

NT Use of the Greek Words αἰῶν (age) and αἰωνίου (eternal)

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Introduction

The difficulty, uncertainty and confusion resulting from failure to apportion the Scriptures according to the various phases of the divine purpose are so manifest, that an attempt to clear away some of the traditions of men, and at the same time to exhibit the purpose of the ages as revealed in the Scriptures, cannot be considered uncalled for nor untimely. (C. Welch) It shall greatly help you to understand Scripture, if you mark not only what is spoken, or written, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstance, considering what goes before, and what follows. (M. Cloverdale) In almost every department of Bible study errors have been formulated, and perpetuated, by reason of the persistency on the part of students to omit consideration of the context ... If we consider the “address on the envelope” a little more closely than we have done, we shall not be found appropriating the promises and blessings of others, and confusing our own hopes. (C. Welch)

Looking over the vast plains of revelation, and down through the vista of ages, it is plainly seen that the divine revealing is marked off by events, which, like towering mountains, divide vast periods of time. These largest divisions in God’s ways with men are called dispensations; and it is impossible to teach Scripture without stating all sorts of contradictions unless these important periods are seen, and their meaning fully grasped. (G. Clouser)

Any individual who refers to the Scriptures as the Old and New Testament bears witness to the fact that God has divided His program into time segments. The history of revelation evidences the progress of divine revelation through successive ages. (J. Pentecost) The dispensational study of the Bible consists in the identification of certain well-defined time-periods which are divinely indicated, together with the revealed purpose of God relative to each. (L. Chafer) The word *aion* is frequently used to mark off one age from the other. But there are many uses of the word *aion* in Scripture. Case, number, and context determine the use of the Greek word “aion” in the Greek New Testament. The KJV and other English translations often blur the distinctions and translate the varied uses of this word as “forever” or “eternal.” In many cases, this restricted translation is completely inaccurate, what is called in theological circles *the reductionist error*. This restricted concept of time was apparently held by Aristotle and Plato, neither of which had a clue about dispensational truth. Of course, it was used long before they popularized the word.

Only in the light of context can it be said whether *aion* means “eternity” in the strict sense or simply “remote” or “extended” or “uninterrupted time.” The plural often presupposes knowledge of a plurality of *aiones*, of ages and periods of time whose infinite series constitutes eternity. Thus the idea of prolonged but not unending time is also present in the *aion* formula ... The concepts of limited and unlimited time merge in the word *aion*. (TDNT) All time is at once *from* eternity, *in* eternity, and *to* eternity. Eternity is the *origin* of time, for time originates from God. Eternity is the *background* of time, for the visible is temporal, but the invisible is eternal. Eternity is the *abyss* of time, for everything eternal is without exception inexplicable. Eternity is the *substance* of time, for everything temporal has its stability only in the external. Eternity gives *meaning* to all time, for everything visible is interpenetrated by the invisible and is therefore a drapery and likeness of the eternal. Eternity is the *goal* of all time, because for the Creator are all His works created. Eternity is the *transfiguration* of time. Scripture knows nothing of the cessation of time. (E. Sauer)

The Word of God speaks of *aions* upon *aions*, of ages upon ages. Eternity itself is divided into successive stretches of time. “The contrast is not ‘eternity and time’ but ‘eternal and temporal.’ Eternity is not the negation of time, but on the contrary, the substantial form of time; the sequence of one thing after another remains in force in eternity also ... Why should a time-less eternity be more glorious than a time-full eternity?” No, it is God who is the Eternal in the sense of time-less. He is above time, the absolutely free. Time-less eternity is therefore God’s alone, the time-full He has granted to His creatures.” (E. Sauer) If *aion* means the time or duration of the world, and the plural is firmly established, there is an obvious suggestion that the *aion* is not unique, but that there is a series of *aiones* in which all things flow in eternal recurrence. (TDNT) Dispensations are definitely marked-out in Scripture, but you have to watch out for the “recurrence view” of *aion* or you will enter into the heretical world of reincarnation. Perhaps the best way to think of eternity is not the end of time, but a continual series of *aions* (Ages of the Ages). The duration of each depends on what God has planned for that age.

There is another consideration to be kept in mind, and that is the fact that *aion* is often rendered in the plural. If the singular can mean “forever,” how can we translate the plural? If we will by render the word *aion* consistently throughout by the word “age,” all will be clear. We can have the expression “unto the age,” and “unto the ages of the ages” without doing violence to sense. (C. Welch) It is my opinion that those who translate the varied uses of *aion* in the singular and plural as “forever and ever” do so haphazardly. It is a poor quality translation. On the other hand, those who translate it better (as *age* or *ages*), but do not allow the context to determine the meaning, are guilty of theological error. They reduce the meaning of the word *aion* to the point where it is impossible for it to be translated *eternal* when it doesn’t fit into their theological system. No matter how you slice it, there are many verses in which the restriction *eonian* as an age with a beginning and ending are impossible. Their universalist arguments only work when you accept the theological premise that everyone must in the end be saved. That is a tragic misunderstanding of the attributes of God, especially His justice and righteousness. It is also a tragic lack of understanding of how horribly sinful man truly is.

Occasionally I use the phrase *until time ends*, usually in italics. There is unanimous agreement that *time* was created by God for man to live in. There is disagreement between scholars on whether *time* will ever come to an *end*. Will the human race ever cease to exist? Will the human race ever stop possessing the earth? If the answer to either of these questions is YES, does that mean Satan wins and God loses? *Aions* as *periods of time* or *types of protocol* may come to an end, but that does not mean “the world comes to an end.” The substance (*ge*) of the world (*cosmos*) may come to an end as we know it, but time (*aion*) will not come to an end. *Eternity future* is a misnomer, since there will be an unending succession of ages (*aions*) beyond the New Heavens & New Earth. “Those nations, during the Millennium, that walk in the Divine light of the earthly Jerusalem, are transferred to the New Earth, to walk in the Heavenly light of the New Jerusalem. (E. Bullinger) *Aion* is used frequently in regard to the separate ages of God’s dealings with men. When so used it may refer to a past age, the present age, or a coming age. (J. Pentecost) Sometimes it signifies the term of human life - at other times an age, or dispensation of Providence. Its most common signification is that of age or dispensation. (T. Southwood Smith)

The words eternal, everlasting, forever, are sometimes taken for a long time, and are not always to be understood strictly, for example, 'Thou shalt be our guide from this time forth, even forever,' that is, during our whole life." (Cruden) But *aion* in its primary sense does signify *time*, short or long, in unbroken duration; essentially time as the condition under which things exist, and the measure of their existence. All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, at any time current in the world, which it is impossible to seize and accurately define, but which constitute a most real and effective power, being the moral or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale, - all this is included in the *aion*. (Trench) But if the Earth is to abide *forever*, it must remain indestructible. And if the righteous are to rule on it *forever*, is there really ever an end to time as we know it? "Tradition talks about 'the end of the world' and consequently errs. There will be an end of this age, but not of the world, as man thinks and speaks. (E. Sauer) Time is a necessary accompaniment of finitude, for no finite being can conceive infinity; hence time can never cease for the creature, though never needed by the Creator.

If believers receive *eternal* life, does that mean we live forever? Does that mean God gives us what He alone possesses: the ability to exist in *eternity*? How can Christ reign *forever* in a world that ceases to exist at some point in the future? Will planet Earth someday disappear into *everlasting* nothingness? If death ceases to exist and is "swallowed up in victory," where are all the people going to live in the future? Isn't there a limit to the amount of population this planet can hold? Is the New Earth which is refashioned from the current Earth going to be greatly expanded in size to accommodate trillions of people? Or will humans populate other planets in the universe like Earth? "Eternity is more than mere endless time. Not only as to its continuance but also in content it is essentially different from everything temporal. It stands to time not in a purely temporal relationship so that it exists solely *before*, *during*, and *after* time, but in a creative, quickening, and transfiguring relationship." (E. Bullinger) It is my position that *aion* means a number of things, depending on the context. Unlimited duration into the future, what we call eternity, is only one of them. There is also a limited duration use of *aion*, found in many verses.

Any space of time whether longer or shorter, past, present or future, to be determined by the persons or things spoken of, and the scope of the subject; the life or age of man. *Aionios*, a definite and long period of time, that is, a long enduring, but still definite period of time. (Schleusner) These words, being ambiguous, are always to be understood according to the nature and circumstances to which they are applied. (MacKnight) The word rendered 'worlds' is 'ages' and refers not so much to the material creation as to the world regarded from the standpoint of time ... The last mentioned (*age*, *aion*) is the name used here, and it seems to refer to what may be called time-worlds, the idea being that of various ages or dispensations being planned by God with reference to a goal toward which all are moving. (W. Griffith Thomas) The N.T. unfolds an economy of times and seasons; many ages head up in the one great age, within which the manifold purpose of God, in relation to earth, shall be fulfilled. Here, these words *eon*, *age* are applicable, and are used. (Sir Robert Anderson)

The word *aion*, which in common usage has a limited meaning, is used by the translators as the one English rendering for at least four widely differing ideas in the original. So that if the truth contained in this important body of Scripture is to be understood, the student must not only know the various meanings which are expressed by the one word, but also be able to determine the correct use of it in the many passages in which it occurs. Therefore, the KJV has placed the simple truth they contain beyond the average reader of the Bible. The English word 'world,' as used in the New Testament, may mean a distinct period of time, commonly known as an age (as its original is a few times translated), or it may refer to the things created: the earth, its inhabitants, or their institution. The ages are often referred to in Scripture, and the study of the exact conditions and purposes of each of them are not fanciful; but it is rather the only adequate foundation for any true knowledge of the Bible. (L. Chafer) The sense of these *aion* phrases in particular texts will depend much upon the signification in which they are generally used by the NT writers. (W. M'Calla)

Follow me a bit with a dispensational outline charted by Clarence Larkin in the early 1900's. He refers to the New Heavens & New Earth as the dispensation of the Fullness of Times or the Perfect dispensation. He also refers to eternity future with the phrase "God all in all." The phrase "Age of Ages" (Eph. 3:21) in his schema refers to the Millennium and Perfect dispensations, with the renovation of the earth by fire as their dividing line. It is a dual-age, so to speak. With the renovation of the earth by fire, time does not end and a timeless eternity begin, for we read in the NT in 1 Cor. 15:24-28, Rev. 21:1-2 and 2 Peter 3:13 of a "Perfect Kingdom" that Christ shall surrender to the Father, so that God may be "All in All." At this time Christ has finished His work, and without giving up His human nature, He will surrender His title "Son of Man" and once again become "Son of God," so that the Divine Godhead thereafter acts in its Unity, and God shall be "All in All." *The King of the ages will bring forth ages upon ages out of His inexhaustible, infinite fullness.* (E. Sauer)

Now this Perfect Kingdom cannot be the Millennial Kingdom, for as we have seen, that ends in apostasy and rebellion. It must therefore mean another kingdom on the other side of the Millennial Kingdom, a kingdom called the New Heaven & the New Earth (Isaiah 65:17, 66:22-23, Rev. 21:1) or the Perfect Kingdom. It is also called the Dispensation of the Fullness of Times in Ephesians 1:10, or the "Full-Time Dispensation" as compared to all the part-time dispensations that came before it (which had to be cut short by God due to sin). The duration of God's covenant with Israel was extended in Deuteronomy 7:9 to a "thousand generations" or 33,000 years, so we have an intimation that the Dispensation of the Fullness of Times will last for at least that length of time. "The Paradise Lost by Adam and Eve will become Paradise Restored after the renovation by fire." (J. Seiss) When the thousand years, and the last judgment are over, and the New Heaven and the New Earth have succeeded the old, then, and not until then, does the New Jerusalem come down to the New Earth. (W. Newell)

The future Paradise is not only the lost and regained, but above all the heavenly and eternally glorified Paradise. The lost Paradise had an end through the defeat of man; the glorified Paradise abides eternally for the overcomers. They shall reign for ever an ever. (E. Sauer) The "Ages of the Ages" in Larkin's framework (Phil. 4:20) is what we speak of when we speak of "time" ceasing. This is when the *eternal ages* begin, the Ages of the Ages (Rev. 20:10, 22:5). Peter refers to them as the "day of eternity" in 2 Peter 3:18. Eternity is divided up into the Ages of the Ages. Of its end there is no hint. What those "Ages of Ages" shall reveal we do not know, but if we are His we shall live to know, and possibly take part in their development. What we do know is that we are but in the beginning of things, and as concerning the ages, eternity is still young. (C. Larkin) Larkin is not alone in believing time will continue way past the Millennium. There are some Universalists and annihilationists who also recognize some of these distinctions. (R. Morey) One thing does require some consideration though. *Aion* cannot always refer to a *timeless eternity* or why would some occurrence be in the plural? To talk of *plural* eternities doesn't make sense.

