill away. This "attitude adjustments" must be strong enough to overpower the most evil; therefore, they are made to believe even against their will. They make up both this "attitude adjustments" and the place where it takes place because they must have them if ALL are to be saved. They are not in the Bible.

UNIVERSALIST TEACHING OF ALL WILL BE SAVED makes much of the Bible be foolishness, vain babbling, meaningless, or just an out right lie. It makes:

1. Satan's greatest lie would be no lie, but is the truth. If all will be saved, no one will die. Satan told the truth; but when God said they would die, He is the one who told the greatest lie [Genesis 3].
2. God said, "*The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars; their part shall be in the lake that burns with fire and brimstone; which IS THE SECOND DEATH*" [Revelation 20:8]. Universalist says, "Not so God, all will be saved. None will die the second death, for there cannot be a real second death, all will have eternal life in Heaven."
3. No broad way "*that leads to destruction, and many are they that enter in thereby*" [Matthew 7:13].
4. NO DEATH. Whatever you think death is, whether death is death, or if death is just a separation from God, no one will be dead; no one will be separated from God. Death could not death. The wages of sin could not be death [Romans 6:23]. "*The wages of sin is death*" must be changed to some "kind of 'attitude

adjustments' necessary for the unbelievers according to their works," which will last for an "age"; but the wages of sin cannot be a real death that will be forever. While this attitude adjustment is going on, they must be very much alive, just as alive as they will be when it is over; IF THE WAGES OF SIN IS NOT DEATH, DOES SIN HAVE NO WAGES?

5. "*But he that obeys not the Son SHALL NOT SEE LIFE*" [John 3:36] must be changed to, "But he that obeys not the Son, even he that denies the Son and kills those that obey Him SHALL SEE ETERNAL LIFE."
6. They use "*all made alive*" to teach all the lost will be raised with immortality. When they make "*all made alive*" to be all will be given eternal life at the second coming of Christ, there cannot be a judgment or a second death. All will be saved. No need of a judgment day to judge some good and some bad, it is made to be useless for both those who believe in this lifetime and those who do not believe will be the same, all will be saved. They over look the fact that THE "*ALL*" PAUL IS SPEAKING OF ARE ALL THE SAVED. ALL saints who are asleep in Christ, and ALL saints who will be living at His coming. Nothing is said in that passage about ALL the ones who are not in Christ; they will be raised to judgment, not life at the resurrection; they are not NOW IN CHRIST, and they never will have the "life" Christ gives to those who obey Him. Their names are not in the book of life. "*For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish: to the one a savor from death unto death; to the other a savor from life unto life*" [2 Corinthians 2:15-16]. Christ will raise them from the dead, but only to be judged and return to the dead "*from death unto death*"; and there will never be another resurrection.
7. Makes parables of Christ not true. They do not teach anything and, therefore, are useless. THERE WILL BE NO TARES. Christ said, "*I will say to the reapers, Gather up first the tares, and bind them into bundles to burn them; but gather the wheat into my barn*" [Matthew 13:30]. Christ was wrong. The tares will not be gathered out of the kingdom and burned at the end of the age (aion-age, not world). The tares will not be turned into wheat and gathered into the kingdom, for they will not be burned as Christ said they would be "*at the end of the age.*" NO BAD FISH. All the bad little fishes will be turned too good little fishes. There will be no bad little fishes to burn.
8. "*I tell you Nay: but, except you repent, you shall all in like manner perish*" [Luke 13:5]. Universalist says not so Jesus, all will be saved; no one will perish. It can be asked of them as they ask, "Did Christ not know what He was saying; why don't you believe it?" Even they cannot deny that Christ said, "*Except you repent, you shall all likewise perish.*" Why do they not believe Him? How do they change "*perish*" into "you shall all likewise be saved even if you do not repent"?
9. "*Not every one that says unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that does the will of my Father who is in Heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by your name, and by your name cast out demons, and by your name do many mighty works? And then will I profess unto them, I never knew you: depart from me, you that work iniquity*" [Matthew 7:21-23]. How could Christ have been so wrong? How could He not know that the Universalist says ALL will enter into the kingdom of Heaven? Why

would Christ be telling them in the Judgment Day after the resurrection that not all will enter into the kingdom of Heaven?

- UNIVERSALIST: ALL will enter into the kingdom of Heaven.
- CHRIST: Not ALL will enter into the kingdom of Heaven [Matthew 7:21-23]. Why do they not believe Him?

10. They must change the words of Christ. *"He that believes and is baptized shall be saved; but he that believes not shall be condemned"* must be changed to, "He that believes and he that believes not shall both be saved." Why do they not believe Christ? Why do they make, *"Shall be saved,"* and, *"Shall be condemned"* both mean, *"Shall be saved"*?
11. Makes being a Christian and living for Christ be no better than not being a Christian. All are going to end up being saved. Makes taking the Gospel to the lost a waste of time. They are all going to be saved anyway, and those who do not hear the Gospel may spend less time in the age lasting Hell and have less torment than will those who hear and reject the Gospel; therefore, taking the Gospel to them may do more harm to most than it will do good. Because most will not believe the Gospel and will reject Christ, most will be made to suffer longer in the "age lasting attitude adjustment" than they would if the Gospel were not taken to them.

Will Jesus save everyone? Gary Amorality in an E mail to me June 15,1999, said, "You've taken a big step out of Hell, but you still leave Jesus as a sinner. He didn't accomplish what He came to do...save the world. If He fails in His mission, He can't be the Messiah."

1. God give His Son to save *"whosoever believeth on Him."* [John 3:16], but they must believe in their lifetime, and many do not. *"Without faith it is impossible to be well-pleasing unto God"* [Hebrews 11:6]. God will not raise them and save everyone after He torments them for an age. He will not take away their freewill and make them believe.
2. Paul says they who practice the works of the flesh SHALL NOT inherit the kingdom of God [Galatians 5:16-24]. Universalist says Paul was wrong, they who practice the works of the flesh shall inherit the kingdom of God after they spend some time in some kind of torment having an "attitude adjustments."
3. Christ said, *"He that obeys not the son SHALL NOT SEE LIFE,"* [John 3:36]. Universalist says they will see life. How could those who shall not see life, and shall not inherit the kingdom of God have everlasting life in the kingdom they shall not inherit [Matthew 7:21-23]?

HOW DOES UNIVERSALIST THINK JESUS IS A SINNER? Gary Amorality said, "But you still leave Jesus as a sinner." Jesus had no sins of His own and even if He saved no one, not one person, He had no sins, and not giving eternal life to those who do not believe in Him does not make Him a sinner as Gary Amorality said it would.

UNIVERSALIST says God is a God of love, and He will not kill any; all will be saved. They overlook the fact that He is also a just God, and sin must be paid for with death [Romans 6:23]. The death of the sinner is just if it be death in this life or is the second death at the judgment for ALL who has not had their sins washed away by the blood of Christ; for ALL have sinned, and therefore, it is just for them to receive the

wages of their sins. If they have not had their sins washed away by the blood of Christ, raised with Christ in baptism, the sinner will die. Death is sure and just for them. Throughout the Old Testament, God destroyed those who rejected Him, as in the flood, or ordered the destruction as with the Amalekites. He never tormented His enemies. He destroyed them; their life ended. Death is the way God dealt with His enemies then, and the way He will deal with them at the judgment. He will destroy them with death, the second death, not torment them forever or for an age.

Universalist may think this cruel, but it is justice, not cruelty. God would not be God if He were not just? If He had no law, which has a penalty for not keeping it, He could not rule and there would be no sin. There is sin, and its penalty is death.

"In the first place we complain of its relative novelty. It does not appear in the history of doctrine until the beginning of the third century. Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin Martyr, Theophilus of Antioch, Irenaeus, all the first fathers of the church are Conditionalists. Not one of them taught Universalism. Merely the first slight traces of the doctrine are contained in the writings of Clement of Alexandria." E. Petavel, D. D., *The Extinction Of Evil*, Page 90, 1889.

