

## The Ages (Eons)

All scriptures are quoted from KJV unless otherwise indicated.

By Mitch Kuhn

Most Bible translations that Christians use today have a terrible mistranslation which God has caused to hide the truth from many. It all starts with one little Greek word "*aion*". Here is the strong's definition of this word.

**G165** αἰών αἰῶν ahee-ohn'

From the same as G104; **properly an age; by extension perpetuity** (also past); by implication the world; specifically (Jewish) a Messianic period (present or future): - age, course, eternal, (for) ever (-more), [n-] ever, (beginning of the, while the) world (began, without end). Compare G5550.

Here is another form of *aion* that we will look at as well. It is basically the adjective form of *aion*. So hour is to hourly as *aion* is to *aionios*.

**G166** αἰώνιος αἰῶνιος ahee-o'-nee-os

From G165; perpetual (also used of past time, or past and future as well): - eternal, for ever, everlasting, world (began).

In order to support the false doctrine of eternal punishment in hell, these words have been distorted from their original meaning. Properly, it means "an age", as Strong's indicates above. However, the translators and commentators "extend" the definition to perpetuity.

Here are some examples of how different Bible versions translate this one word. First let me point out that the same word G165 is used in both places in the sentence, the first time it is "eternal" then the SAME WORD is used for "time" or "world".

Tit 1:2 in the hope **of eternal (G166)** life, which God, who does not lie, promised before the beginning **of time (G166)**,

Tit 1:2 (NKJV) in hope of **eternal (G166)** life which God, who cannot lie, promised before time **(G166) began**,

Tit 1:2 (ESV) in hope of **eternal (G166)** life, which God, who never lies, promised before the **ages (G166)** began

Tit 1:2 (NLT) This truth gives them confidence that they have **eternal(G166)** life, which God—who does not lie—promised them before the **world (G166)** began.

Do you see how conflicting this is? Here is the definition of our English word "eternal".

**Eternal** - "without beginning or end; lasting forever; always existing (opposed to temporal): eternal life." ([dictionary.com](http://dictionary.com))

How can the same word that supposedly means, "without beginning or end," be translated as time, ages, and world? All of these have a beginning, and as we will see later the ages and world will come to an end. Here are two literal translations that are far more accurate:

Tit 1:2 (CLV) in expectation of life **eonian**, which God, Who does not lie, promises before **times eonian**.

Tit 1:2 (YLT) upon hope of life **age-during**, which God, who doth not lie, did promise before **times of ages**,

To underscore this point, let's look at a few other verses:

Rom 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( G166)** began,

Rom 16:25 (CLV) Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in **times eonian (G166)**,

I want to show you how badly the translators twist the Greek in order to make it fit their doctrine. Notice that there are TWO Greek words behind the translation of "world".

**Rom 16:25** Now<sup>G1161</sup> to him that is of power<sup>G1410</sup> to stablish<sup>G4741</sup> you<sup>G5209</sup> according<sup>G2596</sup> to my<sup>G3450</sup> gospel,<sup>G2098</sup> and<sup>G2532</sup> the<sup>G3588</sup> preaching<sup>G2782</sup> of Jesus<sup>G2424</sup> Christ,<sup>G5547</sup> according<sup>G2596</sup> to the revelation<sup>G602</sup> of the mystery,<sup>G3466</sup> which was kept secret<sup>G4601</sup> since the **world began**,<sup>G5550 G166</sup>

The first word is G5550 - *chronos* meaning time, and the second, G166 - *aionios*, pertaining to an age. In the KJV they just ignore both words, and translate it as "world". To demonstrate the inconsistency, there is a different word used to refer to the world:

**G2889** κόσμος kosmos kos'-mos

Probably from the base of G2865; orderly arrangement, that is, decoration; by implication the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): - adorning, world.

Eph 1:4 According as he hath chosen us in him before the foundation of the **world (G2889)**, that we should be holy and without blame before him in love:

Mat 5:14 Ye are the light of the **world (G2889)**. A city that is set on an hill cannot be hid.

*Aionios* and *kosmos* are clearly two very different words with very different meanings. When the writers of the New Testament wanted to talk about the physical world, they used *kosmos*, and when they wanted to discuss the ages they used *aion* or *aionios*. To translate both as world is very deceptive. Remember, God has caused this to hide the meaning from the masses. Let's look at one more example; this time in the NIV.