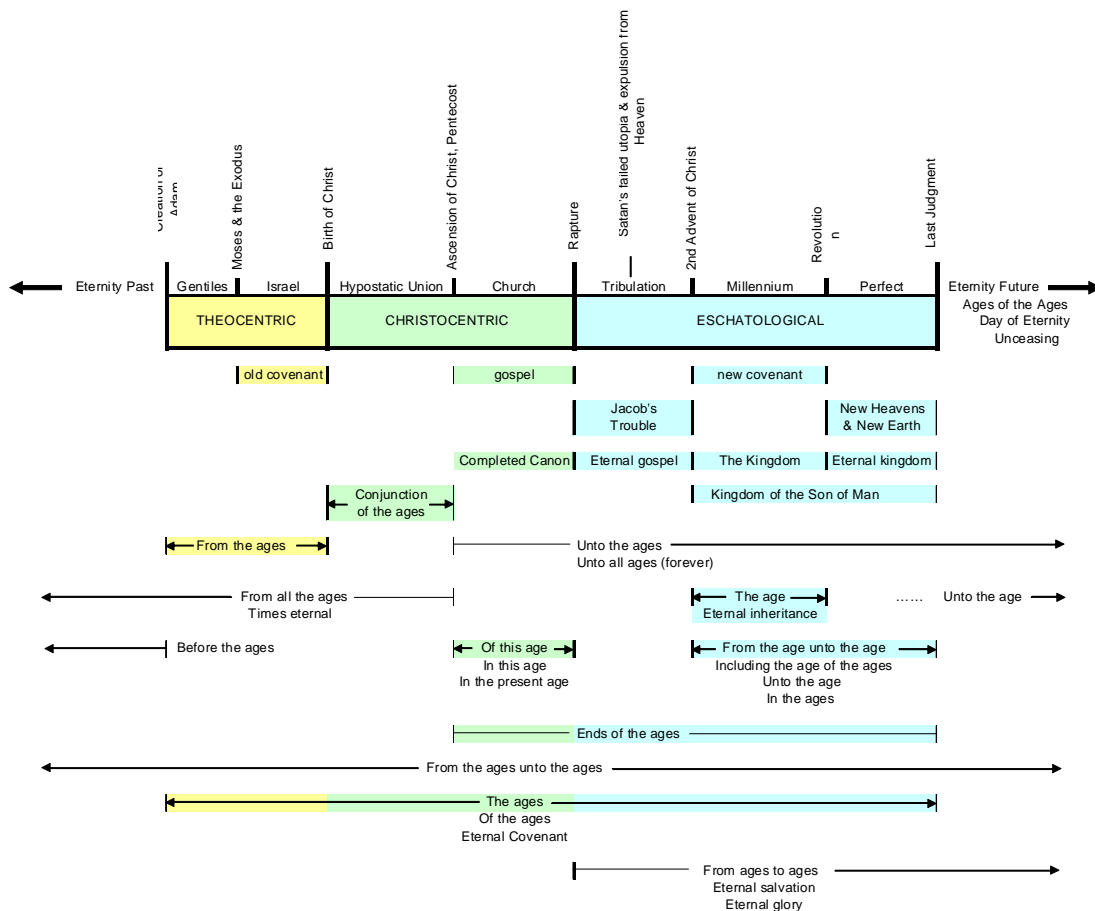
After the termination of the present *aion*, Paul contemplates in Ephesians 3:21 many more *aions* - even an *aion of aions* - and those interminable years he fills up with generations and generations. (J. Seiss) There will be no change whatsoever when the Son surrenders the kingdom to His Father and eternity begins. The locale of the city may be changed but the inhabitants will undergo no change whatsoever. (J. Pentecost) The *aion of aions*, or Age of Ages, is actually made up of the Millennial Age, the Perfect Age, and the restoration of Planet Earth by fire that separates the two. Does Genesis 8:22-23 and 9:8-16 point to *unceasing generations*? These are not easy questions to answer, but not because we don't have a considerable number of passages where the word *aion* and its derivatives exist. There are dozens of instances in the NT alone, which is where this study is focused. Since this is truly a *work in progress* - what I have collated as I come across the varied uses of the word in the NT - I have no idea where it will lead as concerns the answers to the above heady questions.

But before I go, I have created a simple chart with my current understanding of God's dispensational framework. It is essentially that system developed by R.B. Thieme, Jr. with an

additional eschatological dispensation inserted from the works of Clarence Larkin. A few friends at seminary were concerned when I left the traditional DTS framework espoused by Walvoord, Ryrie and Chafer. Others who held to a far too restrictive use of aion thought I was going to commit the unpardonable sin of becoming a hyper-dispensationalist, even though none of them could tell me what that person believed in! Being independent by nature, I smiled and have gone in my own direction. I have found the following quote from J. Hawes by Matthew Smith to be true over the years: "If former friends desert you, or 'become foes,' other friends will rise up in their place; and, what is more, you will have a friend in God, who will never forsake you." I am not a universalist, have never been a universalist, and never will be a universalist. Some obvious passages prevent that from ever happening (2 Cor. 5:11; Matt. 10:28, 13:49, 23:33; Mark 3:29; Luke 12:5, 13:24; John 5:28-29, 8:21). "Hell is not a fable." But that doesn't mean those of their persuasion don't occasionally have something valuable to share.

Dispensational Framework

My dispensational framework uses the basic outline developed by R.B. Thieme, Jr. However, I have freely added items from Clarence Larkin and that of my own studies for a more complete picture according to my own studies.



NT OCCURRENCES OF AION (age)

“Unto the ages” - Forever

εἰς τοὺς αἰῶνας (Accusative Extent of Time, Plural)

The translation of this phrase is “unto the ages” and the understanding of *forever* is quite appropriate. *Ages* includes eternity future, since the Creator will be praised *forever*, the deity of Christ will remain *forever*, the glory of Christ will remain *forever* ... i.e., enduring, unceasing, endless.

The preposition *eis* emphasizes the concept of “to the utmost,” a span of time we formally denote as eternity ... *Aion* has the full significance of eternity when it is linked with the concept of God. Apart from the doxologies, this is the case in the description of God as the eternal God ... As a predicate of God *aionas* contains not merely the concept of unlimited time without beginning or end, but also of the eternity which transcends time. (TDNT) The eternity of God is communicated by denying that His existence has an end. (W. M'Calla)

^{KJV} **Romans 1:25** Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

^{BGT} **Romans 1:25** οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

The Creator, who will be praised [unto the ages](#) – forever, throughout the ages, including eternity w/o time. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, denotes eternity.

^{KJV} **Romans 9:5** Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

^{BGT} **Romans 9:5** ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

Deity of Christ [unto the ages](#) – forever, throughout the ages, including eternity w/o time. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, denotes eternity.

^{KJV} **Romans 11:36** For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

^{BGT} **Romans 11:36** ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

Glory of Christ [unto the ages](#) – forever, throughout the ages, including eternity w/o time. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, denotes eternity.

^{KJV} **Romans 16:27** To God only wise, *be* glory through Jesus Christ for ever. Amen.

^{BGT} **Romans 16:27** μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]

Glory of Christ [unto the ages](#) – forever, throughout the ages, including eternity w/o time. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, denotes eternity.

^{KJV} **2 Corinthians 11:31** The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

^{BGT} **2 Corinthians 11:31** ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

He (God the Father) who is blessed [unto the ages](#) – forever, throughout the ages, including eternity w/o time. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, denotes eternity.

^{KJV} **1 Peter 5:11** To him *be* glory and dominion for ever and ever. Amen.

^{BGT} **1 Peter 5:11** αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

To Him (God) *be* dominion [unto the ages](#) – forever, throughout the ages, including eternity w/o time. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, denotes eternity.

^{KJV} **Hebrews 13:8** Jesus Christ the same yesterday, and to day, and for ever.

^{BGT} **Hebrews 13:8** Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

^{VUL} **Hebrews 13:8** Iesus Christus heri et hodie ipse et in saecula

He is the same [unto the ages](#) – forever, throughout the ages, including eternity w/o time. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, all future dispensations, denotes eternity.

“Unto all ages” – Future dispensations

Εἰς πάντα τοὺς αἰῶνας (Accusative Extent of Time, Plural)

The translation of this phrase is “unto all ages” and the understanding of *forever* is quite appropriate. *Ages* includes eternity future, since the Creator will possess majesty, dominion and power *forever*. But the contrast and comparison with the other use of *aion* in this verse narrows the use here to all *future* dispensations.

^{KJV} **Jude 1:25** To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

^{BGT} **Jude 1:25** μόνω θεῷ σωτήρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

Glory, majesty, dominion and power for God [unto all ages](#) – forever, for all future dispensations. The accusative extent of time when used with another instance of *aion* in the same passage narrows the dispensations to those in the future. Temporal use of *eis*, plural means not a point in time; span of time, successive ages, denotes eternity.

“From all the ages” – Past dispensations

πρὸ παντὸς τοῦ αἰῶνος (Accusative Extent of Time, Plural)

The translation of this phrase is “from all the ages” with the understanding from the preposition *pros* that it is “from” or “before” the ages. Therefore, *ages* includes all past dispensations, since the Creator possessed majesty, dominion and power in times past as well as now. The contrast and comparison with the other use of *aion* in this verse narrows the use here to all *past* dispensations.

^{KJV} **Jude 1:25** To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

^{BGT} **Jude 1:25** μόνω θεῷ σωτήρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

Glory, majesty, dominion and power for God [from all the ages](#) – forever, from all past dispensations. The accusative extent of time when used with another instance of *aion* in the same passage narrows the dispensations to those in the past. The scope of this passage is between all past ages, the current age, and all future ages – with the emphasis of this phrase on this historic ages or dispensations that have already passed.

“To this age” - Sphere of satanic activities

τῷ αἰῶνι τούτῳ (Locative Sphere/Instrumental Association, Singular)

The translation of this phrase is “to this age.” It is not a temporal use of *aion*, but rather a *sphere* of sinful and satanic activities during a particular age (singular) that believers are commanded not to be *associated* with. This use of *aion* passes into the sense of the *spatial world*.

^{KJV} **Romans 12:2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

^{BGT} **Romans 12:2** καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Do not be conformed [to this age](#) – the sphere of satanic activities during the Church Age dispensation. Associative use of *eis*, singular refers to a point in time – one dispensation; the span of time is equivalent to the dispensation in progress according to context.

“From this age/out from the age” – World order

τοῦ αἰῶνος τούτου (Ablative Source, Singular)

The translation of this phrase is “from this age” or “from the course of this world.” It is not a temporal use of *aión*, but rather a *sphere* of operation in the current world order, a particular age (singular) where satanically inspired wisdom is promulgated by men who profess to be wise.

^{KJV} **1 Corinthians 1:20** Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

^{BGT} **1 Corinthians 1:20** ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

Where is the skillful debater [from this age](#) – the satanic world order is in operation during the Church Age dispensation. The Ablative of Source refers to the origination of this anti-God, worldly wisdom during the time in which we live.

^{KJV} **1 Corinthians 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, that come to nought:

^{BGT} **1 Corinthians 2:6** Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

Wisdom [from this age](#) – the satanic world order is in operation during the Church Age dispensation. The Ablative of Source refers to the origination of this anti-God, worldly wisdom during the time in which we live.

^{KJV} **1 Corinthians 2:8** Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

^{BGT} **1 Corinthians 2:8** ἦν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

Those in a position of authority [from this age](#) - the satanic world order was in operation during the dispensation of the Hypostatic Union. The Ablative of Source refers to the origination of this anti-God, worldly wisdom during the time in which Jesus Christ lived on earth.

ἐκ τοῦ αἰῶνος (Ablative Separation, Singular)

^{KJV} **Galatians 1:4** Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

^{BGT} **Galatians 1:4** τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος ποιηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

Deliver us **out from the age** of present evil – the satanic world order is in operation during the Church Age dispensation. The Ablative of Separation refers to the desire of the believer to be delivered from the influence of this anti-God, evil world system. The preposition *ek* with the Ablative case is translated “out from.”

“Over this age” – Ruling over this world order

τοῦ αἰῶνος τούτου (Genitive of Ruling Over, Singular)

The translation of this phrase is “over this age” or “of this age.” It is not a temporal use of *aion*, but rather a *sphere* of operation in the current world order, a particular age (singular) where satanically inspired wisdom controls unregenerate man and reversionistic believers. The immediate demonstrative pronoun *touto* points to the age in which Paul was living - which was under the power of Satan - the Church Age dispensation.

^{KJV} **2 Corinthians 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

^{BGT} **2 Corinthians 4:4** ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ ἀγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

Satan as the god **over this age** – the satanic world order is in operation during the Church Age dispensation. The Genitive of Ruling Over refers to Satan’s authority over unregenerate man and reversionistic believers through the system which he designed called *cosmos diabolicos*.

“Of this age” – Church Age dispensation

τοῦ αἰῶνος τούτου (Adverbial Genitive of Time, Singular)

The translation of this phrase is “of this age.” It is a temporal use of *aion*, a particular age (singular) which in the context of the writer and readers is the Church Age dispensation. A singular *aion* in this case is a long but limited stretch of time. The immediate demonstrative pronoun *touto* points to a specific dispensation, that in which the writer and readers lived.

^{KJV} **1 Corinthians 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, that come to nought:

^{BGT} **1 Corinthians 2:6** Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

Rulers [of this age](#) – the Adverbial Genitive of Time in this context refers to the Church Age dispensation. The singular refers to an age of known beginning and ending.

“Before the ages” – Eternity past

πρὸ τῶν αἰώνων (Adverbial Genitive of Time, Plural)

The translation of this phrase is “before the ages” or “from the ages.” It is a temporal use of *aion*, representing a “time” before the ages (dispensations) were put into motion, actually a “time before time began” – what we would call eternity past.

Eternity is thought of as unending time, for how else can human thought picture it? And the eternal being of God is represented as pre-existence and post-existence. Yet in later Judaism there are also attempts to make eternity the complete antithesis of time. (TDNT)

^{KJV} **1 Corinthians 2:7** But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

^{BGT} **1 Corinthians 2:7** ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

Which God ordained [before the ages](#) – the Adverbial Genitive of Time in this context refers to eternity past, a period before time began, before time as we know it was created by God. The plural refers to the successive ages or periods of time put into motion by God.

“In this age” – Church Age dispensation

ἐν τῷ αἰῶνι τούτῳ (Locative of Time, Singular)

The translation of this phrase is “in this age” or “during this age.” It is a temporal use of *aion*, which represents a duration of time. The immediate demonstrative pronoun *touto* points to the specific dispensation in which Paul and his readers lived.

^{KJV} **1 Corinthians 3:18** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

^{BGT} **1 Corinthians 3:18** Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.

Anyone who seems wise [in this age](#) – the Locative of Time in this context refers to the Church Age dispensation. The singular points to a duration of time that has a beginning and an ending, specifically that in which Paul and his readers lived.