Note: Many in the Church of God and Congregation of God also teach there will be "an opportunity for salvation" after the resurrection, but unlike the Universalist, they believe some will reject it, and for them there will be the second death, not torment in Hell.

THIS IS CHAPTER NINE FROM "IMMORTALITY OR RESURRECTION, updated"
all ten chapters free on line in formats usable with the Kindle, Sony Reader, iPad and other readers at:
<http://www.free-ebooks.net/ebook/Immortality-and-Resurrection-Updated>
Or at: <http://www.robertwr.com/resurrection.pdf>

Universalist have wrote many books and web pages to prove olam should have been translated age, not everlasting as it is in the King James Version, all in an attempt to prove there will be an "age-during correction" or an age of "attitude adjustments necessary for the unbelievers according to their works."

Not one of the repeatedly times "aion" is used says anything about Hell, aion (age) is not used in the same passage with any of the four words translated Hell in the King James Version (sheol, hades, Gehenna, Tartarus).

Without proving there is a Hell, and without "age lasting" (aion) being used with any word translated Hell (sheol, hades, Gehenna, Tartarus), they make Hell be "age lasting," with a beginning and ending but not everlasting.

EVERLASTING OR FOREVER

Of The King James Version

OLAM in the Old Testament: "Age, age-lasting, olam" Robert Young, Young's Analytical Concordance To The Bible, Page 310. OLAM (olamim-plural) in the Hebrew Old Testament is translated everlasting in the King James Version and others, but does not mean without end as eternal in today's English does.

Olam-singer and olamim-plural are used of:

1. A Period of times that had both a beginning and an end. Forever (olam) is used about sixty-five times in the Old Testament for things that have already passed away.
2. Periods of times that had a beginning but the end is obscure or had not yet come.
3. A Period of time that is followed by another period of time; "from olam (age) to olam (age)" and "from olam (age) to olamim (ages), which are often translated "for ever and ever," which would make there be more than one eternity.

AGES WITH BOTH A BEGINNING AND AN END

SOME OF THE THINGS THAT ARE "EVERLASTING" OR "FOREVER" IN THE KING JAMES VERSION THAT WAS AGE LASTING, NOT "EVERLASTING."

1. THE LAW OF MOSES - "*A statute forever (olam-age)*" See Exodus 12:24; 27:21; 28:43; 29:28; 30:21; Leviticus 6:18; 6:22; 7:34; 7:36; 10:9; 10:15; 16:29; 16:31; 17:7; 23:14; 24:3; Numbers 10:8; 15:15; 18:8; 18:11; 18:23; 19:10; Deuteronomy 12:28; 13:16; 15:17; 23:3; 28:40; 29:29; Joshua 4:7; 8:28; 14:9. It lasted for an age (about 1500 years) and was replaced with a better covenant [Hebrews 8:7-14], it had a beginning and an ending; it was not "forever" with the meaning of forever in today's English. Forever in the King James Version is a bad translation of olam, for olam in the Old Testament did not have the same meaning that forever had in 1611.
2. JEWS WERE TO POSSES THE LAND "*FOREVER*" (olam-age) [Genesis 13:15].
3. TEMPLE RITUALS TO CONTINUE FOREVER (olam-age) [2 Chronicles 2:4]. Today there is no temple in Jerusalem and no rituals in the temple that does not exist.
4. LEVITES WERE TO BEAR THE ARK FOREVER (olam-age) [1 Chronicles 15:2]. There are no Levites to bear the Ark and no Ark for them to bear.

5. SACRIFICES WERE FOREVER (olam-age) [Leviticus 3:17; 6:18; 7:36; 10:9-15; 16:29; 17:17; 23:14; 24:3; Numbers 10:8; 15:15; 18:8; 19:10].
6. CIRCUMCISION WAS FOREVER (olam-age) [Genesis 17:13].
7. DAVID'S THRONE WAS FOREVER (olam-age). [2 Samuel 7:12-13; 1 Kings 9:5].
8. A SLAVE WAS A SLAVE FOREVER (olam-age) [Exodus 21:6; Deuteronomy 15:17] Olam [forever] lasted only to the end of his life.
9. JONAH'S "EVERLASTING" (olam-age) lasted only three days [Jonah 2:6].

**AGES THAT HAD A BEGANNING
BUT THE ENDING IS IN THE OBSCURE FUTURE**

THE EVERLASTING (olam) HILLS [Genesis 49:26]: The hills had a beginning when the earth was made but their ending is some times in the obscure future.

THE EVERLASTING (olam) COVENANT OF THE RAINBOW [Genesis 9:11-17]: Like the hills, the beginning of the rainbow covenant is known but its ending is some times in the obscure future, probably both the hills and the rainbow ends at the end of the earth.

Neither is eternal, without beginning or ending. The "olam hills" are not the "eternal hills."

FROM ONE OLAM (age) TO ANOTHER OLAM (age)

From one age to another age

Not from one eternity to another eternity

Old Testament - "from olam to olam" [from age to age] is used twenty-one times. From one period of time to another period of time demands a separation of the two periods – ages; therefore, neither or the two olams could be without a beginning or ending. Two olams would demand that there be more than one olam, more than one age, not more than one eternity.

From olam (age) to olam (age) applied to people or things

1. *"Thou hast blotted out their (the wicked) name for ever (olam-age) and ever (olam-age) [Psalms 9:5]*
2. *"He (the king) asked life of Thee, Thou didst give him length of days for ever (olam-age) and ever (olam-age)" [Psalms 21:4].*
3. *"The people praise thee for ever (olam-age) and ever (olam-age)" [Psalms 45:17]*

4. *"All His precepts are sure. They are upheld for ever (olam-age) and ever (olam-age)"* [Psalms 111:8]. From one age to another age, not from one eternity to another eternity.
5. *"Thy law continually for ever (olam-age) and ever (olam-age)"* [Psalms 119:44]
6. *"From this time forth and for ever (olam-age) and ever (olam-age)"* [Psalms 125:2; 131:3]
7. *"I will bless thy name for ever (olam-age) and ever (olam-age)"* [Psalms 145:1]
8. *"I will praise thy name for ever (olam-age) and ever (olam-age)"* [Psalms 145:2]
9. *"He has also established them (the heavens) for ever (olam-age) and ever (olam-age)"* [Psalms 148:6]
10. *"Also established them for ever (olam-age) and ever (olam-age)"* [Isaiah 30:8]. *"That it may serve in the time to come as a witness forever (olam-age)"* New American Standard Version
11. *"Then I will let you dwell in this place, in the land that I gave to your fathers forever and ever" "from olam to olam"* [Jeremiah 7:7]. From a long time past to a long time to come, but not forever as the word "forever" is used today.
12. *"And dwell in the land that the Lord has given unto you and to your fathers for ever and ever" "from olam to olam"* [Jeremiah 25:5]. If "forever and ever" is for eternity, then the world cannot end for they must dwell in the land for eternity and then for another eternity. None of them could dwell in Heaven or in Hell for they would be dwelling in the land on this earth for eternity and then for another eternity.
13. *"As the stars for ever (olam-age) and ever (olam-age)"* [Daniel 12:3]

From olam (age) to olam (age) applied to God

1. *"The Lord shall reign for ever (olam-age) and ever (olam-age)"* [Exodus 15:18]

2. *"Blessed the Lord God of Israel for ever (olam-age) and ever (olam-age)"* [1 Chronicles 16:36]
3. *"The Lord is King for ever (olam-age) and ever (olam-age)"* [Psalms 10:16]
4. *"God is our God for ever (olam-age) and ever (olam-age)"* [Psalms 48:14]
5. *"Blessed be the Lord God of Israel from everlasting (olam-age) and to everlasting (olam-age)"* [Psalms 41:13]
6. *"Even from everlasting (olam-age) to everlasting (olam-age) thou art God"* [Psalms 90:2] ""from olam to olam" - from age to age. "From everlasting to everlasting" would mean one everlasting would have to end for there to be another. Two everlasting are not possible. There cannot be a "from one eternity to another eternity."
7. *"The Lord is from everlasting (olam-age) to everlasting (olam-age)"* [Psalms 103:17]
8. *"Blessed be the Lord God of Israel from everlasting (olam-age) to everlasting (olam-age)"* [Psalms 106:48]
 - a. From *"everlasting to everlasting"* from "one eternity to another eternity"? How could there be from everlasting to everlasting or from eternity to eternity? Today's concept of eternity seems not to have existed in the Old Testament; they had the concept of one age after another age after another age, but not of today's eternity.