2 Tim 1:9 (NIV) He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before **the beginning of time**,

This is the exact same phrase as Romans 16:25, *chronos aionios*. This should be translated as "times eonian", or the "times of the ages". However NIV inserts a word that is not in the Greek. There is not a word for "beginning" in the Greek. Look for yourself below:

2Ti 1:9 Who hath saved<sup>G4982</sup> us,<sup>G2248</sup> and<sup>G2532</sup> called<sup>G2564</sup> us with an holy<sup>G40</sup> calling,<sup>G2821</sup> not<sup>G3756</sup> according<sup>G2596</sup> to our<sup>G2257</sup> works,<sup>G2041</sup> but<sup>G235</sup> according<sup>G2596</sup> to his own<sup>G2398</sup> purpose<sup>G4286</sup> and<sup>G2532</sup> grace,<sup>G5485</sup> which was given<sup>G1325</sup> us<sup>G2254</sup> in<sup>G1722</sup> Christ<sup>G5547</sup> Jesus<sup>G2424</sup> before<sup>G4253</sup> the **world began**,<sup>G5550 G166</sup>

**G5550 - chronos**

**G166 - aionios**

Nowhere in all of scripture does *aionios* ever mean the *beginning* or *began*, yet this is how they are translating the word here. These are just a few of the examples of how *aionios* is not translated correctly.

Mike Vinson has written an article that describes in detail what *aionios* life is, since it does not mean "eternal" life titled "What is Aionios Life?"

[http://www.iswasandwillbe.com/What\\_Is\\_Life\\_Aionios.php](http://www.iswasandwillbe.com/What_Is_Life_Aionios.php)

## What are the Ages?

Now that we have seen how *aionios* does not mean *eternal*, what is an age and what are the ages?

Christ created the ages:

Heb 1:2 (YLT) in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages;

The word here for "ages", G165 – *aion*, is plural in Greek as indicated by the "ας" ending: αιωνας

Christ rules over the ages:

Jud 1:25 (YLT) to the only wise God our Saviour, is glory and greatness, power and authority, both now and to all the ages! Amen.

Jude 1:25 is referring to Christ. See Isaiah 9:6 for His list of titles. However, he is NOT God the father. This article will explain more.

<http://www.tryingthespirits.com/2012-05/is-jesus-god>

Rev 1:6 (YLT) and did make us kings and priests to his God and Father, **to him is the glory and the power to the ages of the ages!** Amen.

Christ has power over the ages because He is given all authority for a time.

Mat 28:18 (YLT) And having come near, Jesus spake to them, saying, **Given to me was all authority in heaven and on earth;**

The ages (eons) are made up of individual ages (eons). We'll start by looking at "this age (eon)".

### This Age (Eon)

In Mike Vinson's Study on Revelation 1:6, [http://www.iswasandwillbe.com/StudyNotes/Book\\_of\\_Revelation/Revelation\\_1\\_6.php](http://www.iswasandwillbe.com/StudyNotes/Book_of_Revelation/Revelation_1_6.php), whenever we see the phrase "this eon" it is understood to be "this present wicked eon." For example:

1Co 2:6 (CLV) Yet wisdom are we speaking among the mature, **yet a wisdom not of this eon**, neither of the chief men of this eon, who are being discarded,

2Co 4:4 (CLV) **in whom the god of this eon blinds** the apprehensions (minds) of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them."

Gal 1:4 (CLV) Who gives Himself for our sins, so that He might extricate us out of **the present wicked eon**, according to the will of our God and Father,

The phrase 'this eon' invariably refers to the time we all spend as children of disobedience:

Eph 2:2 (CLV) in which once you walked, in accord with **the eon of this world**, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness "

Eph 2:3 (among whom **we also all behaved ourselves once in the lusts of our flesh**, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest),

### **The Impending Eon**

Again, from Mike Vinson's Study on Revelation 1:6, we learn the scriptures tell us that there is a "present wicked eon" and an "impending eon." We find this phrase "impending eon" three times in the Concordant Version:

Mat 12:32 (CLV) And whosoever may be saying a word against the Son of Mankind, it will be pardoned him, yet whoever may be saying aught against the holy spirit, it shall not be pardoned him, **neither in this eon nor in that which is impending.**

Eph 1:21 (CLV) [The Christ] up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, **but also in that which is impending:**

Heb 6:5 (CLV) and tasting the ideal declaration of God, besides the powerful **deeds of the impending eon**,

Heb 6:5 (YLT) and did taste the good saying of God, the powers also of the coming age,

It is only "in Christ" that we are seated with Christ in the heavens and experience "the powerful deeds of the impending eon." This "impending" eon comes when the current evil eon ends.