^{KJV} **Ephesians 1:21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

^{BGT} **Ephesians 1:21** ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

Not only [in this age](#) but in the one to come – the Locative of Time in this context refers to the Church Age dispensation. The singular points to a duration of time that has a beginning and an ending, specifically that in which Paul and his readers lived. The “one to come” refers to the Millennium.

“In the present age” – Church Age dispensation

ἐν τῷ νῦν αἰῶνι (Locative of Time, Singular)

The translation of this phrase is “in the present age.” It is a temporal use of *aiōn*, which represents a duration of time. The temporal adverb *nun* points to the current dispensation in which Paul and his readers lived.

^{KJV} **1 Timothy 6:17** Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

^{BGT} **1 Timothy 6:17** Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι ἀλλ’ ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

Rich ones living [in the present age](#) – the Locative of Time in this context refers to the Church Age dispensation. The singular points to a duration of time that has a beginning and an ending, specifically that in which Paul and his readers lived.

^{KJV} **Titus 2:12** Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

^{BGT} **Titus 2:12** παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

We should live in a godly manner [in the present age](#) – the Locative of Time in this context refers to the Church Age dispensation. The singular points to a duration of time that has a beginning and an ending, specifically that in which Paul and his readers lived.

“During my/his age” – Lifetime

εἰς τὸν αἰῶνα (Accusative Extent of Time, Singular)

The translation of this phrase is “during my age” or idiomatically as “the time in which I live” or “as long as I am alive.” It is a temporal use of *aiōn*, which represents a duration of time between Paul’s life and death – or more accurately, between the time of his writing and his death.

^{KJV} **1 Corinthians 8:13** Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

^{BGT} **1 Corinthians 8:13** διόπερ εἰ βρωμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

I will not eat meat **during my age** – the Accusative Extent of Time in this context is an idiom that refers to the length of Paul’s life. As long as he is alive, he will not do this thing. The singular points to a duration of time that has a beginning and an ending, specifically the time between Paul’s penning of this sentence and his death. The definite article *ho* substitutes as a personal, possessive pronoun (“my”).

^{KJV} **2 Corinthians 9:9** (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

^{BGT} **2 Corinthians 9:9** καθὼς γέγραπται· ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

His righteousness will abide **during his age** – the Accusative Extent of Time in this context is an idiom that refers to the length of this human benefactor’s life. As long as he is alive, he will be remembered by those who received gracious treatment from him. The singular points to a duration of time that has a beginning and an ending, specifically the time between his birth and his death. The definite article *ho* substitutes as a personal, possessive pronoun (“his”).

^{KJV} **John 4:14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

^{BGT} **John 4:14** ὃς δ’ ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

Shall never thirst **during his age** - the Accusative Extent of Time in this context is an idiom that refers to the length of this believer’s life. As long as he is alive, he will not thirst for spiritual life. The singular points to a duration of time that has a beginning and an ending, specifically the time between his birth and his death. The definite article *ho* substitutes as a personal, possessive pronoun (“his”).

“Ends of the ages” – Completion of a series of dispensations

τὰ τέλη τῶν αἰώνων (Adverbial Genitive of Time, Plural)

The translation of this phrase is “ends of the ages.” It is a temporal use of *aiōn*, which represents a succession of times extending into the future. The plural *aiōnon* refers to multiple dispensations; the plural *tele* emphasizes how one stage succeeds another in the drama of human history. “This phrase naturally suggests that the course of the world, the great *aiōn*, is made up of a series of smaller *aiōnes*.” (TDNT)

^{KJV} **1 Corinthians 10:11** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

^{BGT} **1 Corinthians 10:11** ταῦτα δὲ τυπικῶς συνέβαινε ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

Upon whom [the ends of the ages](#) will continue to come – the Adverbial Genitive of Time in this context is a series of dispensations. The plural emphasizes the completion of one and the resultant beginning of another. In this context, Church Age believers are ushering in the last series of dispensations (Tribulation, Millennium, New Heavens & New Earth) before eternity begins.

“From the ages unto the ages” – Eternity past to eternity future

εἰς τοὺς αἰῶνας τῶν αἰώνων (Adverbial Genitive of Time, Plural; Accusative Extent of Time, Plural)

The translation of this phrase is “from the ages unto the ages.” It involves two temporal uses of *aion*, both of which represent a succession of times. The first plural of *aion* refers to the multiple dispensations which have already passed since the Church Age; the second plural *aion* refers to the multiple dispensations which will occur after the Church Age. “This phrase naturally suggests that the course of the world, the great *aion*, is made up of a series of smaller *aiones*.” (TDNT)

^{KJV} **Galatians 1:5** To whom *be* glory for ever and ever. Amen.

^{BGT} **Galatians 1:5** ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Glory to God [from the ages unto the ages](#) – the Adverbial Genitive of Time refers to those dispensations before the Church Age. The Accusative of Extent of Time refers to those dispensations after the Church Age. The plural in both cases refers to a series of dispensations. The plural emphasizes the completion of one and the resultant beginning of another, a state which has existed since time began and will continue to exist *until time ends*. The ages or dispensations before the Church Age are called Gentiles, Israel, and Hypostatic Union. The ages or dispensations after the Church Age are called Tribulation, Millennium, and New Heavens & New Earth.

“From the age unto the age” – Millennium to Perfect

εἰς τὸν αἰῶνα τοῦ αἰῶνος (Adverbial Genitive of Time, Singular; Accusative Extent of Time, Singular)

The translation of this phrase is “from the age unto the age.” It involves two temporal uses of *aion*, both of which represent a period of time. The first singular of *aion* refers to the Millennium; the second singular *aion* refers to the Perfect dispensation, also called the Fulness of Times or the New Heavens & New Earth. These two ages, separated by the renovation of Planet Earth by fire, are known collectively as the Age of Ages or the Kingdom of the Son of Man.

^{KJV} **Hebrews 1:8** But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

^{BGT} **Hebrews 1:8** πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

Your throne will be [from the age unto the age](#) – the Adverbial Genitive of Time refers to the dispensation called the Millennium. Jesus will begin sitting on the earthly Davidic throne during the Millennium. The Accusative of Extent of Time refers to the Perfect Age or the New Heavens & New Earth. In between the Millennial Age and the Perfect Age is the renovation of Planet Earth by fire. At the end of the Perfect Age, Jesus turns His kingdom and throne over to the Father.

“Including the Age of the Ages” – Millennium & Perfect

τοῦ αἰῶνος τῶν αἰώνων (Adverbial Genitive of Measure, Singular; Adverbial Genitive of Time, Plural)

The translation of this phrase is “including the Age of the Ages.” It involves a temporal use of *aiōn* combined with a measured use of *aiōn*. The temporal use of *aiōn* in the plural refers to two ages known as the Millennial Age and the Perfect Age. The measured use of *aiōn* in the singular combines these two ages into one age – it becomes “the age” (singular) of “the ages” (plural: Millennial and Perfect). The measure also denotes “inclusion,” meaning “don’t leave this future age out of your consideration.”

^{KJV} **Ephesians 3:21** Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

^{BGT} **Ephesians 3:21** αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.

^{BNM} **Ephesians 3:21** αὐτός@rpdms ὁ@dnfs δόξα@nnfsc ἐν@pd ὁ@ddfs ἐκκλησία@ndfsc καί@cc ἐν@pd Χριστός@ndmsp Ἰησοῦς@ndmsp εἰς@pa πᾶς@aiafπ ὁ@dafp γενεά@nafpc ὁ@dgms αἰών@ngmsc ὁ@dgmp αἰών@ngmpc ἀμήν@t

Glory with reference to all generations, [including the Age of the Ages](#) - the Adverbial Genitive of Time refers to the dispensations known as the Millennial Age and the Perfect Age. The singular binds these two ages together as one. The Adverbial Genitive of Measure is used by Paul to extend the thought of the glory of Christ through the Church Age believer extending into the age beyond, the “age of the ages.” The glory of Christ extends to (is included in) the “age of the ages,” which consists of the Millennial Age and the Perfect Age. The Perfect Age is also known as the New Heavens & New Earth, or the Fulness of Times.

“The ages” – Dispensations

τοὺς αἰῶνας (Accusative Direct Object, Plural)

The translation of this phrase is “the ages.” It involves a temporal use of *aiōn* as a direct object. The plural of *aiōn* refers to the multiple dispensations which God the Father created. “This phrase

naturally suggests that the course of the world, the great *aion*, is made up of a series of smaller *aiones*.” (TDNT)

^{KJV} **Hebrews 1:2** Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

^{BGT} **Hebrews 1:2** ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι’ οὗ καὶ ἐποίησεν τοὺς αἰῶνας·

God produced [the ages](#) – the Accusative Direct Object refers to the multiple dispensations that God created. The plural refers to a series of dispensations. *Aiones* can also be understood as periods of time or spheres of the cosmos. (TDNT)

^{KJV} **Hebrews 11:3** Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

^{BGT} **Hebrews 11:3** Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλέπομενον γεγονέναι.

He put into operation [the ages](#) – the Accusative Direct Object refers to the multiple dispensations that God created and put into operation. The plural refers to a series of dispensations. *Aiones* can also be understood as periods of time or spheres of the cosmos. (TDNT)

“Unto the age” – Kingdom of the Son of Man

εἰς τὸν αἰῶνα (Accusative Extent of Time, Singular)

The translation of this phrase is “unto the age.” It involves a temporal use of *aion* as a period with a beginning and end. The singular of *aion* refers to a period of time known as the Kingdom of the Son of Man. This age is composed of two kingdoms, the Millennial Kingdom and the Perfect Kingdom. Jesus Christ is a priest during this time.

^{KJV} **Hebrews 5:6** As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

^{BGT} **Hebrews 5:6** καθὼς καὶ ἐν ἑτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ,

You (Jesus Christ) are a Priest [unto the age](#) – the Accusative Extent of Time refers to an age that is marked by Jesus Christ on an earthly throne, called the Kingdom of the Son of Man. Jesus will surrender the Perfect dispensation (New Heavens & New Earth) to the Father at the close of this age. Time as we know it ends and the Eternal Ages (Ages of the Ages) begins.

^{KJV} **Hebrews 6:20** Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

^{BGT} **Hebrews 6:20** ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Jesus made a High Priest [unto the age](#) – the Accusative Extent of Time refers to an age that is marked by Jesus Christ on an earthly throne, called the Kingdom of the Son of Man. This age is composed of two kingdoms, Millennial and Perfect, which are separated by the renovation of Planet Earth by fire.

^{KJV} **Hebrews 7:17** For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

^{BGT} **Hebrews 7:17** μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

Jesus will be a Priest [unto the age](#) – the Accusative Extent of Time refers to an age that is marked by Jesus Christ on an earthly throne, called the Kingdom of the Son of Man. This age is composed of two kingdoms, Millennial and Perfect, which are separated by the renovation of Planet Earth by fire.

^{KJV} **Hebrews 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 after the order of Melchisedec:)

^{BGT} **Hebrews 7:21** ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα.

Jesus will be a Priest [unto the age](#) – the Accusative Extent of Time refers to an age that is marked by Jesus Christ on an earthly throne, called the Kingdom of the Son of Man. This age is composed of two kingdoms, Millennial and Perfect, which are separated by the renovation of Planet Earth by fire.

^{KJV} **Hebrews 7:24** But this *man*, because he continueth ever, hath an unchangeable priesthood.

^{BGT} **Hebrews 7:24** ὁ δὲ διὰ τὸ μένειν αὐτόν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

He abides [unto the age](#) – the Accusative Extent of Time refers to an age that is marked by Jesus Christ on an earthly throne, called the Kingdom of the Son of Man. This age is composed of two kingdoms, Millennial and Perfect, which are separated by the renovation of Planet Earth by fire. Of course, Jesus Christ “abides” much longer than this, but the passage restricts His “abiding” to this particular age in context.

^{KJV} **Hebrews 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.

^{BGT} **Hebrews 7:28** ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

He will remain impeccable [unto the age](#) – the Accusative Extent of Time refers to an age that is marked by Jesus Christ on an earthly throne, called the Kingdom of the Son of Man. This age is composed of two kingdoms, Millennial and Perfect, which are separated by the renovation of Planet Earth by fire. Of course, Jesus Christ remains impeccable beyond this particular age, but the passage in context is comparing His impeccability to the sinful nature of the high priests during the Age of Israel.

“Unto the age” – Forever

εἰς τὸν αἰῶνα (Accusative Extent of Time, Singular)

The translation of this phrase is “unto the age” or “forever.” It involves a temporal use of *aion* as a period without end, since the Word of God has no end. Peter and John use this phrase in a different manner than Paul did in Hebrews.

^{KJV} **1 Peter 1:25** But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

^{BGT} **1 Peter 1:25** τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθῆν εἰς ὑμᾶς.

The Word of the Lord abides forever – the Accusative Extent of Time refers to an age that has no end, since there is no end to the Word of God. It will always be with us in the mentality of our soul, just as Jesus Christ will always be with us.

^{KJV} **1 John 2:17** And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

^{BGT} **1 John 2:17** καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Will continue to abide forever – the Accusative Extent of Time refers to an age that has no end. The cosmic system will end with the conclusion of the Millennium. There will be no cosmic system during the Perfect Age, which is why it is called “perfect.” The supergrace believer in his decorated resurrection body will abide in it forever – through the Perfect Age and into the Ages of the Ages (forever).

^{KJV} **2 John 1:2** For the truth's sake, which dwelleth in us, and shall be with us for ever.

^{BGT} **2 John 1:2** διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

The doctrine inside us will reside forever – the Accusative Extent of Time refers to an age that has no end. There is no end of the Word of God. It will always be with us in the mentality of our soul, just as Jesus Christ will always be with us.

“For an age” – A very long time

εἰς αἰῶνα (Accusative Extent of Time, Singular)

The translation of this phrase is “for an age.” It involves a temporal use of *aion* as a period with a beginning and ending. The singular of *aion* refers to a long period of time, beginning with a

downward spiral into reversionism which culminates with the sin unto death. The absence of the definite article casts doubt on the use of this phrase as “forever.” Just as comets eventually burn out, so the duration of these reversionistic believers comes to an end.