DAYS OF OLD

If olam means everlasting or eternal, why did the King James Version translate it old and ancient; could it be that they knew eternal as it is used today would have made no sense in these passages? DAYS OF OLD (olam-age) IS DURATION ENDED, NOT ENDLESS DURATION.

[1] *"Remember the DAYS OF OLD (olam-age), consider the years of many generations"* [Deuteronomy 32:7]. One word translated into three words.

[2] *"For those nations were OF OLD (olam-age) the inhabitants of the land"* [1 Samuel 27:8]. The same one word translated into two words.

- [3] *"The OLD (olam-age) way which wicked men have trodden"* [Job 22:15]. The same one word translated into only one word.
- [4] *"For they have been ever OF OLD (olam-age)"* [Psalms 25:6].
- [5] *"I remembered the judgments OF OLD (olam-age)"* [Psalms 119:52].
- [6] *"Is there anything whereof it may be said, see, this is new? It has been already OF OLD TIMES (olam-age) that was before us"* [Ecclesiastes 1:10].
- [7] *"I held my peace even OF OLD (olam-age), and you feared me not"* [Isaiah 57:11].
- [8] *"And he bare them, and carried them all the DAYS OF OLD (olam-age)"* [Isaiah 63:9].
- [9] *"Then he remembered the DAYS OF OLD (olam-age), Moses, and his people"* [Isaiah 63:11].
- [10] *"The prophets that have been before me and before you OF OLD (olam-age)"* [Jeremiah 28:8].
- [11] *"He has set me in dark places, as they that be dead OF OLD (olam-age)"* [Lamentations 3:6].
- [12] *"When I shall bring you down with them that descend into the pit, with the people OF OLD TIMES (olam-age), and shall set you in the low parts of the earth, in places desolate OF OLD (olam-age)"* [Ezekiel 26:20].
- [13] *"Let them feed in Bashan and Gilead, as in the DAYS OF OLD (olam-age)"* [Micah 7:10].
- [14] *"Then shall the offering of Judea and Jerusalem be pleasant unto the Lord, as in the DAYS OF OLD (olam-age), and as in former years"* [Malachi 3:4].
- [15] *"And they have caused them to stumble in their ways from ANCIENT [olam-age] paths, to walk in paths, in a way not cast up"* [Jeremiah 18:15].

Olam is used repeatedly where it means an age but cannot mean everlasting. To go into them would take many pages. Look up "ever" in any good concordance or Wigram, pages 907-910, Old Testament. A few of them - 1 Samuel 13:13; 2 Samuel 7:13,16,25, 26, 29; 1 Kings 2:33; 2:45; 9:5; 1 Chronicles 17:12, 14, 23, 27; 22:19; 28:4, 7; 2

Chronicles 8:5; Psalms 89:4; Ezekiel 37:25. Olam is used many time for things where both the beginning and end are known; many times where the beginning is known but the end is unknown; the beginning of God's covenant of the rainbow is known but not it's end – probable at the end of the earth.

AION AND AIONIOS

AION (a noun - the plural is aions) and **AIONIOS** (the adjective form of aion) in the New Testament. Like olam in the Old Testament, aion in the New Testament is also used repeatedly where it means an age but cannot mean everlasting. One example is Colossians 1:26.

- King James Version: *"The mystery which hath been hid from AGES [aions] and from generations, but now is made manifest to his saints"*
- New King James Version: *"The Mystery which has been hidden from AGES [aions] and from generations, but now has been revealed to His saints"*
- American Standard Version: *"Even the mystery which hath been hid for AGES [aions] and generations: but now hath it been manifested to his saints"*
- New American Standard Bible: *"That is, the mystery which has been hidden from the past AGES [aions] and generations, but has now been manifested to His saints"*
- New Revised Standard Version: *"The mystery that has been hidden throughout the AGES [aions] and generations but has now been revealed to his saints"*
- New International Version: *"The mystery that has been kept hidden for AGES [aions] and generations, but is now disclosed to the saints"*
- Young's Literal Translation: *"The secret that hath been hid from the AGES [aions] and from the generations, but now was manifested to his saints"*

Why did none of the translation use *"forever"*? It was obvious to them that God had kept this mystery hidden for ages but not for eternities.

An aion (age) HAS A BEGINNING [1 Corinthians 2:7, 2 Timothy 1:9, Hebrews 1:2].

An aion (age) HAS AN END [Matthew 24:3, 1 Corinthians 10:11, Hebrews 9:20].
Forever and eternity, as they are used today, have no beginning and no end.

"WORLD" [Greek-aion] in the King James Version

It had to be obvious to the translators that there are more than one aion, but they hid this from their reader by translating it "this world" and "the world to come." **A PERIOD OF TIME (An Age) IS CHANGED TO A PLACE (World).** "Age, indefinite time, dispensation" Robert Young, "Young's Analytical Concordance To The Bible," page 1073.

[1] Matthew 12:32 *"Neither in this WORLD* (aion-age) nor in that which is to come."* *"Either in this age, or the age that is to come"* New King James Version, New American Standard Version. Not "neither in this eternity or that eternity which is to come." There are not two forevers, one that now is and one to come.

[2] Matthew 13:22 *"Care of this WORLD* (aion-age)."* "Care of this forever or eternity"?

[3] Matthew 13:39 "The harvest is the end of the WORLD* (aion-age)." "The end of the forever or the end of eternity"? *"The end of the age"* New King James Version, New American Standard Version.

[4] Matthew 13:40 *"So shall it be at the end of this WORLD (aion-age)."* "At the end of this forever or this eternity"? *"The end of this age"* New King James Version, New American Standard Version.

[5] Matthew 24:3 *"At the end of the WORLD* (aion-age)."* "At the end of the forever or this eternity"? *"The end of the age"* New King James Version, New American Standard Version.

[6] Matthew 28:20 *"Unto the end of the WORLD*" (aion-age).* "The end of eternity"?

[7] Mark 4:19 *"The cares of this WORLD (aion-age)."* "Cares of this forever or this eternity"?

[8] Mark 10:30 *"In the WORLD* (aion-age) to come."* "In the forever to come"?

[9] Luke 1:70 *"Since the WORLD (aion-age) began."* "Since the forever began"?

[10] Luke 16:8 *"Children of this WORLD* (aion-age)."* "Children of this forever"?

[11] Luke 18:30 *"In the WORLD* (aion-age) to come."* "In the forever to come"?

[12] Luke 20:34 *"Children of this WORLD* (aion-age) marry."* "Children of this eternity"?

[13] Luke 20:35 *"Worthy to obtain that WORLD* (aion-age)."* "That eternity"?

[14] John 9:32 *"Since the WORLD (aion-age) begin."* "Since forever begin"? "In the beginning God created the heavens and the earth" [Genesis 1:1]. Beginning of what? The beginning of time. Although it seems there may be ages after the earth [Luke 18:30; Mark 10:30] and may have been ages before the earth, this is an age that had a beginning and is not the beginning of the world.

[15] Acts 3:21 *"Since the WORLD (aion-age) begin."* "Since eternity begin"?