## End of the Ages (Eons)

Mat 13:39 (YLT) and the enemy who sowed them is the devil, and the harvest **is a full end of the age**, and the reapers are messengers.

Mat 13:40 (YLT) `As, then, the darnel is gathered up, and is burned with fire, so **shall it be in the full end of THIS age**,

The end of this current evil age is the beginning of judgment. It is when the fire of God's word begins to consume us.

Jer 23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Jer 5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, **I will make my words in thy mouth fire**, and this people wood, and it shall devour them.

Now that we know this fire is not "eternal" we can see that this fire is actually what saves us.

Mat 13:49 (YLT) so shall it be in the full end of the age, the messengers shall come forth and separate the evil out of the midst of the righteous, Mat 13:50 and shall cast them to the furnace of the fire, there shall be the weeping and the gnashing of the teeth.'

1Co 3:15 If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved; yet so as by fire.**

These parables in Matthew 13 are about the "kingdom of heaven".

Mat 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mat 13:11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven**, but to them it is not given.

So where is this "kingdom of heaven" in which Jesus is speaking?

Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Act 7:48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

Act 7:49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

The whole point is that these parables take place within each and every one of us. They are describing how we are changed from being a slave to sin to a slave to Christ. This is judgment.

1Pe 4:17 For **the time is come that judgment** must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Refer to "The milk Doctrines: Eternal Judgment" for more on this topic.  
<http://aionios.com/milk-doctrines>

Paul is going through this judgment during his lifetime, in hopes of being a part of the 1st resurrection.

Php 3:10 That I may know him, **and the power of his resurrection**, and the fellowship of his sufferings, being made conformable unto his death;

Php 3:11 **If by any means I might attain** unto the resurrection of the dead.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

See "The Milk Doctrines: Resurrection from the Dead", parts 1 and 2.  
<http://aionios.com/milk-doctrines/>

When he writes Philippians, he is still pressing on, knowing that he has to endure to the end of his life (eon, age).

Php 3:12 Not as though I had already attained, either were already **perfect (G5048)**: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Mat 24:13 But he that shall endure unto the end, the same shall be saved.

When Paul wrote 2 Timothy, he was near the end of his life and had been caused by God to endure to the end.

2Ti 4:7 I have fought a good fight, I have finished *my* course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Paul is on the verge of attaining what Christ was talking about in Luke 13:32. Christ and Paul both used the same word for perfected: G5048 - teleioō.

Luk 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected (G5048).

The process of Christ being perfected took three days. This is symbolic of our spiritual process of being perfected through chastening grace. See the following links for more information:

From "Numbers in Scripture", the number three:

<http://aionios.com/2012-01/numbers-in-scripture/>

<http://anthocul.wordpress.com/2012/09/27/was-christ-three-days-and-three-nights-in-the-grave/>

There is an age during which we are under the bondage of sin; then there is an age when we are being judged. As the age of judgment comes to an end, we shall be changed completely.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

During this age of judgment, we only have a down payment or earnest of the Spirit in our hearts.

2Co 1:22 Who hath also sealed us, and given the **earnest** of the Spirit in our hearts.

We are striving for and hoping for the day that the process will be completed.

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Co 10:11 (YLT) And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come,

The elect will be those upon whom the ends of the ages come first. This happens by Christ putting away our sin, causing us to be crucified with him.

Heb 9:26 (YLT) since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, **for putting away of sin through his sacrifice**, he hath been manifested; Heb 9:27 and as it is laid up to men once to die, and after this--judgment,

Gal 2:20 **I am crucified with Christ:** nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1Co 15:26 (YLT) the last enemy is done away--death;

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

1Co 15:54-57 (YLT) and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, 'The Death was swallowed up--to victory; <sup>55</sup> where, O Death, thy sting? where, O Hades, thy victory?' <sup>56</sup> and the sting of the death *is* the sin, and the power of the sin the law; <sup>57</sup> and to God--thanks, to Him who is giving us the victory through our Lord Jesus Christ;

To fully understand the end of the ages, we have to understand that God's word "is, was, and will be". Christ is the word, so what is true of Him is true of the written word as well.