^{KJV} **Jude 1:13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

^{BGT} **Jude 1:13** κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

The blackness of the darkness has been reserved **for an age** – the Accusative Extent of Time refers to an age that begins with an entrance into reversionism and ends with the sin unto death. The individuals Jude is talking about are reversionistic teachers and the deluded members of their followers – Christians. This passage is not referring to unbelievers, so the argument of universalists and annihilationists for a temporal phase of judgment for unbelievers does not hold water – in spite of the fact that the absence of the definite article separates this phrase from other passages that are translated “forever.” The blackness of the darkness is not a physical place where unbelievers are judged. It is a self-induced, miserable, blacked-out state of the soul of a believer in reversionism.

“The age” – Millennium

αἰῶνος (Adv. Gen. Time, Singular)

The translation of this phrase is “the age.” It involves a temporal use of *aion* as a period with a beginning and end. The singular of *aion* refers to a period of time known as the Millennium.

^{KJV} **Hebrews 6:5** And have tasted the good word of God, and the powers of the world to come,

^{BGT} **Hebrews 6:5** καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος

The **age** which is destined to come – the Adverbial Genitive of Time refers to an age that follows the Church Age, since the Church Age is when Paul and his readers lived. There will be a return of miracles during this age.

“At the conjunction of the ages” – Between Israel and the Church

ἐπὶ συντελείᾳ τῶν αἰῶνων (Adv. Gen. Time, Plural)

The translation of this phrase is “at the conjunction of the ages.” It involves a temporal use of *aion* as a period that occurs between the Age of Israel and the Church Age – specifically, the dispensation of the Hypostatic Union. The plural of *aion* refers to two periods, the dispensations of Israel and the Church.

^{KJV} **Hebrews 9:26** For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

^{BGT} **Hebrews 9:26** ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφαιένωται.

He was revealed [at the conjunction of the ages](#) – the Adverbial Genitive of Time refers to two periods of time, one on each side of the period in which Jesus Christ lived on earth. This conjunction between two ages was the dispensation of the Hypostation Union.

“According to the viewpoint” – Course, manner

κατὰ τὸν αἰῶνα (Acc. Manner, Singular)

The translation of this phrase is “according to the viewpoint.” It involves a use of *aion* as a manner in which one lives. It almost approaches the concept of sphere. The preposition *kata* changes the use of *aion* considerably from its majority, temporal use.

^{KJV} **Ephesians 2:2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

^{BGT} **Ephesians 2:2** ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

Walked [according to the viewpoint](#) of this cosmic system - the Accusative of Manner refers to the fleshly, worldly, secular manner in which these believers once walked.

“The present age” – Course, life of this world

τὸν νῦν αἰῶνα (Acc. Manner, Singular)

The translation of this phrase is “the present age.” It involves a use of *aion* as a manner in which one lives. It almost approaches the concept of sphere. The temporal adverb *nun* points to the course or manner of life which existed at the moment of Paul's writing.

^{KJV} **2 Timothy 4:10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

^{BGT} **2 Timothy 4:10** Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

Having loved [the present age](#) - the Accusative of Manner refers to the fleshly, worldly manner in which Demas chose to live instead of continuing on with Paul. Paul is drawing a contrast between a person who embraces the world he lives in now with little interest in the ages to come.

“In the ages” – Dispensations

ἐν τοῖς αἰώσιν (Loc. Time, Plural)

The translation of this phrase is “in the ages.” It is a temporal use of *aion*, which represents a duration of time. The plural points to a successive string of dispensations that will unfold in the future.

^{KJV} **Ephesians 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.

^{BGT} **Ephesians 2:7** ἵνα ἐνδείξηται ἐν τοῖς αἰώσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ’ ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

So that **in the ages** to come - the Locative of Time points to an age or dispensation that will unfold in the future. The plural refers to the Millennial and Perfect Ages. The tribulation is not a dispensation of grace and kindness, but rather judgment.

“From the ages” – Theocratic dispensations

ἀπὸ τῶν αἰώνων (Adv. Gen. Time, Plural)

The translation of this phrase is “from the ages.” It is a temporal use of *aion*, which represents a duration of time. The plural points to a successive string of dispensations in the past. The preposition *apo* takes us back to the beginning of time to the first dispensation and then carries us forward to the time in which Paul lived.

^{KJV} **Ephesians 3:9** And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

^{BGT} **Ephesians 3:9** καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,

The mystery which has been hidden **from the ages** - the Adverbial Genitive of Time points to period of time in which the Church was unknown, the theocentric dispensations. The plural refers to two dispensations during this period: Gentiles and Israel.

^{KJV} **Colossians 1:26** *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

^{BGT} **Colossians 1:26** τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν- νῦν δὲ ἐφανερώθη τοῖς ἀγίοις αὐτοῦ,

The mystery having been concealed **from the ages** - the Adverbial Genitive of Time points to period of time in which the Church was unknown, the theocentric dispensations. The plural refers to two dispensations during this period: Gentiles and Israel.

“Of the ages” – Dispensational framework

τῶν αἰώνων (Adv. Gen. Time, Plural)

The translation of this phrase is “of the ages.” It is a temporal use of *aiōn*, which represents a duration of time. The plural points to a successive string of dispensations.

^{KJV} **Ephesians 3:11** According to the eternal purpose which he purposed in Christ Jesus our Lord:

^{BGT} **Ephesians 3:11** κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

In conformity with the plan [of the ages](#) - the Adverbial Genitive of Time points to period of time with a beginning and an end. The plural in this context refers to all the dispensations. When the preposition *kata* and *prothesin* are added, all of the ages are combined in a framework as originally designed and put into operation by God.

^{KJV} **1 Timothy 1:17** Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

^{BGT} **1 Timothy 1:17** Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

To the Sovereign [of the ages](#) - the Adverbial Genitive of Time points to period of time with a beginning and an end. The plural in this context refers to all the dispensations.

“Unto the Ages of the Ages” – Eternity Future

εἰς τοὺς αἰῶνας τῶν αἰώνων (Adv. Gen. Time, Plural; Acc. Extent of Time, Plural)

The translation of this phrase is “unto the Ages of the Ages.” It is a temporal use of *aiōn*, which represents a duration of time that is composed of ages that will come about in eternity future. The plural points to a successive string of unknown dispensations.

“For a man to look forward into the future may be futile and vain; he can see so far as God's revelation allows. Age upon age lies before his view, and seeing no end, and not being able to conceive of one, he calls that space which exceeds his tiny perspective – eternity! Whereas to Him who sits in the heavens it is but one short stanza in His dealings with men, angels, and the universe.” (C. Welch)

^{KJV} **Philippians 4:20** Now unto God and our Father *be* glory for ever and ever. Amen.

^{BGT} **Philippians 4:20** τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Glory to God [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **1 Timothy 1:17** Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

^{BGT} **1 Timothy 1:17** Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Honor and glory to God [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **2 Timothy 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. Amen.

^{BGT} **2 Timothy 4:18** ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου ποιηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Glory to the Lord [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **1 Peter 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. Amen.

^{BGT} **1 Peter 4:11** εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Glory and power resides in Jesus Christ [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Hebrews 13:21** Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

^{BGT} **Hebrews 13:21** καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

Glory to Jesus Christ [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 1:6** And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

^{BGT} **Revelation 1:6** καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]· ἀμήν.

Glory and dominion to Him [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 1:18** I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

^{BGT} **Revelation 1:18** καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ ἔχω τὰς κλείς τοῦ θανάτου καὶ τοῦ ἔδου.

I am alive [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 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,

^{BGT} **Revelation 4:9** Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

Glory and honor and thanksgiving [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 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, and cast their crowns before the throne, saying,

^{BGT} **Revelation 4:10** πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες·

Worship Him who lives [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 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.

^{BGT} **Revelation 5:13** καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα λέγοντας· τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

Blessing, honor, glory, power to Him [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 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. Amen.

^{BGT} **Revelation 7:12** λέγοντες· ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Blessing, glory, wisdom, thanksgiving, honor, power, might to Him [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 10:6** And swear by him that liveth for ever and ever, 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:

^{BGT} **Revelation 10:6** καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

By Him who lives [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 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.

^{BGT} **Revelation 11:15** Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες· ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

He shall reign [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 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.

^{BGT} **Revelation 15:7** καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

God who lives [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 19:3** And again they said, Alleluia. And her smoke rose up for ever and ever.

^{BGT} **Revelation 19:3** καὶ δεύτερον εἶρηκαν· ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

Her smoke rose up [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 20:10** And the devil that deceived them was cast into 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.

^{BGT} **Revelation 20:10** καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὄπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

They shall be tormented [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

^{KJV} **Revelation 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.

^{BGT} **Revelation 22:5** καὶ νύξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

They shall reign [unto the Ages of the Ages](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. The Ages (plural: many of them) of the Ages (eternity future) is a technical expression for an unknown number of successive ages that will occur after Jesus has given the Perfect Age to the Father.

“To the day of eternity” – Eternity Future

εἰς ἡμέραν αἰῶνος (Adv. Gen. Time, Singular)

The translation of this phrase is “unto the day of eternity.” It is a temporal use of *aion*, which when combined with *hemeran* (day), represents eternity future as an eternal day.

^{KJV} **2 Peter 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. Amen.

^{BGT} **2 Peter 3:18** ἀυξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

Keep on growing [to the day of eternity](#) - the Adverbial Genitive of Time points to eternity future, which is composed of many ages. When used with *hemeran* in the singular, the entire scope of eternity is summed-up into a day. The day of eternity begins after Jesus Christ turns over the Perfect Age to the Father. Peter’s use of this phrase is equivalent to Paul’s use of the phrase “Ages of the Ages.” Paul is far more precise and detailed in his choice of words than Peter.

“From ages to ages” – Eschatological ages to eternity future

εἰς αἰῶνας αἰώνων (Adv. Gen. Time, Plural; Acc. Extent of Time, Plural)

The translation of this phrase is “from ages to ages.” It is a temporal use of *aion*, which represents two distinct series of time. Without the definite articles, this phrase is not the same as eternity future (the Ages of the Ages). The first plural *aion* refers to the eschatological ages (Tribulation, Millennial, Perfect). The second plural *aion* refers to the unknown number of ages in eternity future. This phrase covers a larger series of ages that does the phase “the Ages of the Ages.”

^{KJV} **Revelation 14:11** And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

^{BGT} **Revelation 14:11** καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

The smoke of their torment ascends [from ages to ages](#) - the Adverbial Genitive of Time points to the eschatological ages: Tribulation, Millennium and Perfect. The Accusative Extent of time refers to the ages in eternity future. The second plural “ages” covers eternity future, while the first plural “ages” covers three dispensations before eternity future begins.

NT occurrences of Aion in KJV, Greek (not yet exegeted)

^{KJV} **Matthew 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, neither in the *world* to come.

^{BGT} **Matthew 12:32** καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

^{BNM} **Matthew 12:32** καὶ @cc ὅς @rrnms ἐάν @x λέγω @vsaa3s λόγος @namsc κατὰ @pg ὁ @dgms υἱός @ngmsc ὁ @dgms ἄνθρωπος @ngmsc ἀφίημι @vifp3s αὐτός @rpdms ὅς @rrnms δέ @cc ἂν @x λέγω @vsaa3s κατὰ @pg ὁ @dgms πνεῦμα @ngmsc ὁ @dgms ἅγιος @angnsn οὐ @b ἀφίημι @vifp3s αὐτός @rpdms οὔτε @cc ἐν @pd οὗτος @rddms ὁ @ddms αἰῶν @ndmsc οὔτε @cc ἐν @pd ὁ @ddms μέλλω @vppadms

^{KJV} **Matthew 13:22** He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

^{BGT} **Matthew 13:22** ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται.

^{BNM} **Matthew 13:22** ὁ @dnms δέ @cc εἰς @pa ὁ @dafp ἄκανθα @nafpc σπείρω @vparnms οὐ τος @rdnms εἰμί @vira3s ὁ @dnms ὁ @dams λόγος @namsc ἀκούω @vppanms καὶ @cc ὁ @dnfs μέριμνα @nnfsc ὁ @dgms αἰῶν @ngmsc καὶ @cc ὁ @dnfs ἀπάτη @nnfsc ὁ @dgms πλούτος @ngmsc συμπνίγω @vira3s ὁ @dams λόγος @namsc καὶ @cc ἄκαρπος @annmsn γίνομαι @vipm3s

^{KJV} **Matthew 13:39** The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

^{BGT} **Matthew 13:39** ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστιν ὁ διάβολος, ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.

^{BNM} **Matthew 13:39** ὁ @dnms δέ @cc ἐχθρός @annmsn ὁ @dnms σπείρω @vpaanms αὐτός @rpanp εἰμί @vira3s ὁ @dnms διάβολος @nnmsc ὁ @dnms δέ @cc θερισμός @nnmsc συντέλεια @nnfsc αἰῶν @ngmsc εἰμί @vira3s ὁ @dnmp δέ @cc θεριστής @nnmpc ἄγγελος @nnmpc εἰμί @vira3p

^{KJV} **Matthew 13:40** As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

^{BGT} **Matthew 13:40** ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

^{BNM} **Matthew 13:40** ὥσπερ @cs οὖν @cc συλλέγω @vip3s ὁ @dnnp ζιζάνιον @nnnnc καὶ @cc πῦρ @ndnsc κατακαίω @vip3s οὕτω @b εἰμί @vifm3s ἐν @pd ὁ @ddfs συντέλεια @ndfsc ὁ @dgms αἰῶν @ngmsc

^{KJV} **Matthew 13:49** So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

^{BGT} **Matthew 13:49** οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς ποιηροὺς ἐκ μέσου τῶν δικαίων

^{BNM} **Matthew 13:49** οὕτω@b εἰμί@vifm3s ἐν@pd ὁ@ddfs συντέλεια@ndfsc ὁ@dgms αἰών@ngmsc ἐξέρχομαι@vifm3p ὁ@dnmp ἄγγελος@nnpnc καὶ@cc ἀφορίζω@vifa3p ὁ@damp ποιηρός@anampn ἐκ@pg μέσος@angnsn ὁ@dgmp δίκαιος@angmpn

^{KJV} **Matthew 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. And presently the fig tree withered away.