[16] Acts 15:18 *"From the beginning of the WORLD (aion age)."* "From the beginning of the forever"?

[17] Romans 12:2 "From the beginning of the WORLD (aion-age). "From the beginning of the eternity"?"

[18] 1 Corinthians 1:20 *"Where is the disputer of this WORLD*" (aion-age).* "Disputer of this eternity"?

[19] 1 Corinthians 2:6 *"Not of the wisdom of this WORLD*, (aion-age) nor of the princes of this WORLD* (aion-age)."* "Wisdom of this forever ... princes of this eternity"?

[20] 1 Corinthians 2:7 *"Which God ordained before the WORLDS"* (aions-ages, plural in the Greek, singular in the King James, plural in most translations). Ordained before the eternities? God's wisdom, which had been hidden but has now been made known, was foreordained before the ages, not before the worlds plural or before eternities plural. *"In hope of eternal life, which God...promised before the ages (aionios-ages)"* [Titus 1:2]. *"Promised before the world began"* (King James) or promised *"before times eternal"* American Standard makes no sense, promised to whom before the world began or before times eternal? If eternity has no beginning or ending when was before eternity?

- *"Before the ages (aions-ages)"* New American Standard and

Revised Standard Version.

[21] 1 Corinthians 2:8 *"None of the princes of this WORLD* (aion-age)."*
"Princes of this eternity"?

[22] 1 Corinthians 3:18 *"Seems to be wise in this WORLD* (aion-age)."*
"Wise in this eternity"?

[23] 1 Corinthians 8:13 *"While the WORLD (aion-age) stands."* "While the
forever stands"?

[24] 1 Corinthians 10:11 *"The ends of the WORLD* (aions-ages)."* "The
ends of the eternities"? *"Upon whom the ends of the ages are come"*
American Standard Version.

[25] 2 Corinthians 4:4 *"The God of this WORLD (aion-age)."* "The God of
this eternity"?

[26] Galatians 1:4 *"From this present evil WORLD* (aion-age)."* "Present
evil forever"? Is this present evil world to last for an age or to last for an
eternity?

[27] Ephesians 1:21 *"Not only in this WORLD (aion-age)."* "Not only in
this eternity but also in another eternity"?

[28] Ephesians 2:2 *"According to the course of this WORLD (aion-age)."*
"Course of this forever"?

[29] Ephesians 3:9 *"The beginning of the WORLD* (aion-age)."* *"The
beginning of the eternity."* Young's Literal Translation, *"And to cause all
to see what is the fellowship of the secret that has been hid FROM THE
AGES in God, who the all things did create by Jesus Christ, that there
might be made known now to the principalities and authorities in the
heavenly places, through the assembly, the manifold wisdom of God,
according to A PURPOSE OF THE AGES, which He made in Christ
Jesus our Lord."*

[30] Ephesians 3:21 *"WORLD (aion) without end."* The footnote in the
New American Standard says, *"To all generations of the age of the
ages."*

[31] Ephesians 6:12 *"Of the darkness of this WORLD (aion age)."* "Of the
darkness of this eternity"?

[32] 1 Timothy 6:17 *"That are rich in this WORLD* (aion-age)."* "Rich in this eternity"?

[33] 2 Timothy 4:10 *"Having loved this present WORLD (aion-age)."* "Loved this present forever"?

[34] Titus 2:12 *"Godly, in this present WORLD* (aion-age)."* "In this present eternity"?

[35] Hebrews 1:2 *"By whom also he made the WORLD (aions-ages)."*

[36] Hebrews 6:5 *"Powers of the WORLD* (aion-age) to come."* "Powers of the forever to come"? Will there be another world?

[37] Hebrews 9:26 *"Now once in the end of the WORLD (aion-age)."* In the end of forever which was more than 1900 years ago? It was in the end of the age of the Law or Jewish age, which lasted from the giving of the law by Moses to the death of Christ, not the end of the world. The sacrifice of Christ was in the end of the age of the Law given through Moses not in the end of the world.

[38] Hebrews 11:3 *"The WORLDS (aions-ages) were framed."* God made the ages. Did the King James translators think there is more than one earth? *"By faith we understand that the ages (aions-ages)." were prepared by the word of God"* New American Standard footnote. Plural ages were prepared by the word of God, periods of time, not plural places or worlds.

Aionios, the adjective form of aion is translated world three times.

[39] Romans 16:25-26 *"Kept secret since the WORLD* (aionios-age) began, but now is made manifest...is made known."* Was not kept secret for all eternity, as eternity is understood today.

- *"For long ages past"* New American Standard and New International Version.
- *"For long ages"* New Revised Standard Version.

[40] 2 Timothy 1:9 *"Which was given us in Christ Jesus before the WORLD* (aionios-age) began."*

- “*Before times eternal*” American Standard Version, footnote “*long ages ago.*” What times does anyone think was before eternity began?
- “*From all eternity*” New American Standard.
- “*Before the ages (aionios-age) began*” New Revised Standard Version.
- “*Before the beginning of time*” New International Version.
 - The promise of salvation was first given in Genesis 3:15 at the beginning of the first age on earth, the Patriarchal age, which was from Adam to Moses, before the Christian age begin age that Paul was in.

[41] Titus 1:2 “*Which God, that cannot lie, promised before the WORLD* (aionios-age) began.*” Given or promised to whom before the world began, to whom before everlasting or eternity began? If eternity had no beginning and will have no ending, how could there be a “before eternity began?” “*Before the age began*” not before the world or the ages began, by “*the age*” Paul is probably speaking of before the age Christian we are now in began; Christ lived and give us the promise of the resurrection to life before the Christian age began.

- *Translated "age(s)" in the New Revised Standard Version.

In the above there are past age(s), the present age, and age(s) to come. There are not worlds past, present, and future. We speak of "the Stone Age," "the Iron Age." etc. **Age (aion), century and year are all periods of time. The world is a place. HOW DID THE TRANSLATORS GET A PLACE FROM A WORD THAT MEANS A PERIOD OF TIME? HOW DID THEY GET "WORLD" FROM "AION"?** The King James Version has “*world without end*” and “*in the end of the world*” [Ephesians 3:21; Hebrews 9:26]. Eternity has no beginning; therefore, they could not translate it forever so they change a word that means a period of time that has a beginning and an end to a place. Most translations used "age(s)." If aion means forever, what did the translators do when they came to Matthew 24:3? Did they translate it "the end of forever"? No, they could not have an end to eternity; therefore, they change aion to "world." In the Greek "world" is from "kosmos" not "aion." Were they not being less than truthful with their readers? Just as truthful as they were in the Old Testament where "olam" is translated "world" in Psalms 73:12. Despite the fact that they have translated "olam" into "everlasting" repeatedly, they could not have the ungodly prosper for "forever." An aion (age) in Matthew 24:3 is not a place, not a world.

PLURAL is changed to SINGULAR. When the King James translators translated aions into "worlds" [Hebrews 1:2; see Ephesians 2:7; Colossians 1:26] they left it in the plural, but when they translated it "*forever and ever*" they changed it to the singular. They could have plural worlds, but they could not have a plurality of forever or more than one eternality. Their Hell must last forever (singular), not forevers (plural), and not just UNTO the age of ages.

HOW DO THEY KNOW "HELL" IS EVERLASTING? NOT ONE OF THE FOUR WORDS TRANSLATED "HELL" IN THE KING JAMES VERSION IS USED WITH AION. NOT ONE OF FOUR WORDS (sheol, hades, Gehenna, Tartarus) IS SAID TO BE EVERLASTING OR AGE LASTING.

Aion is used of past ages, the present age, future ages, and in the plural about two thirds of its occurrences in the Bible. Therefore, there MUST be more than one age. It follows that eternity is not an acceptable meaning of this Greek word. There cannot be past eternities, a present eternity, and future eternities, neither can there be plural eternities. An aion (age) is a long period of time that has a beginning and an ending, but it is not eternity which has no beginning or ending. There are more than one aions, but there can be only one eternity.