Joh 1:1 **In the beginning was the Word**, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

See article "Is Jesus God?" <http://aionios.com/2012-05/is-jesus-god/>

Rev 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which **is, and which was, and which is to come**; and from the seven Spirits which are before his throne;

This means that the things that are written which happened in the past and were written for our admonition are happening within the elect now, and finally will happen to all of mankind. For those that are being judged now, the end of the ages is upon us. For the rest, it will happen in the lake of fire. Once the judgment is complete, all flesh will be destroyed, the ages will end, and God will be all in all.

1Co 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.**

The following articles will explain these topics further:

"How Do We Live by Every Word of God?"

[http://www.iswasandwillbe.com/Live\\_by\\_every\\_word\\_of\\_God.php](http://www.iswasandwillbe.com/Live_by_every_word_of_God.php)

"Revelation 1:4 - Part One"

[http://www.iswasandwillbe.com/Revelation\\_1\\_4.php](http://www.iswasandwillbe.com/Revelation_1_4.php)

"How is the Lake of Fire Administered?"

[http://www.iswasandwillbe.com/How\\_Is\\_The\\_Lake\\_Of\\_Fire\\_Administered.php](http://www.iswasandwillbe.com/How_Is_The_Lake_Of_Fire_Administered.php)

### **Ages of the Ages (Eons of Eons)**

Now that we have laid a firm foundation regarding the ages, we can study the phrase "ages of ages" or "eons of eons", often translated as "for ever and ever". Let's look at part of this verse in the Concordant Version to see what is behind the words "for ever and ever." Here is what the Greek really says:

Rev 1:6 (CLV) and makes us a kingdom and priests to His God and Father, to Him be glory and might for the **eons of the eons!** Amen!"

Rev 1:6 (YLT) and did make us kings and priests to his God and Father, to him is the glory and the **power to the ages of the ages!** Amen.

Rev 1:6 And<sup>G2532</sup> hath made<sup>G4160</sup> us<sup>G2248</sup> kings<sup>G935</sup> and<sup>G2532</sup> priests<sup>G2409</sup>  
unto God<sup>G2316</sup> and<sup>G2532</sup> his<sup>G848</sup> Father;<sup>G3962</sup> to him<sup>G846</sup> be glory<sup>G1391</sup>  
and<sup>G2532</sup> dominion<sup>G2904</sup> **for ever and ever.** <sup>G1519 G165 G165</sup> Amen. <sup>G281</sup>

The words "ever and ever" in the KJV is written in the Greek like this: αἰῶνας τῶν αἰώνων. "αἰών" is the word for *aion*. The "ας" and "ων" are different endings both of which indicate a plural noun. "τῶν" is just an article.

The word translated as "for" or "to" is the word *eis* - G1519, and is most often translated as "into". This is the word used for entering "into" someone's house.

So this phrase could be translated as "by glory and dominion into the ages of the ages". This is saying that God is glorified through Christ "in the ages of ages".

There is another well known phrase that uses a very similar grammatical construction.

#### Holy of Holies:

Heb 9:3 And<sup>G1161</sup> after<sup>G3326</sup> the<sup>G3588</sup> second<sup>G1208</sup> veil,<sup>G2665</sup> the  
tabernacle<sup>G4633</sup> which is called<sup>G3004</sup> the **Holiest of all;** <sup>G39 G39</sup>

Heb 9:3 (CLV) Now after the second curtain is a tabernacle which is termed the **holy of holies,**

Here is the Greek: ἅγια ἁγίων

It's the word for *holy* used twice, one singular and one plural. This double usage means that of all things that are holy, there is one more holy than the rest. It is giving emphasis.

We see the same thing in the Hebrew as well.

Exo 26:33 And thou shalt hang up<sup>H5414 (H853)</sup> the veil<sup>H6532</sup> under<sup>H8478</sup> the  
taches,<sup>H7165</sup> that thou mayest bring in<sup>H935</sup> thither<sup>H8033</sup> within<sup>H4480 H1004</sup> the  
veil<sup>H6532 (H853)</sup> the ark<sup>H727</sup> of the testimony:<sup>H5715</sup> and the veil<sup>H6532</sup> shall  
divide<sup>H914</sup> unto you between<sup>H996</sup> the holy<sup>H6944</sup> *place* and the **most  
holy.** <sup>H6944 H6944</sup>

With this in mind, "ages of ages" is putting emphasis on certain ages out of all the ages. So what is being emphasized?