^{BGT} **Matthew 21:19** καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτὴν καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

^{BNM} **Matthew 21:19** καὶ@cc ὀράω@vpaanms συκῆ@nafsc εἷς@acafsn ἐπί@pg ὁ@dgfs ὁδός@ngfsc ἔρχομαι@viaa3s ἐπί@pa αὐτός@rpfsc καὶ@cc οὐδεὶς@rians εὐρίσκω@viaa3s ἐν@pd αὐτός@rpdfs εἰ@cs μή@x φύλλον@nanpc μόνος@b καὶ@cc λέγω@vipa3s αὐτός@rpdfs μηκέτι@b ἐκ@pg σύ@rpg-s καρπός@nnpnc γίνομαι@vsam3s εἰς@pa ὁ@dams αἰών@namsc καὶ@cc ξηραίνω@viarp3s παραχρῆμα@b ὁ@dnfs συκῆ@nnpnc

^{KJV} **Matthew 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?

^{BGT} **Matthew 24:3** Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· εἶπε ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;

^{BNM} **Matthew 24:3** κάθημαι@vppmgms δέ@cc αὐτός@rpgms ἐπί@pg ὁ@dgms ὄρος@ngnsc ὁ@dgfr ἐλαία@ngfpc προσέρχομαι@viaa3p αὐτός@rpdms ὁ@dnmp μαθητῆς@nnpnc κατὰ@pa ἴδιος@anafsn λέγω@vppanmp λέγω@vdaa2s ἐγώ@rpd-p πότε@b οὗτος@rdnnp εἰμί@vifm3s καὶ@cc τίς@rqnns ὁ@dnns σημεῖον@nnpnc ὁ@dgfs σός@asgfsn παρουσία@ngfsc καὶ@cc συντέλεια@ngfsc ὁ@dgms αἰών@ngmsc

^{KJV} **Matthew 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. Amen.

^{BGT} **Matthew 28:20** διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

^{BNM} **Matthew 28:20** διδάσκω@vppanmp αὐτός@rpamp τηρέω@vnpa πᾶς@aianpn ὅσος@rranp ἐντέλλομαι@viam1s σύ@rpd-p καὶ@cc ἰδοὺ@i ἐγώ@rpn-s μετὰ@pg σύ@rpg-p εἰμί@vipa1s πᾶς@aiafnp ὁ@dafp ἡμέρα@nafpc ἕως@pg ὁ@dgfs συντέλεια@ngfsc ὁ@dgms αἰών@ngmsc

^{KJV} **Mark 3:29** But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

^{BGT} **Mark 3:29** ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

^{BNM} **Mark 3:29** ὅς@rrnms δέ@cc ἄν@x βλασφημέω@vsaa3s εἰς@pa ὁ@dans πνεῦμα@nansc ὁ@dans ἄγιος@anansc οὐ@b ἔχω@vipa3s ἄφεις@nafsc εἰς@pa ὁ@dams αἰών@namsc ἀλλά@cc ἔνοχος@annmsn εἰμί@vipa3s αἰώνιος@angnsn ἀμάρτημα@ngnsc

^{KJV} **Mark 4:19** And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

^{BGT} **Mark 4:19** καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται.

^{BNM} **Mark 4:19** καί@cc ὁ@dnfr μέριμνα@nnfpc ὁ@dgms αἰών@ngmsc καί@cc ὁ@dnfs ἀπάτη@nnfsc ὁ@dgms πλοῦτος@ngmsc καί@cc ὁ@dnfr περὶ@pa ὁ@damp λοιπός@ananpn ἐπιθυμία@nnfpc εἰσπορεύομαι@vrrmnpf συμπνίγω@vipa3p ὁ@dams λόγος@namsc καί@cc ἄκαρπος@annmsn γίνομαι@virm3s

^{KJV} **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 to come eternal life.

^{BGT} **Mark 10:30** ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

^{BNM} **Mark 10:30** ἐάν@cs μὴ@x λαμβάνω@vsaa3s ἑκατονταπλασίων@ananpn νῦν@b ἐν@pd ὁ@ddms καιρός@ndmsc οὗτος@rddms οἰκία@nafpc καί@cc ἀδελφός@nampc καί@cc ἀδελφή@nafpc καί@cc μήτηρ@nafpc καί@cc τέκνον@nanpc καί@cc ἀγρός@nampc μετὰ@pg διωγμός@ngmpc καί@cc ἐν@pd ὁ@ddms αἰών@ndmsc ὁ@ddms ἔρχομαι@vrrmdms ζωή@nafsc αἰώνιος@anafsn

^{KJV} **Mark 11:14** And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

^{BGT} **Mark 11:14** καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

^{BNM} **Mark 11:14** καί@cc ἀποκρίνομαι@vrapnms λέγω@viaa3s αὐτός@rpdfs μηκέτι@b εἰς@pa ὁ@dams αἰών@namsc ἐκ@pg σύ@rpg-s μηδεὶς@rinms καρπός@namsc ἐσθίω@voaa3s καί@cc ἀκούω@viiia3p ὁ@dnmp μαθητῆς@nnmpc αὐτός@rpgms

^{KJV} **Luke 1:33** And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

^{BGT} **Luke 1:33** καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

^{BNM} **Luke 1:33** καί@cc βασιλεύω@vifa3s ἐπὶ@pa ὁ@dams οἶκος@namsc Ἰακώβ@ngmsp εἰς@pa ὁ@damp αἰών@nampc καί@cc ὁ@dgfs βασιλεία@ngfsc αὐτός@rpgms οὐ@b εἰμί@vifm3s τέλος@nnnsc

^{KJV} **Luke 1:55** As he spake to our fathers, to Abraham, and to his seed for ever.

^{BGT} **Luke 1:55** καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

^{BNM} **Luke 1:55** καθώς@cs λαλέω@viaa3s πρὸς@pa ὁ@damp πατήρ@nampc ἐγώ@rpg-p ὁ@ddms Ἄβραάμ@ndmsp καὶ@cc ὁ@ddns σπέρμα@ndnsc αὐτός@rpgms εἰς@pa ὁ@dams αἰῶν@namsc

^{KJV} **Luke 1:70** As he spake by the mouth of his holy prophets, which have been since the world began:

^{BGT} **Luke 1:70** καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

^{BNM} **Luke 1:70** καθὼς@cs λαλέω@viaa3s διὰ@pg στόμα@ngnsc ὁ@dgmp ἅγιος@angmpn ἀπὸ@pg αἰῶν@ngmsc προφήτης@ngmpc αὐτός@rpgms

^{KJV} **Luke 16:8** And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

^{BGT} **Luke 16:8** καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

^{BNM} **Luke 16:8** καὶ@cc ἐπαινέω@viaa3s ὁ@dnms κύριος@nnmsc ὁ@dams οἰκονόμος@namsc ὁ@dgfs ἀδικία@ngfsc ὅτι@cs φρονίμως@b ποιέω@viaa3s ὅτι@cs ὁ@dnmp υἱός@nmpc ὁ@dgms αἰῶν@ngmsc οὗτος@rdgms φρόνιμος@annmpc ὑπέρ@pa ὁ@damp υἱός@nampc ὁ@dgms φῶς@ngnsc εἰς@pa ὁ@dafs γενεά@nafsc ὁ@dafs ἑαυτοῦ@rxgmp εἰμί@vipa3p

^{KJV} **Luke 18:30** Who shall not receive manifold more in this present time, and in the world to come life everlasting.

^{BGT} **Luke 18:30** ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

^{BNM} **Luke 18:30** ὅς@rrnms οὐχί@b μὴ@x ἀπολαμβάνω@vsaa3s πολλαπλασίων@ananpn ἐν@pd ὁ@ddms καιρός@ndmsc οὗτος@rddms καὶ@cc ἐν@pd ὁ@ddms αἰῶν@ndmsc ὁ@ddms ἔρχομαι@vppmdms ζωὴ@nafsc αἰώνιος@anafsn

^{KJV} **Luke 20:34** And Jesus answering said unto them, The children of this world marry, and are given in marriage:

^{BGT} **Luke 20:34** καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,

^{BNM} **Luke 20:34** καὶ@cc λέγω@viaa3s αὐτός@rpdmp ὁ@dnms Ἰησοῦς@nnmsp ὁ@dnmp υἱός@nmpc ὁ@dgms αἰῶν@ngmsc οὗτος@rdgms γαμέω@vipa3p καὶ@cc γαμίσκω@vip3p

^{KJV} **Luke 20:35** But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

^{BGT} **Luke 20:35** οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·

^{BNM} **Luke 20:35** ὁ@dnmp δέ@cc καταξιόω@vrapnmp ὁ@dgms αἰῶν@ngmsc ἐκείνος@rdgms τυγχάνω@vnaa καὶ@cc ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn οὔτε@cc γαμέω@vipa3p οὔτε@cc γαμίζω@vip3p

^{KJV} **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: and the bread that I will give is my flesh, which I will give for the life of the world.

^{BGT} **John 6:51** ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

^{BNM} **John 6:51** ἐγὼ@rpn-s εἰμί@vipa1s ὁ@dnms ἄρτος@nmsc ὁ@dnms ζάω@vppanms ὁ@dnms ἐκ@pg ὁ@dgms οὐρανός@ngmsc καταβαίνω@vpaanms ἐάν@cs τὶς@rinms ἐσθίω@vsaa3s ἐκ@pg οὗτος@rdgms ὁ@dgms ἄρτος@ngmsc ζάω@vifa3s εἰς@pa ὁ@dams αἰών@namsc καὶ@b ὁ@dnms ἄρτος@nmsc δέ@cc ὅς@rrams ἐγὼ@rpn-s δίδωμι@vifa1s ὁ@dnfs σὰρξ@nnfsc ἐγὼ@rpg-s εἰμί@vipa3s ὑπὲρ@pg ὁ@dgfs ὁ@dgms κόσμος@ngmsc ζωή@ngfsc

^{KJV} **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.

^{BGT} **John 6:58** οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

^{BNM} **John 6:58** οὗτος@rdnms εἰμί@vipa3s ὁ@dnms ἄρτος@nmsc ὁ@dnms ἐκ@pg οὐρανός@ngmsc καταβαίνω@vpaanms οὐ@b καθὼς@cs ἐσθίω@viaa3p ὁ@dnmp πατήρ@nnpnc καὶ@cc ἀποθνήσκω@viaa3p ὁ@dnms τρώγω@vppanms οὗτος@rdams ὁ@dams ἄρτος@namsc ζάω@vifa3s εἰς@pa ὁ@dams αἰών@namsc

^{KJV} **John 8:35** And the servant abideth not in the house for ever: *but* the Son abideth ever.

^{BGT} **John 8:35** ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

^{BNM} **John 8:35** ὁ@dnms δέ@cc δοῦλος@nmsc οὐ@b μένω@vipa3s ἐν@pd ὁ@ddfs οἰκία@ndfsc εἰς@pa ὁ@dams αἰών@namsc ὁ@dnms υἱός@nmsc μένω@vipa3s εἰς@pa ὁ@dams αἰών@namsc

^{KJV} **John 8:51** Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

^{BGT} **John 8:51** ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

^{BNM} **John 8:51** ἀμὴν@t ἀμὴν@t λέγω@vipa1s σύ@rpd-p ἐάν@cs τὶς@rinms ὁ@dams ἐμός@asamsn λόγος@namsc τηρέω@vsaa3s θάνατος@namsc οὐ@b μή@x θεωρέω@vsaa3s εἰς@pa ὁ@dams αἰών@namsc

^{KJV} **John 8:52** 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.

^{BGT} **John 8:52** εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

^{BNM} **John 8:52** λέγω@viaa3p οὖν@cc αὐτός@rpdms ὁ@dnmp Ἰουδαῖος@annmpn νῦν@b γινώσκω@vixa1p ὅτι@cs δαιμόνιον@nansc ἔχω@vipa2s Ἀβραάμ@nmmssp ἀποθνήσκω@viaa3s καὶ@cc ὁ@dnmp προφήτης@nmmppc καὶ@cc σύ@rpn-s λέγω@vipa2s ἔάν@cs τὶς@rinms ὁ@dams λόγος@namsc ἐγώ@rpg-s τηρέω@vsaa3s οὐ@b μὴ@x γεύω@vsam3s θάνατος@ngmsc εἰς@pa ὁ@dams αἰῶν@namsc

^{KJV} **John 9:32** Since the world began was it not heard that any man opened the eyes of one that was born blind.

^{BGT} **John 9:32** ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·

^{BNM} **John 9:32** ἐκ@pg ὁ@dgms αἰῶν@ngmsc οὐ@b ἀκούω@viap3s ὅτι@cs ἀνοίγω@viaa3s τὶς@rinms ὀφθαλμὸς@nampc τυφλὸς@angmsn γεννάω@vrxp3ms

^{KJV} **John 11:26** And whosoever liveth and believeth in me shall never die. Believest thou this?