In the Bible there is the Patriarchal dispensation (age), and the Law of Moses dispensation (age) [Luke 1:70; Romans 12:2; Colossians 1:26], and the Christian dispensation (age). Age (aion) is applied to the Jewish dispensation (age) that has ended. See Hebrews 9:26; 1 Corinthians 10:11; Matthew 24:3; Luke 1:70. In this age the good seed and the weeds are together, but at the end of this age (the Christian dispensation) the weeds will be "*collected and burned up with fire*" [Luke 13:40 New Revised Standard Version]. This age will end at the coming of Christ. Eternal life will be given in the age to come [Mark 10:30; Luke 18:30; 20:35; Ephesians 1:21; 2:7; Hebrews 6:5].

AION and AIONIOS: When both the singular and plural are used together in one passage there must be more than one aion (age). A plural eternity or forever is impossible; aionios refer to periods of time (ages). Unless an age means all of time, there must be another part(s) of time (another age or ages); an age is not forever or eternity as the English word "eternity" is used today.

The word "eternal" was first put into the Bible when the Latin Vulgate Version of Jerome was translated into English; **there is no word in the Hebrew or Greek Bible that corresponds to the English word "eternal"**; Jerome translation give aion two difference meaning. If the first English translation had come directly from the Hebrew and Greek, it is unlikely that "eternal" would have ever been in it. Jerome was inconsistent in the way he put eternal into his translation by translating aion into eternal twenty-seven times out of about one hundred twenty-five times that aion is used, nevertheless, his inconsistencies were translated into English and most later translations copied them.

"TO or UNTO the ages of [the] ages"

[1] "*The smoke of their torment doth go up UNTO the ages of ages*" [Revelation 14:11]. If, as some believe, the ages of the ages is eternity after the judgment, then the smoke of their torment, the torment of the devil, and the reigning last **UNTO the end of time**, but nothing is said about after the judgment.

[2] "*Her smoke doth come up UNTO the ages of [the] ages*" [Revelation 19:3].

[3] “They (the devil, the beast and the false prophet) *shall be tormented day and night UNTO the ages of [the] ages*” (20:10). “Day and night” belongs to time, not eternity [Revelation 22:5]. We do not know what is going on in the mind of Satan, but it is only reasonable to believe that he knows his time will come to an end. Would this not be torment to him? “The Lord knows how to...keep the unrighteous under punishment unto the Day of Judgment” [1 Peter 2:9]. UNTO the ages of ages could only mean the time that is before the ages to come, BEFORE ANY ONE WILL BE IN HEAVEN, not forever. NOT DURING OR THROUGHOUT ETERNITY. This torment, whether it is literal or figurative torment, IS ONLY SAID TO BE “UNTO THE AGES OF AGES” WHICH IS BEFORE MANY BELIEVE ANYONE WILL BE IN HELL. IT ENDS AT THE TIME THEY SAY HELL WILL BEGIN (“UNTO the ages of ages”). IT SAYS NOTHING ABOUT TORMENT NEITHER LITERAL TORMENT OR FIGURATIVE TORMENT IN THE “AGES OF AGES.” When the Greek says, “unto the ages of ages,” it is not “forever and ever.” This is just another attempt of the translators to put an eternal place of torment in the Bible where there is not one.

The superlative degree:

- The song of songs - the best of all songs
- The book of books - the best of all books
- The party of parties - the best of all parties
- The lie of lies - the biggest of all lies
- The king of kings and lord of lords [1 Timothy 6:15] - the greatest of all kings and lords
- The ages of ages - does this mean the best age of all ages?
 - “Ages” (plural - more than one age) “of the ages” (plural - also more than one age).

THE AGES TO COME: “UNTO the ages of [the] ages” [Revelation 1:6; 2 Timothy 4:18; etc.] **Does eternity have ages?** “Who shall not receive manifold more in this time, and in the *world to come* (aion, - the AGE to come) *eternal* (aionios, the adjective form of aion) *life*” [Luke 18:30; Mark 10:30]. Life that will have no end will be given at the judgment after the end of the Christian Age [Romans 6:22; Galatians 6:8; Titus 1:2]. Christ was speaking of life after the judgment when He said, “and in the age to come.” Paul speaking to those in the Christian Age, those that were saved by grace when he say, “**THAT IN THE AGES (aions) TO COME** (ages to come after the Christian Age) *he might show the exceeding riches of his grace in kindness toward us in Christ Jesus*” [Ephesians 2:6-7].

There may be no way we can know, but it is possible that there was a time before God made anything, where there was just God, was one age. Then after He made Heaven and all was perfect was another age. After Satan and other angels sinned was another age, and things we know nothing about could be the beginning and ending of ages. There is no way we can know something God has not revealed to us, and it is unreasonable to think that we with our limited knowledge could know even the hem of the garment when it comes to knowing what an infinite God has done before He made this world and will do

throughout all eternity. *"Unto the ages of the ages"* may mean that eternity after the judgment will have *"ages."* God does not change, but there is no reason to believe that after the judgment He will just sit and do nothing that could be the end of one age and the beginning of another. In all of time we know anything about, God has used ages that had begins and ends, and there is no reason to believe He cannot or will not always use them. There is no man in Heaven now but the saved will be in Heaven after the judgment; when all the saved of mankind are in Heaven will that not be one change from what Heaven is now, maybe the beginning of a new age? And there could be others changes later that would be the beginning and ending of ages. I do not believe He is a sleeping God who woke up one day and made the world in six days and went back to sleep. What He has done and will do throughout eternity is beyond my imagination and as He has not revealed it, no one can know, but eternity is a long time and it is not reasonable to believe He is now sleeping and will not frequently do many things as great or greater than making the earth; things that will be the beginning of an endless number of new ages. Angels are not self-existing being as God is, they were created by God; therefore, their creation may have been the beginning of an age in Heaven. Heaven itself was created; only God is self-existing, unchanging and without a beginning, not created things. All the things that God created that we know about and all the beings, angels and mankind, were not created at the same time there is no reason to believe that God will not go on creating both new things and new beings.

PAST AGES, A PRESENT AGE, FUTURE AGES: If, as many teach, "aion" did means "forever" or "eternity" then there would be past eternities, present eternities, and future eternities to come, both singular and plural.

SINGULAR

- **A PAST AGE, NOT A PAST ETERNITY** [singular] Acts 15:18
"From the beginning of the aion" Ephesians 3:9; Colossians 1:26; Luke 1:55.
- **A PRESENT AGE, NOT A PRESENT ETERNITY** [singular] Galatians 1:4 *"From this present evil aion"* Matthew 12:32; 13:22; 13:39; 13:40; 24:3; 28:20; Mark 4:19; Luke 1:70; Luke 16:8; 20:34; John 9:32; Acts 3:21; 15:18; Romans 12:2; 1 Corinthians 2:6; 2:8; 3:18; 8:13; 10:11; 2 Corinthians 4:4; Galatians 1:4; Ephesians 1:21; 2:2; 6:12; 1 Timothy 7:17; 2 Timothy 4:10. The present aion (age) is clearly distinguished from a past aion or a future aion, not a past or future eternity.
- **A FUTURE AGE, NOT A FUTURE ETERNITY** [singular] Luke 20:35 *"Worthy to obtain that aion."* Matthew 12:32; Mark 10:30 *"In the aion to come."* Luke 18:30; 20:35; Ephesians 1:21; 2:7; Hebrews 6:5.

PLURAL Of the one hundred twenty four times aion is used in the New Testament sixty six are in the plural, more than one age, not more than one eternality and in twenty one others that there is more than one age, the plural is implied by “this aion” or “that aion,” this age or that age, not this or that eternality.