Rev 1:6 (YLT) and did make us kings and priests to his God and Father, to him is the **glory and the power** to (into) the ages of the ages! Amen.

1Ti 1:17 (CLV) Now to the King of the eons, the incorruptible, invisible, only, and wise God, be **honor and glory** for (into) the eons of the eons! Amen!

Jud 1:25 (YLT) to the only wise God our Saviour, **is glory and greatness, power and authority**, both now and to all the ages! Amen.

These are the ages where God's glory, power, and honor are made known through Christ. So when does that happen?

2Co 4:7-12 And we have this treasure in earthen vessels, **that the excellency of the power may be of God, and not of us;** <sup>8</sup> on every side being in tribulation, but not straitened; perplexed, but not in despair; <sup>9</sup> persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup> **at all times the dying of the Lord Jesus bearing about in the body**, that the life also of Jesus in our body may be manifested, <sup>11</sup> for always are we who are living delivered up to death because of Jesus, **that the life also of Jesus may be manifested in our dying flesh,** <sup>12</sup> so that, the death indeed in us doth work, and the life in you.

Once judgment begins in our life, the old man (age, eon) begins to pass away, and the power and glory of God is manifest within our lives through Christ in us.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, **though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:**

Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

1Pe 4:13 **But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.**

1Pe 4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

This is when the light of Christ shines out of our dark lives.

2Co 4:6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Here is a quote from one of Mike Vinson's studies on this topic: "The holy of holies is the holiest of the holy places. That eon when our old man is destroyed is the best eon of the eons."

Let's look a few other verses about the "ages of the ages". This next verse, when falsely translated as "for ever and ever", is used to support the doctrine of eternal punishment in hell.

Rev 19:2 (YLT) because true and righteous are His judgments, because He did judge the great whore who did corrupt the earth in her whoredom, and He did avenge the blood of His servants at her hand;'  
Rev 19:3 and a second time they said, `Alleluia;' **and her smoke doth come up--to the ages of the ages!**

Why is there smoke coming up and how long does it last? This is the flesh being destroyed by the fire of God's word.

1Co 3:12-15 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; <sup>13</sup> Every man's work shall be made manifest: for the day shall declare it, **because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.** <sup>14</sup> If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup> If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved; yet so as by fire.**

When the wood (flesh, carnality) is gone, the fire goes out.

Pro 26:20 **Where no wood is, there the fire goeth out ...**

When the judgment of fire has come and completed its work, we know righteousness can dwell in the fire with God.

Isa 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, **the inhabitants of the world will learn righteousness.**

Isa 33:14 (YLT) Afraid in Zion have been sinners, Seized hath trembling the profane: Who doth dwell for us--**consuming fire, Who doth dwell for us--burnings of the age (G5769)?**

Isa 33:15 **Whoso is walking righteously**, And is speaking uprightly, Kicking against gain of oppressions, Shaking his hands from taking hold on a bribe, Stopping his ear from hearing of blood, And shutting his eyes from looking on evil,

Isa 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with **everlasting (G5769)** burnings?

Isa 33:15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

The Hebrew word for "age" above is the Hebrew equivalent of *aión* in Greek. KJV translates this as "everlasting", but we know better now. H5769 'ólaîm

Here is another verse which is commonly misunderstood:

Rev 20:10 (YLT) and the Devil, who is leading them astray, was cast into the lake of fire and brimstone, where are the beast and the false prophet, **and they shall be tormented day and night--to the ages of the ages.**

Again, there is an end to the torment. This is describing the age of judgment that we all go through in our own lives as we live by every word of God. Mike Vinson's study on the book of Revelation explains this:

<http://www.iswasandwillbe.com/rev.php>

Doesn't Christ reign forever and ever?

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

This verse is referring to our Lord Jesus Christ and His body (the Church) also called His Christ. So how long does Christ reign?

1Co 15:25 **For he must reign, till he hath put all enemies under his feet.**

1Co 15:28 And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him**, that God may be all in all.

Christ is only ruling **UNTIL** all things are subdued unto him. Once this happens, he turns the kingdom back over to God. Clearly ages of ages cannot mean eternity, because Christ's rule has an end. This is why Christ reigns.

Joh 5:22 For the Father judgeth no man, **but hath committed all judgment unto the Son:**

There are a number of other places the phrase "ages of ages" is used, so hopefully you now have the knowledge to properly interpret and apply these verses.