^{BGT} **John 11:26** καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;

^{BNM} **John 11:26** καὶ@cc πᾶς@ainmsn ὁ@dnms ζάω@vppanms καὶ@cc πιστεύω@vppanms εἰς@pa ἐγώ@rpa-s οὐ@b μὴ@x ἀποθνήσκω@vsaa3s εἰς@pa ὁ@dams αἰῶν@namsc πιστεύω@vipa2s οὗτος@rdans

^{KJV} **John 12:34** The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

^{BGT} **John 12:34** Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

^{BNM} **John 12:34** ἀποκρίνομαι@viap3s οὖν@cc αὐτός@rpdms ὁ@dnms ὄχλος@nmmssc ἐγώ@rpn-p ἀκούω@viaa1p ἐκ@pg ὁ@dgms νόμος@ngmsc ὅτι@cs ὁ@dnms Χριστὸς@nmmssp μένω@vipa3s εἰς@pa ὁ@dams αἰῶν@namsc καὶ@cc πῶς@b λέγω@vipa2s σύ@rpn-s ὅτι@cs δεῖ@vipa3s ὑψώω@vnap ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc τίς@rqnms εἰμί@vipa3s οὗτος@rdnms ὁ@dnms υἱός@nmmssc ὁ@dgms ἄνθρωπος@ngmsc

^{KJV} **John 13:8** Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

^{BGT} **John 13:8** λέγει αὐτῷ Πέτρος· οὐ μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· ἔάν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

^{BNM} **John 13:8** λέγω@vipa3s αὐτός@rpdms Πέτρος@nmmssp οὐ@b μὴ@x νίπτω@vsaa2s ἐγώ@rpg-s ὁ@damp πούς@nampc εἰς@pa ὁ@dams αἰῶν@namsc ἀποκρίνομαι@viap3s Ἰησοῦς@nmmssp αὐτός@rpdms ἔάν@cs μὴ@x νίπτω@vsaa1s σύ@rpa-s οὐ@b ἔχω@vipa2s μέρος@nansc μετὰ@pg ἐγώ@rpg-s

^{KJV} **John 14:16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

^{BGT} **John 14:16** καὶ γὰρ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,

^{BNM} **John 14:16** καὶ ἔγωγ@cc&rpη-s ἐρωτάω@vifa1s ὁ@dams πατήρ@namsc καὶ@cc ἄλλος@aiamsn παράκλητος@namsc δίδωμι@vifa3s σύ@rpd-p ἵνα@cs μετά@pg σύ@rpg-p εἰς@pa ὁ@dams αἰών@namsc εἰμί@vspa3s

^{KJV} **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.

^{BGT} **Acts 3:21** ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.

^{BNM} **Acts 3:21** ὅς@grams δεῖ@vifa3s οὐρανός@namsc μέν@x δέχομαι@vnam ἄχρι@pg χρόνος@ngmrc ἀποκατάστασις@ngfsc πᾶς@aighpη ὅς@rghp λαλέω@viaa3s ὁ@dnms θεός@nmsc διὰ@pg στόμα@ngnc ὁ@dgmρ ἅγιος@angmρ ἀπό@pg αἰών@ngmsc αὐτός@rpgms προφήτης@ngmrc

^{KJV} **Acts 15:18** Known unto God are all his works from the beginning of the world.

^{BGT} **Acts 15:18** γνωστὰ ἀπ' αἰῶνος.

^{BNM} **Acts 15:18** γνωστός@ananpη ἀπό@pg αἰών@ngmsc

NT OCCURRENCES OF AIONIΟΥ (eternal)

“Eternal God” – exists outside of time

αἰωνίου θεου (Adv. Gen. Time, Singular)

The translation of this phrase is “eternal God” and refers to His existence outside of time, in both eternity past and eternity future.

^{KJV} **Romans 16:26** But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

^{BGT} **Romans 16:26** φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

In accordance with the decree of the [eternal God](#) – the Adverbial Genitive of Time in this context describes God as He exists outside of time.

^{KJV} **1 John 1:2** (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

^{BGT} **1 John 1:2** καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν-

I have proclaimed to you that **eternal life**, Jesus Christ – the Accusative Extent of Time is combined with the Qualitative and Complementary Accusative to describe Jesus Christ as God - as He exists outside of time and the nature of His qualitative holiness.

^{KJV} **1 John 5:20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

^{BGT} **1 John 5:20** οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

Jesus Christ is the true God and **eternal life** – the Descriptive Nominative combines the Temporal with the Qualitative to describe Jesus Christ as God - as He exists outside of time and the nature of His qualitative holiness.

“Eternal covenant” – eternity past thru eternity future

αἰωνίου διαθήκης (Adv. Gen. Time, Singular)

The translation of this phrase is “eternal covenant” and refers to a covenant made between the members of the Godhead in eternity past, which covenant will continue into eternity future.

^{KJV} **Hebrews 13:20** Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

^{BGT} **Hebrews 13:20** Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

With the blood of the **eternal covenant** – the Adverbial Genitive of Time points to an agreement made in “eternity past” among the members of the Godhead, whereby God the Father agreed to purpose, plan and provide for the salvation of an innumerable elect company; God the Son agreed to procure and secure the salvation of that elect company alone; and God the Holy Spirit agreed to apply the merits of the Son’s redemptive work to the same elect company and to none other, all of which was designed for the eternal praise and glorification of the triune God.

“Eternal Spirit” – essence of Christ’s own spirit

αἰωνίου πνεύματος (Adv. Gen. Time, Singular)

The translation of this phrase is “eternal Spirit” and refers to the essence of Christ’s own spirit. It is not the Person of the Holy Spirit, although the Holy Spirit did sustain Him on the cross.

^{KJV} **Hebrews 9:14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

^{BGT} **Hebrews 9:14** πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, καθαρῶς τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

He offered Himself through the [eternal Spirit](#) – the Adverbial Genitive of Time in this context describes the spirit of Christ which was indwelt by God the Holy Spirit during the hypostatic union.

“Eternal redemption” – a sacrificial ransom that never ends

αἰωνίου λύτρωσιν (Acc. Extent of Time, Singular)

The translation of this phrase is “eternal redemption” which refers to our purchase out of the slave market of sin which has continuing effects that last forever.

^{KJV} **Hebrews 9:12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

^{BGT} **Hebrews 9:12** οὐδὲ δι’ αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος.

Having obtained [eternal redemption](#) – the Accusative Extent of Time points to the never-ending effects of the ransom price paid by Christ on our behalf. The sacrifice offered by the high priest lasted only a year; the sacrifice Jesus Christ paid on the cross lasts forever.

“Eternal life” – heavenly future in a resurrection body

αἰωνίου ζωῆς (Adv. Gen. Time, Singular)

The translation of this phrase is “eternal life” which refers to the ability to live in heaven in a resurrection body. This eternal life is *positional* and is a gift of God, unconditionally promised to every believer regardless of spiritual status.

^{KJV} **John 3:15** That whosoever believeth in him should not perish, but have eternal life.

^{BGT} **John 3:15** ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.

Every one who believes in Him might have [eternal life](#) – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God.

^{KJV} **John 4:36** And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

^{BGT} **John 4:36** ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

The one who is harvesting is receiving a reward and is gathering together fruit [a crop of believers] for **eternal life** – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God. There is a dual understanding of eternal life in this passage: the crop of new believers who receive eternal life and the believers who witnessed to them receiving a reward that will accompany their eternal life.

^{KJV} **John 5:24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

^{BGT} **John 5:24** Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

He who hears My words and believes on the One who sent Me possesses **eternal life** – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God.

^{KJV} **John 10:28** And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

^{BGT} **John 10:28** ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

And I will give to them **life eternal** - the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God.

^{KJV} **Titus 1:2** In hope of eternal life, which God, that cannot lie, promised before the world began;

^{BGT} **Titus 1:2** ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,

Confidence with reference to **eternal life** – the Adverbial Genitive of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*.

^{KJV} **Titus 3:7** That being justified by his grace, we should be made heirs according to the hope of eternal life.

^{BGT} **Titus 3:7** ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

Heirs with reference to [eternal life](#) – the Adverbial Genitive of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. This inheritance is a result of justification salvation.

^{KJV} **Romans 5:21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

^{BGT} **Romans 5:21** ἵνα ὡσπερ ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

So that grace might rule through righteousness because of [eternal life](#) – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*.

^{KJV} **Romans 6:23** For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

^{BGT} **Romans 6:23** τὰ γὰρ ὀψώνια τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

^{BNM} **Romans 6:23** ὁ@dnhp γάρ@cc ὀψώνιον@nnpcc ὁ@dgfs ἀμαρτία@ngfsc θάνατος@nmsc ὁ@dnns δέ@cc χάρισμα@nmsc ὁ@dgms θεός@ngmsc ζωὴ@nnfsc αἰώνιος@annfsn ἐν@pd Χριστός@ndmsp Ἰησοῦς@ndmsp ὁ@ddms κύριος@ndmsc ἐγώ@rpg-p

The grace benefit from God is [eternal life](#) in Christ Jesus – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God.

^{KJV} **1 Timothy 1:16** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

^{BGT} **1 Timothy 1:16** ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

^{BNM} **1 Timothy 1:16** ἀλλά@cc διὰ@pa οὗτος@rdans ἐλεέω@viap1s ἵνα@cs ἐν@pd ἐγώ@rpd-s πρώτος@aodmsn ἐνδείκνυμι@vsam3s Χριστός@nmsc Ἰησοῦς@nmsc ὁ@dafs ἅπας@anafsn μακροθυμία@nafsc πρὸς@pa ὑποτύπωσις@nafsc ὁ@dgmp μέλλω@vppagmp πιστεύω@vnpa ἐπὶ@pd αὐτός@rpdms εἰς@pa ζωὴ@nafsc αἰώνιος@anafsn

Those who are destined to believe upon Him for [eternal life](#) – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God.

^{KJV} **1 John 2:25** And this is the promise that he hath promised us, *even* eternal life.

^{BGT} **1 John 2:25** καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

He Himself has promised us [eternal life](#) – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God.

^{KJV} **1 John 3:15** Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

^{BGT} **1 John 3:15** πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

Not every murderer has [eternal life](#) residing in Him – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God. Some murderers are Christians, even though they are apostates or reversionists. But the second half of this verse says that doesn't mean that all murderers are Christians with eternal life. There is a possibility that this eternal life is qualitative; that assumes John is talking about Christians who are murderers but who obviously aren't living a *spiritually rich life*.

^{KJV} **1 John 5:11** And this is the record, that God hath given to us eternal life, and this life is in his Son.

^{BGT} **1 John 5:11** Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

^{BNM} **1 John 5:11** καὶ @cc οὗτος@rdnfs εἰμί@vipa3s ὁ@dnfs μαρτυρία@nnfsc ὅτι@cs ζωὴ@nafsc αἰώνιος@anafsn δίδωμι@viaa3s ἐγώ@rpd-p ὁ@dnms θεός@nnmsc καὶ@cc οὗτος@rdnfs ὁ@dnfs ζωὴ@nnfsc ἐν@pd ὁ@ddms υἱός@ndmsc αὐτός@rpgms εἰμί@vipa3s

This is the deposition God has given to us: [eternal life](#) – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God.

^{KJV} **1 John 5:13** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

^{BGT} **1 John 5:13** Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

In order that you may know that you have [eternal life](#) – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God. The emphasis here is positional, with an understanding communicated by John that an experiential element should follow.

^{KJV} **Jude 1:21** Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

^{BGT} **Jude 1:21** ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

Waiting in anticipation for the mercy of our Lord Jesus Christ resulting in **eternal life** – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God. The emphasis here is positional, with an understanding communicated by Jude that is by God’s mercy that we end up here instead of in eternal punishment.

^{KJV} **John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

^{BGT} **John 3:16** οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχη ζωὴν αἰώνιον.

Has and will continue to possess **eternal life** - the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God. Eternal life and perishing are opposites. “Eternal” is both temporal (never ends) and qualitative (heavenly, not earthly).

^{KJV} **John 3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

^{BGT} **John 3:36** ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ’ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ’ αὐτόν.

He who believes in the Son has **eternal life** - the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as *glorification salvation*. The idea in this context is positional, an eternal life in the future that is a gift from God. “Eternal” is both temporal (never ends) and qualitative (heavenly, not earthly).

“Eternal life” – a spiritually rich life

αἰωνίου ζωῆν (Compl. Acc., Singular)

The translation of this phrase is “eternal life” which refers to a qualitative, spiritual life that can be lived here and now. It is a life of doctrinal inculcation and application lived in the filling of the Spirit.

^{KJV} **Romans 2:7** To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

^{BGT} **Romans 2:7** τοῖς μὲν καθ’ ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,

Striving for glory, honor and incorruptibility: an [eternal life](#) – the Complementary Accusative points to the positive, qualitative nature of this life that can be lived in the here and now. The element of time is lost or consumed in the quality of this life. It is having *heaven on earth* to go to heaven in: the supergrace life.

^{KJV} **Romans 6:22** But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

^{BGT} **Romans 6:22** νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

Produce fruit with respect to sanctification, and toward the goal of [eternal life](#) – the Complementary Accusative points to the positive, qualitative nature of this life that can be lived in the here and now. The element of time is lost or consumed in the quality of this life. It is having *heaven on earth* to go to heaven in: the supergrace life.

^{KJV} **Galatians 6:8** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

^{BGT} **Galatians 6:8** ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

The one who sows according to the Spirit shall harvest [eternal life](#) from the Spirit – the Complementary Accusative points to the positive, qualitative nature of this life that can be lived in the here and now. The element of time is lost or consumed in the quality of this life. It is having *heaven on earth* to go to heaven in: the supergrace life. It is related to blessings in time and rewards in eternity.

^{KJV} **1 Timothy 6:12** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

^{BGT} **1 Timothy 6:12** ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

Seize and hold on to [eternal life](#) – the Genitive of Quality points to the positive, qualitative nature of this life that can be lived in the here and now. The element of time is lost or consumed in the quality of this life. It is having *heaven on earth* to go to heaven in: the supergrace life. It is related to blessings in time and rewards in eternity. The goal is to experience more of what this eternal life is in this present life.

^{KJV} **John 4:14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

^{BGT} **John 4:14** ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

Springing up [into eternal life](#) – the Complementary Accusative points to the positive, qualitative nature of this life that can be lived in the here and now. The element of time is lost or consumed in the quality of this life. It is having *heaven on earth* to go to heaven in: the supergrace life.