- **PAST AGES, NOT PAST ETERNITIES** [plural] Colossians 1:26
"Hid from aions" Luke 1:33; Hebrews 1:2; 11:3.
- **PRESENT AGES, NOT PRESENT ETERNITIES** [plural] Hebrews 1:2 "By whom also he made the aions" Romans 1:25; 9:5; 11:36; 16:27; 2 Corinthians 11:31; Hebrews 13:8.
- **FUTURE AGES, NOT FUTURE ETERNITIES** [plural] Galatians 1:5; Philippians 4:20; 1 Timothy 1:17; 2 Timothy 4:18; Hebrews 13:21; 1 Peter 4:11; 5:11; Revelation 1:6; 1:18; 4:9; 4:10; 5:13; 5:14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5. It may be that what we think of as eternality as being one endless time period will be an infinite number of aions (ages).
- **PAST, PRESENT AND FUTURE AGES**, not past, present and future eternities. *"Throughout all ages"* Ephesians 3:21 King James Version.

Singular/singular – age of the age (aiona tou aionos) Hebrews 1:8

Singular/plural – age of the ages (aionos ton aionon) Ephesians 3:21

Plural/plural – ages of the ages (aionas ton aionon) Revelation 20:10, 1 Peter 4:11

In the Bible there are:

1. Aion [age] in the SINGULAR. - - - 2. Aions [ages] in the PLURAL
3. Aions [ages] in the PAST. - - - - - 4. Aion [age] in the PRESENT.
5. An aion [age] TO COME. - - - - - 6. Aions [ages] TO COME.
7. The ENDS of the aions [ages].

The Greek is "unto the aions of the aions." It is not "ever + ever," not one "ever" added to another "ever" as in the King James Version. It is ages that last UNTO, not a plural of eternities which none can end. "Forever and ever" is a contradiction of itself. There cannot be more than one infinite eternity. Not more than one forever. There cannot be eternities after eternities. An age will fit into eternity, but eternity will not fit into an age. It is infinitely bigger. Neither can one eternity fit into another eternity, or two eternities exist at the same time. Neither can one eternity come after the end of another eternity.

"For ever (aionas) AND (ton) ever (aionon)" [Revelation 4:11]. Both Greek words are in the plural, “ever” that is used in the King James Version is singular; there is no plural of “ever” in English; it cannot be translated “for everS and everS.” The “and”

between the two everS is from “ton” and never means “and” in the Greek. “For ever and ever” totally changes what the Greek says.

"Ages" long periods of time followed by more long periods of time might have been the nearest concept the early Hebrew people had to "eternity" as we understand the word "eternity" today. CAN "OLAM" OR "AION" EVER MEAN ETERNAL AS THE WORD IS USED TODAY? Endless is not inherent in either of the two words and in over 90% of the times they are used it is unquestionably that they mean a limited time - a time that has ended or will end. When they are applied to God [as in Exodus 3:15; Genesis 21:33] and things that are intrinsically endless, some say it takes on a meaning not inherent in the word itself but from the thing that is endless, but it is more likely that God was speaking to them using the only words that they would understand, words with nearest concept the early Hebrew people had to an eternity without beginning or end. The concept we have of eternity was is not in the Old Testament and may not have come about unto after the New Testament.

Marvin R. Vincent, "Word Studies In The New Testament" Note On Olethron Aionion (eternal destruction). "The word always carries the notion of time, and not of eternity. It always means a period of time. Otherwise it would be impossible to account for the plural, or for such qualifying expressions as this age, or the age to come. It does not mean something endless or everlasting. To deduce that meaning from its relation to *aei* is absurd; for, apart from the fact that the meaning of a word is not definitely fixed by its derivation, *aei* does not signify endless duration. When the writer of the Pastoral Epistles quotes the saying that the Cretans are always (*aei*) liars (Tit. 1:12), he surely does not mean that the Cretans will go on lying to all eternity. See also Acts 7:51; 2 Cor. 4:11; 6:10; Heb 3:10; 1 Pet. 3:15. *Aei* means habitually or continually within the limit of the subject's life. In our colloquial dialect everlastingly is used in the same way. 'The boy is everlastingly tormenting me to buy him a drum.' In the New Testament the history of the world is conceived as developed through a succession of aeons. A series of such aeons precedes the introduction of a new series inaugurated by the Christian dispensation, and the end of the world and the second coming of Christ are to mark the beginning of another series. Eph. 1:21; 2:7; 3:9,21; 1 Cor 10:11; compare Heb. 9:26. He includes the series of aeons in one great aeon, '*o aion*

ton aionon, the aeon of the aeons (Eph. 3:21); and the author of the Epistle to the Hebrews describe the throne of God as enduring unto the aeon of the aeons (Heb 1:8). The plural is also used, aeons of the aeons, signifying all the successive periods which make up the sum total of the ages collectively. Rom. 16:27; Gal. 1:5; Philip. 4:20, etc."

AIONIOS the adjective of aion is used 71 times in the New Testament and in the King James Version is translated (1) age, (2) eternal, (3) for ever and ever, (4) course, (5) for ever, (6) evermore, (7) everlasting, (8) world, (9) beginning of the world, (10) world began, (11) world without end.

FOREVER - UNTO THE AGES

[A] "*Unto the ages*" eiv touv aiwnav Wigram ("The Englishman's Greek Concordance" Page 19), Footnote in American Standard Version "**Gr. unto the ages.**" Alfred Marshall in "Parallel New Testament In Greek And English" translates eiv touv aiwnav "*unto the ages.*"

1. Luke 1:33 "*Over the house of Jacob FOREVER* (eiv touv aiwnav-**unto the ages**)."
2. Romans 1:25 "*Who is blessed FOREVER* (eiv touv aiwnav-**unto the ages**)."
3. Romans 9:5 "*God blessed FOREVER* (eiv touv aiwnav-**unto the ages**)."
4. Romans 11:36 "*To whom be glory FOREVER* (eiv touv aiwnav **unto the ages**)."
5. Romans 16:27 "*Through Jesus Christ FOREVER* (eiv touv aiwnav **unto the ages**)."
6. 2 Corinthians 11:31 "*Which is blessed FOR EVERMORE* (eiv touv aiwnav **unto the ages**)."
7. Hebrews 13:8 "*Yesterday, and to day, and FOR EVER* (eiv touv aiwnav-**unto the ages**)."

[B] "*Unto the ages of [the] ages*" eiv touv aiwnav twv aiwnwn is used **twenty-one times in the New Testament**, seventeen times it is applied to God or Christ, one time to Satan, one time to worshipers of the beast, one time to the great harlot, and one time to those who are in the book of life.

- Alfred Marshall translates it "*Unto the ages of the ages,*" "Parallel New Testament In Greek And English" Page 747. "*To whom [be] the glory unto the ages of the ages. Amen*" Galatians 1:5.
- Adam Clarke translates it "*To the ages of ages.*"
- Robert Young translates it "*To the ages of [the] ages.*" Young's Analytical Concordance to the Bible, Page 310, and in "Young's Literal Translation."
- Ashley S. Johnson "*Ages of ages, or ages upon ages*" Founder and president of the Johnson Bible College.
- Jamieson, Fausset and Brown "*Unto ages of ages.*"
- The Amplified Bible "*Through all the ages of the ages*" Galatians 1:5.
- The Christian Bible "*For the remaining ages of the ages*" Galatians 1:5.
- American Standard Version "*The consummation of the age*" Matthew 28:20 and in many other passages.