“Eternal glory” – resurrection body and its decorations

δόξης αἰωνίου (Qualitative Genitive & Adv. Gen. Time, Singular)

The translation of this phrase is “eternal glory” which is both qualitative and temporal. It refers to the qualitative nature of our resurrection body and the decorations that may adorn it after the Evaluation Seat of Christ. Our resurrection bodies will also possess the ability to live in the presence of God beyond our residence on earth.

^{KJV} **2 Timothy 2:10** Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

^{BGT} **2 Timothy 2:10** διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

That they may obtain the deliverance which is in Jesus Christ along with [eternal glory](#) – the Qualitative Genitive in this context refers to our resurrection body and its possibility of being decorated with awards (escrow blessings). It is also an Adverbial Genitive of Time in that it enables us to live in the future in the presence of God.

^{KJV} **1 Peter 5:10** But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

^{BGT} **1 Peter 5:10** Ὁ δὲ θεὸς πάσης χάριτος, ὃ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

^{BNM} **1 Peter 5:10** ὁ@dnms δέ@cc θεός@nnmsc πᾶς@aigfsn χάρις@ngfsc ὁ@dnms καλέω@vpaanms σύ@rpa-p εἰς@pa ὁ@dafs αἰώνιος@anafsn αὐτός@rpgms δόξα@nafsc ἐν@pd Χριστός@ndmsp Ἰησοῦς@ndmsp ὀλίγος@b/anansn πάσχω@vpaamp αὐτός@rtnms καταρτίζω@vifa3s στηρίζω@vifa3s σθενώω@vifa3s θεμελιώω@vifa3s

Who has called us unto His [eternal glory](#) – the Qualitative Genitive in this context refers to our resurrection body and its possibility of being decorated with awards (escrow blessings). This is especially true when we experience His suffering on earth by enduring trials and tests ourselves. It is also an Adverbial Genitive of Time in that it enables us to live in the future in the presence of God. Our election was not effected for our glory, but for His eternal glory.

“Eternal salvation” – inheritance salvation

σωτηρίας αἰωνίου (Adv. Gen. Time, Singular)

The translation of this phrase is “eternal salvation” which refers to the inheritance obtained by obedient believers in time. This inheritance salvation is a reward for faithful service; it belongs to the believer forever. Future participation as *metochoi* during the Millennial Reign of Christ is conditioned on obedience.

^{KJV} **Hebrews 5:9** And being made perfect, he became the author of eternal salvation unto all them that obey him;

^{BGT} **Hebrews 5:9** καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,

He became the source of [eternal salvation](#) – the Adverbial Genitive of Time in this context refers to the future inheritance of those who continue to obey Him. Joint participation with Christ in the coming kingdom rule, is contingent upon our faithful perseverance and obedience.

“Eternal inheritance” – national inheritance

αἰωνίου κληρονομίας (Adv. Gen. Time, Singular)

The translation of this phrase is “eternal inheritance” which refers to the inheritance that will be obtained by Israel during the Millennium. It is part of the New Covenant promised to the nation of Israel. There is not hint that Israel will ever give up this inheritance.

^{KJV} **Hebrews 9:15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

^{BGT} **Hebrews 9:15** Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

He became the source of [eternal salvation](#) – the Adverbial Genitive of Time in this context refers to the future inheritance of the nation Israel. It was purchased historically on the cross, while its inauguration waits for the future millennium.

“Eternal kingdom” – New Heavens & New Earth

αἰώνιον βασιλείαν (Adv. Gen. Time, Singular)

The translation of this phrase is “eternal kingdom” which refers to the inheritance that will be obtained by winner believers during the age known as the New Heavens and New Earth. It could also be translated Kingdom Age.

^{KJV} **2 Peter 1:11** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

^{BGT} **2 Peter 1:11** οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

^{BNM} **2 Peter 1:11** οὕτω@b γάρ@cc πλουσίως@b ἐπιχορηγέω@vifp3s σύ@rpd-p ὁ@dnfs εἴσοδος@nnfsc εἰς@pa ὁ@dafs αἰώνιος@anafsn βασιλεία@nafsc ὁ@dgms κύριος@ngmsc ἐγώ@rpg-p καὶ@cc σωτήρ@ngmsc Ἰησοῦς@ngmsp Χριστός@ngmsp

An abundant entrance will be supplied to you into the [eternal kingdom](#) – the Accusative Extent of Time refers to a period which is also known as the “New Heavens and New Earth.” An abundant entrance means there is a possibility of obtaining rewards that will carry-over into this kingdom. It is not restricted to the nation Israel here, so this is not national inheritance. It is related to inheritance salvation, but focuses more on the time period in which this inheritance will function.

“Eternal” – *unceasing*

αἰωνίου (Acc. Extent of Time, Singular)

The translation of this phrase is “eternal encouragement” which refers to the comfort given to us from our Lord in the sphere of grace.

^{KJV} **2 Thessalonians 2:16** Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

^{BGT} **2 Thessalonians 2:16** Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

He gave us [eternal encouragement](#) – the Accusative Extent of Time in this context refers to the unceasing comfort given to us along with our eternal security as part of positional sanctification. It is available to us now, experientially, as long as we are filled with the Spirit.

^{KJV} **2 Corinthians 4:18** While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

^{BGT} **2 Corinthians 4:18** μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

The [things](#) which cannot be seen are [eternal](#) – the Predicate Nominative points to both the quality and unceasing duration of Bible doctrine. The Word of God as a permanent fixture is compared to trials and pressures which are temporary.

^{KJV} **Jude 1:7** Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

^{BGT} **Jude 1:7** ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

Suffering the justice of [eternal fire](#) – the Adverbial Genitive of Time in this context refers to the soul punishment of unbelievers, in this case those who died at Sodom and Gomorrhah due to sexual perversion. This is punishment without end. Their bodies were burned physically in time and their souls will burn everlastingly (without end), in the lake of fire. The righteousness of God is vindicated by His divine justice on the recipients of this punishment. The phrase “the punishment of eternal fire” is more than likely a reference to “the lake of fire and brimstone” where unbelievers will be sent following the Great White Throne Judgment.

^{KJV} **Hebrews 6:2** Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

^{BGT} **Hebrews 6:2** βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.

The doctrine of [eternal judgment](#) – the Adverbial Genitive of Time in this context refers to punishment without end. It points to the Messiah ruling and executing justice on David’s earthly throne. This is an endless process, not a result as annihilationists assert or an age of temporary judgment which is followed by salvation for all mankind as the universalist asserts. The righteousness of God is vindicated by His divine justice on the recipients of this punishment.

^{KJV} **2 Thessalonians 1:9** Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

^{BGT} **2 Thessalonians 1:9** οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

[Eternal agony](#) away from the face of the Lord – the Accusative Extent of Time in this context refers to agony without end, separation of the soul from God forever. This extreme punishment will be perpetual, eternal agony away from the grandeur, the splendor, the shared happiness of His might and power. The righteousness of God is vindicated by His divine justice on the recipients of this punishment.

^{KJV} **2 Corinthians 5:1** For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

^{BGT} **2 Corinthians 5:1** Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους καταλυθῇ, οἰκοδομῆν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.

An [eternal home](#) not made by human hands – the Accusative Extent of Time in this context refers to a permanent home, one that is not bound by time. Man builds temporary structures on earth with his own hands, but the Lord is building a permanent home for all believers in the heavens.

^{KJV} **1 Timothy 6:16** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

^{BGT} **1 Timothy 6:16** ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

Jesus Christ possesses **eternal honor and royal power** – the Nominative of Time points to unceasing honor and royal power. One emphasizes His unchanging character and the other His unending authority and omnipotence.

^{KJV} **Philemon 1:15** For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

^{BGT} **Philemon 1:15** Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχης,

^{BNM} **Philemon 1:15** τάχα@b γάρ@cc διὰ@pa οὗτος@rdans χωρίζω@viap3s πρὸς@pa ὥρα@nafsc ἵνα@cs αἰώνιος@anamsn/b αὐτός@rpams ἀπέχω@vspa2s

So that you might have Onesimus back **forever** – the Accusative Extent of Time points to an unceasing period of time. Philemon might have lost his slave for a short time, but now that Onesimus has become a Christian, in a spiritual way Philemon will be able to fellowship with him eternally. There will never be another interruption in their fellowship again.

“Times eternal” – past history

χρόνοις αἰωνίοις (Dat. Measure, Plural)

The translation of this phrase is “times eternal” which is an idiom in this context for past history. The combination of *chronos* and *aion* is quite unusual. *Chronos* represents dispensations, while *aion* is the measure of these ages.

^{KJV} **Romans 16:25** Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

^{BGT} **Romans 16:25** [Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

The revelation of the mystery was kept hidden for **times eternal** – the Dative of Measure combined with the chronological dispensations (Locative of Time) is an idiom for past history. The mystery is the secret doctrine of the Church Age. The long silence concerning the mystery was broken by Paul as the revelator of Church Age doctrine.

^{KJV} **2 Timothy 1:9** Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

^{BGT} **2 Timothy 1:9** τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

Our holy station in life was given to us **before times eternal** – the Genitive of Measure combined with the chronological dispensations (Adverbial Genitive of Time) is an idiom for past history. Our spiritual life, both positional and experiential, was planned before time was set in motion – before history began. The preposition *pro* points to that which existed *before* time began: eternity past.

^{KJV} **Titus 1:2** In hope of eternal life, which God, that cannot lie, promised before the world began;

^{BGT} **Titus 1:2** ἐπ’ ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,

God promised **before times eternal** – the Genitive of Measure combined with the chronological dispensations (Adverbial Genitive of Time) is an idiom for past history. Our eternal life was planned and promised before time was set in motion – before history began. The preposition *pro* points to that which existed *before* time began: eternity past.

“Eternal fullness” – future rewards

αἰώνιον βάρος (Acc. Extent of Time, Singular)

The translation of this phrase is “eternal fullness” which is comparing something temporary with a result that we are rewarded with something that is not temporary, i.e., eternal.

^{KJV} **2 Corinthians 4:17** For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

^{BGT} **2 Corinthians 4:17** τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

Preparing us for a more surpassing **eternal fullness** of glory – the Accusative Extent of Time points to rewards that can be ours throughout eternity, if we persevere through temporary trials and pressures on earth. Such perseverance gives us the potential for great rewards in the future.

“Eternal gospel” – kingdom & judgment

εὐαγγέλιον αἰώνιον (Acc. Spec., Singular)

The translation of this phrase is “eternal gospel” which points to the gospel of the kingdom and judgment during the Tribulation. This is the gospel of God as creator of the universe, as opposed to the false god, Satan, who is desperately trying to take over the earth. Angels are not usually viewed as preaching the gospel, but this news relates to the sovereignty of God over creation and

human history. It is good news to those who believe; it is bad news to those who are about to be judged.

^{KJV} **Revelation 14:6** And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

^{BGT} **Revelation 14:6** Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς καθήμενους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

Another kind of angel had the [eternal gospel](#) to communicate to those on the earth – the Accusative of Specification points to a specific gospel or message of good news that covers a specific period of time. The good news for Tribulation believers is that Jesus Christ will judge evil and He will set up His kingdom on earth.

NT occurrences of Aioniou (not yet exegeted)

^{KJV} **Matthew 19:16** And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

^{BGT} **Matthew 19:16** Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

^{BNM} **Matthew 19:16** καὶ ἰδοὺ εἷς προσέρχομαι αὐτός λέγω διδάσκαλος τίς ἀγαθός ποιέω ἵνα ἔχω ζωὴν αἰώνιον;

^{KJV} **Matthew 19:29** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

^{BGT} **Matthew 19:29** καὶ πᾶς ὅστις ἀφήκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

^{BNM} **Matthew 19:29** καὶ πᾶς ὅστις ἀφίημι οἰκία ἢ ἀδελφός ἢ ἀδελφή ἢ πατήρ ἢ μήτηρ ἢ τέκνον ἢ ἀγρός ἕνεκα ὀνόματος ἐγὼ ἑκατονταπλασίονα λαμβάνω καὶ ζωὴν αἰώνιον κληρονομέω

^{KJV} **Matthew 25:46** And these shall go away into everlasting punishment: but the righteous into life eternal.

^{BGT} **Matthew 25:46** καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

^{BNM} **Matthew 25:46** καί @cc ἀπέρχομαι @vifm3p οὐτος@rdnmp εἰς@pa κόλασις@nafsc αἰώνιος@anafsn ὁ@dnmp δέ@cc δίκαιος@annmpn εἰς@pa ζωή@nafsc αἰώνιος@anafsn

^{KJV} **Matthew 18:8** Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

^{BGT} **Matthew 18:8** Εἰ δὲ ἡ χεῖρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

^{BNM} **Matthew 18:8** εἰ@cs δέ@cc ὁ@dnfs χεῖρ@nnfsc σύ@rpg-s ἢ@cc ὁ@dnms πούς@nnmsc σύ@rpg-s σκανδαλίζω@vipa3s σύ@rpa-s ἐκκόπτω@vdaa2s αὐτός@rpams καί@cc βάλλω@vdaa2s ἀπό@pg σύ@rpg-s καλός@annnsn σύ@rpd-s εἰμί@vipa3s εἰσέρχομαι@vnaa εἰς@pa ὁ@dafs ζωή@nafsc κυλλός@anamsn ἢ@cc χωλός@anamsn ἢ@cc δύο@acafpn χεῖρ@nafpc ἢ@cc δύο@acampn πούς@nampc ἔχω@vppaams βάλλω@vnap εἰς@pa ὁ@dans πῦρ@nansc ὁ@dans αἰώνιος@anansn

^{JV} **Matthew 25:41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

^{BGT} **Matthew 25:41** τότε ἐρεῖ καὶ τοῖς ἕξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

^{BNM} **Matthew 25:41** τότε@b λέγω@vifa3s καί@b ὁ@ddmp ἐκ@pg εὐώνυμος@angnnp πορεύομαι@vdrp2p ἀπό@pg ἐγώ@rpg-s ὁ@dnmp καταράομαι@vrxpnpnmp εἰς@pa ὁ@dans πῦρ@nansc ὁ@dans αἰώνιος@anansn ὁ@dans ἐτοιμάζω@vrxpans ὁ@ddms διάβολος@ndmsc καί@cc ὁ@ddmp ἄγγελος@ndmpc αὐτός@rpgms

^{KJV} **Matthew 25:46** And these shall go away into everlasting punishment: but the righteous into life eternal.

^{BGT} **Matthew 25:46** καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

^{BNM} **Matthew 25:46** καί@cc ἀπέρχομαι @vifm3p οὐτος@rdnmp εἰς@pa κόλασις@nafsc αἰώνιος@anafsn ὁ@dnmp δέ@cc δίκαιος@annmpn εἰς@pa ζωή@nafsc αἰώνιος@anafsn

^{BGT} **Mark 3:29** ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

^{BNM} **Mark 3:29** ὅς@rrnms δέ@cc ἂν@x βλασφημέω@vsaa3s εἰς@pa ὁ@dans πνεῦμα@nansc ὁ@dans ἅγιος@anansn οὐ@b ἔχω@vipa3s ἄφεσις@nafsc εἰς@pa ὁ@dans αἰών@namsc ἀλλά@cc ἔνοχος@annmsn εἰμί@vipa3s αἰώνιος@angnsn ἁμάρτημα@ngnsc

^{BNT} **Mark 3:29** ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

^{KJV} **Mark 10:17** And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

^{BGT} **Mark 10:17** Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ γουυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωῆν αἰώνιον κληρονομήσω;

^{BNM} **Mark 10:17** καὶ @cc ἐκπορεύομαι @vppmgms αὐτός @rpgms εἰς @pa ὁδός @nafsc προστρέχω @vpaanms εἰς @acnmsn καὶ @cc γουυπετέω @vpaanms αὐτός @rpams ἐπερωτάω @viiia3s αὐτός @rpams διδάσκαλος @nvmcs ἀγαθός @anvmsn τίς @rqans ποιέω @vsaa1s ἵνα @cs ζωή @nafsc αἰώνιος @anafsn κληρονομέω @vsaa1s

^{KJV} **Mark 16:8** And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

^{BGT} **Mark 16:8** καὶ ἐξεληθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. [[πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.]]

^{BNM} **Mark 16:8** καὶ @cc ἐξέρχομαι @vpaanfp φεύγω @viaa3p ἀπό @pg ὁ @dgnms μνημεῖον @ngnsc ἔχω @viiia3s γάρ @cc αὐτός @rpafr τρόμος @nmmcs καὶ @cc ἔκστασις @nnfsc καὶ @cc οὐδεὶς @ridms οὐδεὶς @rians λέγω @viaa3p φοβέω @viim3p γάρ @cc πᾶς @aianpn δέ @cc ὁ @danp παραγγέλλω @vpxpanp ὁ @ddmp περί @pa ὁ @dams Πέτρος @namsp συντόμως @b ἐξαγγέλλω @viaa3p μετὰ @pa δέ @cc οὗτος @rdanp καὶ @b αὐτός @rtmms ὁ @dnms Ἰησοῦς @nmmcp ἀπό @pg ἀνατολή @ngfsc καὶ @cc ἄχρι @pg δύσις @ngfsc ἐξαποστέλλω @viaa3s διὰ @pg αὐτός @rpgmp ὁ @dans ἱερός @anansn καὶ @cc ἄφθαρτος @anansn κήρυγμα @nansc ὁ @dgfs αἰώνιος @angfsn σωτηρία @ngfsc ἀμήν @t

^{BNT} **Mark 16:8** καὶ ἐξεληθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. [[πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.]]

^{KJV} **Mark 3:29** But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

^{BGT} **Mark 3:29** ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος.

^{BNM} **Mark 3:29** ὅς @rrnms δέ @cc ἂν @x βλασφημέω @vsaa3s εἰς @pa ὁ @dans πνεῦμα @nansc ὁ @dans ἅγιος @anansn οὐ @b ἔχω @vipa3s ἄφεσις @nafsc εἰς @pa ὁ @dams αἰών @namsc ἀλλά @cc ἔνοχος @annmsn εἰμί @vipa3s αἰώνιος @angnsn ἁμάρτημα @ngnsc

^{KJV} **Luke 10:25** And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

^{BGT} **Luke 10:25** Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, τί ποιήσας ζωῆν αἰώνιον κληρονομήσω;

^{BNM} **Luke 10:25** καὶ @cc ἰδοῦ @i νομικός @annmsn τίς @ainmsn ἀνίστημι @viaa3s ἐκπειράζω @vppanms αὐτός @rpams λέγω @vppanms διδάσκαλος @nvmcs τίς @rqans ποιέω @vpaanms ζωή @nafsc αἰώνιος @anafsn κληρονομέω @vifa1s

^{KJV} **Luke 18:18** And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

^{BGT} **Luke 18:18** Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

^{BNM} **Luke 18:18** καί@cc ἐπερωτάω@viaa3s τις@ainmsn αὐτός@rpams ἄρχων@nnmsc λέγω@vppanms διδάσκαλος@nvmcs ἀγαθός@anvmsn τις@rqans ποιέω@vpaanms ζωή@nafsc αἰώνιος@anafsn κληρονομέω@vifa1s

^{KJV} **Luke 16:9** And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

^{BGT} **Luke 16:9** Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

^{BNM} **Luke 16:9** καί@cc ἐγὼ@rpn-s σύ@rpd-p λέγω@vipa1s ἑαυτοῦ@rxdmp ποιέω@vdaa2p φίλος@anampn ἐκ@rpg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc ἵνα@cs ὅταν@cs ἐκλείπω@vsaa3s δέχομαι@vsam3p σύ@rpa-p εἰς@pa ὁ@dafp αἰώνιος@anafpn σκηνή@nafpc

^{KJV} **John 5:39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

^{BGT} **John 5:39** ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

^{BNM} **John 5:39** ἐραυνάω@vipa2p/vdpa2p ὁ@dafp γραφή@nafpc ὅτι@cs σύ@rpn-p δοκέω@vipa2p ἐν@pd αὐτός@rpdfp ζωή@nafsc αἰώνιος@anafsn ἔχω@vnpa καί@cc ἐκεῖνος@rdnfp εἰμί@vipa3p ὁ@dnfp μαρτυρέω@vppanfp περὶ@pg ἐγὼ@rpg-s

^{KJV} **John 6:27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

^{BGT} **John 6:27** ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν ὁ θεός.

^{BNM} **John 6:27** ἐργάζομαι@vdpm2p μή@x ὁ@dafs βρώσις@nafsc ὁ@dafs ἀπόλλυμι@vppmafcs ἀλλά@cc ὁ@dafs βρώσις@nafsc ὁ@dafs μένω@vppaafcs εἰς@pa ζωή@nafsc αἰώνιος@anafsn ὅς@rrafcs ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc σύ@rpd-p δίδωμι@vifa3s οὐτος@rdams γάρ@cc ὁ@dnms πατήρ@nnmsc σφραγίζω@viaa3s ὁ@dnms θεός@nnmsc

^{KJV} **John 6:40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

^{BGT} **John 6:40** τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

^{BNM} **John 6:40** οὗτος@rdnms γάρ@cc εἰμί@vipa3s ὁ@dnms θέλημα@nnmsc ὁ@dgms πατήρ@ngmsc ἐγὼ@rpg-s ἵνα@cs πᾶς@ainmsn ὁ@dnms θεωρέω@vppanms ὁ@dams υἱός@namsc καί@cc πιστεύω@vppanms εἰς@pa αὐτός@rpams ἔχω@vspa3s ζωή@nafsc

αἰώνιος@anafsn καί@cc ἀνίστημι@vifa1s αὐτός@rpams ἐγώ@rpn-s ἐν@pd ὁ@ddfs
ἔσχατος@andfsn ἡμέρα@ndfsc

^{KJV} **John 6:47** Verily, verily, I say unto you, He that believeth on me hath everlasting life.

^{BGT} **John 6:47** ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

^{BNM} **John 6:47** ἀμὴν@t ἀμὴν@t λέγω@vipa1s σύ@rpd-p ὁ@dnms πιστεύω@vppanms
ἔχω@vipa3s ζωὴ@nafsc αἰώνιος@anafsn

^{KJV} **John 6:54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

^{BGT} **John 6:54** ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον,
καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

^{BNM} **John 6:54** ὁ@dnms τρώγω@vppanms ἐγώ@rpg-s ὁ@dafs σάρξ@nafsc καί@cc
πίνω@vppanms ἐγώ@rpg-s ὁ@dans αἷμα@nansc ἔχω@vipa3s ζωὴ@nafsc αἰώνιος@anafsn
καί@cc ἐγώ@cc&rpn-s ἀνίστημι@vifa1s αὐτός@rpams ὁ@ddfs ἔσχατος@andfsn ἡμέρα@ndfsc

^{KJV} **John 6:68** Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

^{BGT} **John 6:68** ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα
ζωῆς αἰωνίου ἔχεις,

^{BNM} **John 6:68** ἀποκρίνομαι@viap3s αὐτός@rpdms Σίμων@nnmsp Πέτρος@nnmsp
κύριος@nvmsc πρὸς@pa τίς@rqams ἀπέρχομαι@vifm1p ῥήμα@nanpc ζωὴ@ngfsc
αἰώνιος@angfsn ἔχω@vipa2s

^{BNT} **John 6:68** ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα
ζωῆς αἰωνίου ἔχεις,

^{KJV} **John 12:25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

^{BGT} **John 12:25** ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν
αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

^{BNM} **John 12:25** ὁ@dnms φιλέω@vppanms ὁ@dafs ψυχὴ@nafsc αὐτός@rpgms
ἀπόλλυμι@vipa3s αὐτός@rpafs καί@cc ὁ@dnms μισέω@vppanms ὁ@dafs ψυχὴ@nafsc
αὐτός@rpgms ἐν@pd ὁ@ddms κόσμος@ndmsc οὗτος@rddms εἰς@pa ζωὴ@nafsc
αἰώνιος@anafsn φυλάσσω@vifa3s αὐτός@rpafs

^{KJV} **John 12:50** And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

^{BGT} **John 12:50** καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνιὸς ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς
εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

^{BNM} **John 12:50** καί@cc οἶδα@vixa1s ὅτι@cs ὁ@dnfs ἐντολή@nnfsc αὐτός@rpgms
ζωὴ@nnfsc αἰώνιος@annfsn εἰμί@vipa3s ὅς@rranp οὖν@cc ἐγώ@rpn-s λαλέω@vipa1s
καθὼς@cs λέγω@vixa3s ἐγώ@rpd-s ὁ@dnms πατήρ@nnmsc οὕτω@b λαλέω@vipa1s

^{KJV} **John 17:2** As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

^{BGT} **John 17:2** καθώς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

^{BNM} **John 17:2** καθώς@cs δίδωμι@viaa2s αὐτός@rpdms ἐξουσία@nafsc πᾶς@aigfsn σάρξ@ngfsc ἵνα@cs πᾶς@aiansn ὅς@rrans δίδωμι@vixa2s αὐτός@rpdms δίδωμι@vsaa3s αὐτός@rpdmp ζωή@nafsc αἰώνιος@anafsn

^{KJV} **John 17:3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

^{BGT} **John 17:3** αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

^{BNM} **John 17:3** οὗτος@rdnfs δέ@cc εἰμί@vipa3s ὁ@dnfs αἰώνιος@annfsn ζωή@nnfsc ἵνα@cs γινώσκω@vspa3p σύ@rpa-s ὁ@dams μόνος@anamsn ἀληθινός@anamsn θεός@namsc καί@cc ὅς@rrans ἀποστέλλω@viaa2s Ἰησοῦς@namsp Χριστός@namsp

^{KJV} **Acts 13:46** Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

^{BGT} **Acts 13:46** παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς εἶπαν· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.

^{BNM} **Acts 13:46** παρρησιάζομαι@vramnmp τέ@cc ὁ@dnms Παῦλος@nmmsp καί@cc ὁ@dnms Βαρναβᾶς@nmmsp λέγω@viaa3p σύ@rpd-p εἰμί@viiia3s ἀναγκαῖος@annnsn πρῶτος@b λαλέω@vnap ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc ἐπειδὴ@cs ἀπωθέω@vipm2p αὐτός@rpams καί@cc οὐ@b ἀξίος@anamrn κρίνω@vipa2p ἑαυτοῦ@rxamp ὁ@dgfs αἰώνιος@angfsn ζωή@ngfsc ἰδοὺ@i στρέφω@vip1p εἰς@pa ὁ@danp ἔθνος@nanpc

^{BNT} **Acts 13:46** παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς εἶπαν· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.

^{KJV} **Acts 13:48** And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

^{BGT} **Acts 13:48** Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον·

^{BNM} **Acts 13:48** ἀκούω@vppannp δέ@cc ὁ@dnnp ἔθνος@nnpnc χαίρω@viiia3p καί@cc δοξάζω@viiia3p ὁ@dams λόγος@namsc ὁ@dgms κύριος@ngmsc καί@cc πιστεύω@viaa3p ὅσος@rrnmp εἰμί@viiia3p τάσσω@vrxpnmnp εἰς@pa ζωή@nafsc αἰώνιος@anafsn

Suggested Reading

Rightly Dividing the Word of Truth; Dispensational Truth; The Book of Revelation;
Clarence Larkin, Clarence Larkin Estate

The Apocalypse, Joseph A. Seiss, 1987, Kregel Publications

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The Triumph of the Crucified, Erich Sauer, 1957, Wm. B. Eerdmans Publishing

Systematic Theology: Vol. 1, Lewis S. Chafer

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