- New American Standard Version *"Even to the end of the age"* Matthew 28:20 and in many other passages.
- New Revised Standard Version *"end of the age"* Matthew 28:20 and others.
- New International Version *"To the very end of the age"* Matthew 28:20.
 - Strong's word #165, Aion **"An age"** Comp 5550 "A space of time"

[1] - [17] **The seventeen times "unto the ages of the ages" that are applied to God or Christ** from Young's Literal Translation. In the same way that saying God is the God of Israel does not mean He is not also the God of the other nations, to say He is now the God of this age does not mean He was not the God of all the other ages that have been before, and the God of this age, and will not be the God of all ages that shall come after this age. He is the God of Abraham, the God of this age; **God is the God of the ages, all the ages, past, present, and future.** There are three main ages that covers all the time of this earth. (1) The Patriarchal Age: From Adam to the giving of the Law, when God spoke directly to men, mostly to the fathers. (2) The Law Age: From the giving of the Law to the death of Christ. (3) The Christian or Church Age: From Christ to the end of the world. These ages are often subdivided into smaller ages; for example, the Law is often divided into the Judges, the Untied Kingdom, and the Divided Kingdom. How many ages there might have been before the earth and how many there will be after it ends we have no way of knowing but the Bible speaks often of "ages to come" after this Christian Age. *"And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: THAT IN THE AGES (aions) TO COME he might show the exceeding riches of his grace in kindness toward us in Christ Jesus"* [Ephesians 2:6-7]; after the end of the earth it seems that there may be more ages with God over them, He will always be the God of the age that is. **The concept we have of eternity was is not in the Old Testament and may not have come about unto after the New Testament; if there is a word in the Greek that was used in the time of the New Testament with today's meaning of eternity it was not aion – age.**

Young's Literal Translation

- [1] Galatians 1:5 *"To whom is the glory to the ages of the ages. Amen."*
- [2] Philippians 4:20 *"And to God, even our Father, is the glory to the ages of the ages. Amen."*
- [3] 1 Timothy 1:17 *"And to the King of the ages, the incorruptible, invisible, only wise God, is honor and glory to the ages of the ages! Amen."*
- [4] 2 Timothy 4:18 *"And the Lord shall free me from every evil work, and shall save me to his heavenly kingdom; to whom is the glory to the ages of the ages! Amen."*
- [5] Hebrews 13:21 *"Make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom is the glory to the ages of the ages! Amen."*

[6] 1 Peter 4: 11 *"That in all things God may be glorified through Jesus Christ, to whom is the glory and the power **to the ages of the ages.** Amen."*

[7] 1 Peter 5:11 *"To Him is the glory, and the power **to the ages and the ages!** Amen."*

[8] Revelation 1:6 *"To him is the glory and the power **to the ages of the ages!** Amen."*

[9] Revelation 1:18 *"And he who is living, and I did become dead, and, lo, I am living **to the ages of the ages.** Amen! And I have the keys of the hades and of the death."*

[10] Revelation 4:9 *"And when the living creatures do give glory, and honor, and thanks, to Him who is sitting upon the throne, who is living **to the ages of the ages.**"*

[11] Revelation 4:10 *"Fall down do the twenty and four elders before Him who is sitting upon the throne, and bow before Him who is living **to the ages of the ages,** and they cast their crowns before the throne."*

[12] Revelation 5:13 *"To Him who is sitting upon the throne, and to the Lamb, is the blessing, and the honor, and the glory, and the might **to the ages of the ages!**"*

[13] Revelation 5:14 *"And the four living creatures said, 'Amen!' and the twenty-four elders fell down and they bow before Him who is living **to the ages of the ages.**"*

[14] Revelation 7:12 *"Saying, 'Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, are to our God **to the ages of the ages!** Amen!'"*

[15] Revelation 10:6 *"And did swear in Him who doth live **to the ages of the ages,** who did create the heaven and the things in it, and the land and the things in it, and the sea and the things in it."*

[16] Revelation 11:15 *"And the seventh messenger did sound, and there came great voices in the heaven, saying, 'The kingdoms of the world did become those of our Lord and of His Christ, and he shall reign **to the ages of the ages!**'"*

[17] Revelation 15:7 *"And one of the four living creatures did give to the seven messengers seven golden vials, full of the wrath of God, who is living to the ages of the ages"*

These passages may simply be saying, "as long as this creation (age) last, God will be it's God." Christ will reign as king and priest in the kingdom unto He has abolished all rule and authority, unto he has put all His enemies under His feet. The last enemy to be abolished is death [1 Corinthians 15:20-28]. As long as this age lasts, He will reign "unto the ages of ages." At the end of this creation, Christ *"shall deliver up the kingdom to God...then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all"* [1 Corinthians 15:24-28].

"The word always carries the notion of time, and not of eternity, it always means a period of time." Marvin R. Vincent, "Word Studies in the New Testament"

Death and the grave will last only *"to the age of the ages."* After the end of this creation (age) they will not exist. Saying God is the God of this creation from its beginning unto it end is not to say He was not God before its beginning and after its end. He is the God of this age and all other ages. Revelation 7:12 Saying, *"Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, [are] to our God to the ages of [the] ages. Amen."* Also for all ages that have been and will come after the end of this creation (age).

I think this is saying that after this world ends that God will not forever be doing nothing, but that He will forever be doing things that have a beginning and an end as great as the creation of this earth, and its end. There will forever be things that have a beginning and an end, forever ages. Just as angels may see this creation, the saved will maybe see the things God will forever be doing. The lost, the dead will forever miss all this. O that I may live in such a way that I will live and forever see the great things God will be forever doing in all the ages to come. We sometimes think of God too small for we think of Him as only having to do with our world, our creation; and in all eternity before He made this world we think He did nothing and will do nothing after the end of this world. As great as that would make Him, it still would make Him small in comparison with what He is, and makes His power small in comparison with what it is.

"Unto the ages of [the] ages"

The other four of the twenty-one times

[18] REVELATION 14:11 *"Unto the ages of [the] ages" is applied one time to worshipers of the beast: "And the smoke of their torment doth go up TO ages of ages; and they have no rest day and night, who are bowing before the beast and his image, also if any doth receive the mark of his name."* Footnote in the American Standard Version, "Gr. UNTO the ages of the ages." This smoke goes up UNTO the ages of ages, not without end IN the ages of ages. See notes above.

[19] REVELATION 19:3 *"Unto the ages of [the] ages" is applied one time to the great harlot: "And a second time they said, 'Alleluia;' and the smoke doth come up to the ages of the ages"* See notes above on Revelation 14:11.

[20] REVELATION 20:10 *"Unto the ages of [the] ages" is applied one time to Satan: "And the Devil, who is leading them astray, was cast into the lake of fire and*

brimstone, where [are] the beast and the false prophet, and they shall be tormented day and night to the ages of [the] ages." See notes above on Revelation 14:11.

[21] REVELATION 22:5 "Unto the ages of [the] ages" is applied one time to those who are in the book of life: *"And night shall not be there, and they have no need of a lamp and light of a sun, because the Lord God doth give them light, and they shall reign to [TO or UNTO] the ages of [the] ages."* No matter what view you have, this may be one of the most difficult passages in the Bible.

THE MOST COMMON VIEW: This is speaking of the saints in Heaven after the judgment. This view puts the reign of the saints in the *"ages of Ages"* not *"unto the ages of the ages."* It makes the reign of the saints start after its end. The King James and other translations remove this difficulty by mistranslating.

ANOTHER VIEW: Christ is both king and priest unto the church. He is our high priest [Hebrews 8:1]. *"For He must reign, TILL he has put all his enemies under his feet"* [1 Corinthians 15:25]. When all his enemies are under his feet and the last enemy, death, has been abolished, then He shall deliver up the kingdom to God and be subjected to Him [1 Corinthians 15:23-28]. Christ is our high priest. Hebrews 2:17; 3:1; 4:14; 4:15; 5:1; 5:5; 5:10. He is *"a priest forever [aion-age] after the order of Melchizedek"* [Hebrews 5:6]. *"A high priest for ever [aion-age] after the order of Melchizedek"* [Hebrews 6:20]. *"A priest for ever [aion-age] after the order of Melchizedek"* [Hebrews 7:17]. *"You are a priest for ever" [aion-age]* [Hebrews 7:21]. Christ is now reigning as our high priest, but will He be our high priest after the judgment when there is no sin and therefore, no need for a priest? *"And did make us kings and priests"* [Revelation 1:6]. Those in Christ now reign as kings and priests. *"For you were slain, and did purchase unto God with your blood men of every tribe, and tongue, and people, and nation, and made them to be unto our God a kingdom and priests; and THEY REIGN UPON THE EARTH"* [Revelation 5:9-10]. ALL CHRISTIANS ARE NOW KINGS AND PRIESTS BUT WILL CHRISTIANS BE KINGS AND PRIESTS AFTER THE JUDGMENT WHEN THEY ARE NOT *"UPON THE EARTH"*? Will there be any need for priests in Heaven? Christ will be our Lord in Heaven, but maybe not our high priest. Christian now reign as kings and priests unto the ages of ages, but whatever we will be in Heaven, it does not look as if there will be any need for priests. In this age, those in Christ have Him as their light [John 8:12; 9:5; 11:10; 12:36] and He shines the same always. There is no nighttime when He shines less. THE REIGN OF THOSE IN CHRIST AS KINGS AND PRIESTS *"UNTO THE AGES OF THE AGES"* WILL BE OVER WHEN THEIR ETERNAL LIFE IN HEAVEN BEGINS IN THE AGES OF AGES. They shall reign UNTO the ages of [the] ages (22:5) *"Unto the ages"* is before the harvest at the end of this age [Matthew 12:36-43]. It is before the time many believe Hell will begin. It is NOW.

A THIRD VIEW: Most likely the right one. This passage is symbolic, not to be taken literally. The first two views both make the wording be literal, but just as most of this book is in symbols, this may also be symbols and no more to be taken literally than a woman arrayed with the sun [Revelation 12:1] or any of the other symbols in the book.

- Whatever view of this passage you may take, Christians will be *"in the ages to come"* after this age has ended [Ephesians 2:6-7].

That *aion* means forever when it is used with reference to the life of the believer, and that it takes on a meaning of unlimited time that is totally different than its meaning is without precedent with any other word. I understand that this dual definition came about

by learned and faithful believers trying to explain some difficult passages, but it seems to me that it makes more problems than it helps. If God in His revelation to us used a word to sometimes mean a limited time with a beginning and an end and at other times used the same word to mean an unlimited time without beginning or end no one could know what He said to us, could not know when this word was limited and when it was unlimited without an inspired person to tell us.

It is obvious that forever or eternal with the meaning that eternal has today is a total mistranslation. Three days [Jonah 2:6] or a lifetime [Exodus 21:6] is not eternally.

Whatever view you take, this is in a book of symbols that are difficult to understand and it is unwise to base any doctrine on the interpretation of symbols, and less than unwise to make the interpretation of symbols over rule the plain statements of the Bible.

"If *aion* sometimes means a limited and sometimes an, unlimited time, then we need a pope, or a church, or human tradition to tell us what it means in each case, and divine inspiration vanishes, and is replaced by corrupt human mentality." Unsearchable Riches, Volume 27, Page 175.

ETERNAL

[1] **ETERNAL [Aionios] LIFE:** About 43 times to the life Christ promised to those who obey Him. "*In the world [age - aion] to come eternal [aionios] life [zoe]*" Mark 19:30. "*What shall I do to inherit eternal [aionios] life?*" Luke 18:18. "*In hope of eternal [aionios] life, which God, that cannot lie, promised before the age [aion] began.*" Titus 1:2. Also in Matthew 19:16; 25:46; Mark 10:17; 10:30; Luke 10:25; 18:30; John 3:5; 3:16; 3:36; 4:14; 4:36 5:24; 5:39; 6:27; 6:40; 6:47; 6:54; 6:58; 17:2; 17:3; Acts 13:46; Romans 2:7; 5:21; 6:22; 6:23; Galatians 6:8; 1 Timothy 1:16; 6:12; 6:19; Titus 3:7; 1 John 1:2; 2:25; 3:15; 5:11; 5:13; 5:20; Jude 21.

Related terms [other ways of saying eternal life].

1. "*Everlasting [aionios] HABITATIONS*" [Luke 16:9; Hebrews 9:15].
2. "*Everlasting [aionios] CONSOLATION*" [2 Thessalonians 2:16].
3. "*Eternal [aionios] INHERITANCE*" [Hebrews 9:15].
4. "*An eternal [aionios] WEIGHT OF GLORY*" [2 Corinthians 4:16].
5. "*A BUILDING FROM GOD, A HOUSE NOT MADE WITH HANDS, eternal [aionios], in the heavens*" [2 Corinthians 5:1].

[2] **ETERNAL GOD:** (1) "*Everlasting [aionios] God*" [Romans 16:25]. (2) "*Power everlasting*" [aionios] [1 Timothy 6:16]. (3) "*Called us unto His eternal [aionios] glory*" [1 Peter 5:10].

There are other words that teach an endless duration that are applied to God and the saved that are never applied to the lost.

TO GOD:

1. Romans 1:23 "*The glory of the INCORRUPTIBLE [aphthartos] God.*"
2. 1 Timothy 6:16 "*Who only has IMMORTALITY [athanasin].*"
3. Romans 1:20 "*Even his EVERLASTING [aidios] power and divinity.*"
4. 1 Timothy 1:17 "*Now unto the King eternal IMMORTAL [aphtharsia], invisible, the only God.*"

TO CHRIST:

1. 2 Timothy 1:10 *"Who [Christ] abolished death, AND BROUGHT LIFE AND IMMORTALITY [aphtharsia] TO LIGHT"*
2. Hebrews 7:3 *"Abides a priest CONTINUALLY (dieenekes)."* *"But he, when he had offered one sacrifice for sins FOR EVER (dieenekes), sat down on the right hand of God"* [Hebrews 10:12]. *"For by one offering he has perfected FOR EVER (dieenekes) them that are sanctified"* [Hebrews 10:14].
3. Hebrews 7:16 *"After the power of an ENDLESS (akatalutos-indissoluble) LIFE."*
4. Hebrews 7:24 *"Because He (Christ) abides forever (pantote), holds His priesthood permanently."*

TO MAN:

1. 1 Corinthians 9:25 *"Now they do it to receive a corruptible crown: but we an INCORRUPTIBLE [aphthartos]."*
2. 1 Corinthians 15:42-44 *"So also is the resurrection of the dead. It is sown in corruption; it is raised in INCORRUPTION [aphtharsia]; it is sown in dishonor; it is raised in GLORY; it is sown in weakness; it is raised in POWER; is sown a natural body; it is raised a SPIRITUAL BODY."*
3. 1 Corinthians 15:52-54 *"For the trumpet shall sound, and the dead shall be raised INCORRUPTIBLE [aphthartos], and we shall be changed. For this corruptible must put on INCORRUPTION [aphtharsia], and this mortal must put on IMMORTALITY [athanasia]. But, when this corruptible shall have put on IMMORTALITY [athanasia] then shall come to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY."*
4. 1 Peter 1:3-4 *"Begot us again unto a living hope by the resurrection of Jesus Christ from the dead, unto AN INHERITANCE (aphtharton) INCORRUPTIBLE [aphthartos], AND UNDEFILED, AND **THAT FADES NOT AWAY, RESERVED IN HEAVEN FOR YOU.**"*
5. 1 Peter 5:4 *"And when the chief Shepherd shall be manifested, you shall receive the crown of glory **that fades not away.**"*
6. Romans 2:7 *"To them that by patience in well-doing seek for glory and honor and INCORRUPTION [aththarsia], eternal life."*
7. 1 Thessalonians 4:17 *"Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall **ALWAYS** (pantote) be with the Lord."* *"Seeing he (Christ) **EVER** (pantote) lives"* [Hebrews 7:25].
8. Ephesians 2:6-7 *"And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: **THAT IN THE AGES (aions) TO COME** he might show the exceeding riches of his grace in kindness toward us in Christ Jesus"*

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