

# Appendix

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## Joshua 24

2...'From ancient times your fathers lived beyond the River, [namely,] Terah, the father of Abraham and the father of Nahor, and they served other gods. (Ge 11:7-32; 31:53; Jos 24:14)

3 'Then I took your father Abraham from beyond the River, and led him through all the land of Canaan, and multiplied his descendants and gave him Isaac. (Ge 12:1; 21:1-8; Ps 127:3; Ac 7:2-3)

4 'And to Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir, to possess it; but Jacob and his sons went down to Egypt. (Ge 25:24-26; 36:8; 46:1, 6; De 2:5; Ac 7:15)

5 'Then I sent Moses and Aaron, and I plagued Egypt by what I did in its midst; and afterward I brought you out. (Ex 3:10; 7:1-10:29; 12:1-51)

6 'And I brought your fathers out of Egypt, and you came to the sea; and Egypt pursued your fathers with chariots and horsemen to the Red Sea. (Ex 12:37,51; 14:2-31)

7 'But when they cried out to the LORD, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your own eyes saw what I did in Egypt. And you lived in the wilderness for a long time. (Ex 14:10, 20, 27-28; De 4:34; 29:2; Jos 5:6)

8 'Then I brought you into the land of the Amorites who lived beyond the Jordan, and they fought with you; and I gave them into your hand, and you took possession of their land when I destroyed them before you. (Nu 21:21-35; De 2:32; 3:1)

9 'Then Balak the son of Zippor, king of Moab, arose and fought against Israel, and he sent and summoned Balaam the son of Beor to curse you. (Nu 22:5; De 23:4; Jg 11:25; 21:25)

10 'But I was not willing to listen to Balaam. So he had to bless you, and I delivered you from his hand. (Nu 23:11, 20; 24:10; De 23:5)

11 'And you crossed the Jordan and came to Jericho; and the citizens of Jericho fought against you, [and] the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite. Thus I gave them into your hand. (os 3:14,17; 4:10-12; 6:1; 10:1; 11:1)

12 'Then I sent the hornet before you and it drove out the two kings of the Amorites from before you, [but] not by your sword or your bow. (Ex 23:28; De 7:20; Ps 44:3, 6)

13 'And I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.' (De 6:10-11; Jos 11:13)

14 "Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. (Ge 17:1; 20:5; Le 17:7; De 10:12; 18:13; Jos 24:2,23; 1Sa 12:24; 2Ch 1:12; Ps 119:1; Eze 20:7-8,18; 23:3; 2Co 1:12; Eph 6:24)

## New Testament Lexicon

Information taken from Power Bible CD software available through  
Phil Lindner 1-800-243-7124

**\*165 aion** (This is the noun form of the word; the adjective form of the word is 166 aionios.)

- 1) for ever, an unbroken age, perpetuity of time, eternity
- 2) the worlds, universe
- 3) period of time, age

The English word “age” is from the Greek word “aion” which means :

- 1) a lifetime: the period of an individual’s existence on earth
- 2) a segment of time: such as this present age or the age to come (singular)
- 3) a very long time: such as the age of mankind
- 4) perpetuity of time: eternity (especially if used in plural form)
- 5) occasionally — aion is translated “world” or “universe”

There is a sheet in the Appendix entitled “Eternity — Is it Eternal or Age-Lasting?” which may be helpful to you in understanding the uses of this word in scripture. The context is necessary in understanding which this word denotes — whether it is used in the sense of eternal or age-lasting.

**\*166 aionios** (See the noun form of the word <165> aion.)

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting

Vines translates this word as describing duration, either undefined but not endless...or undefined because it is endless. This word often is used in the singular form in the NT and would have to do with an age, age-lasting, and would not mean eternal in the singular form.

\*There is an appendix sheet entitled “Eternity—Is it Eternal or Age-lasting” which may be helpful to you in understanding the different uses in Scripture of this words — aion and aionios.

**461. anorthoo**

from 303 and a derivative of the base of 3717; to straighten up:--lift (set) up, make straight. See Greek 303 (ana)

**303. ana**

a primary preposition and adverb; properly, up; but (by extension) used (distributively) severally, or (locally) at (etc.):--and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc.

**3717. orthos**

right (as rising), i.e. (perpendicularly) erect (figuratively, honest), or (horizontally) level or direct:--straight, upright.

**1319. didaskalia**

from 1320; instruction (the function or the information):--doctrine, learning, teaching.

**1320. didaskalov**

an instructor (genitive case or specially):--doctor, master, teacher.

**1343. dikaiosune**

from 1342; equity (of character or act); specially (Christian) justification:--righteousness.

**1342. dikaios**

equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

**1567. ekzeteo**

to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship:--en-(re-)quire, seek after (carefully, diligently).

**1650. elegchos**

from 1651; proof, conviction:--evidence, reproof.

**1651. elegcho**

of uncertain affinity; to confute, admonish:--convict, convince, tell a fault, rebuke, reprove.

**1679. elpizo**

from 1680; to expect or confide:--(have, thing) hope(-d) (for), trust.

**1680. elpis**

from a primary elpo (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence:--faith, hope.

**1882 epanorthosis**

from a compound of 1909 and 461;

a straightening up again, i.e. (figuratively) rectification (reformation):-- correction.

**1909. epi**

a primary preposition; properly, meaning superimposition (of time, place, order, etc.). In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

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**3717. orthos**

right (as rising), i.e. (perpendicularly) erect (figuratively, honest), or (horizontally) level or direct:--straight, upright.

**2100. euaresteo**

from 2101; to gratify entirely:--please (well).

**2101. euarestos**

fully agreeable:--acceptable(-ted), wellpleasing.

**3406. misthapodotes**

from 3409 and 591; a renumerator:--rewarder.

**3409. misthoo**

from 3408; to let out for wages, i.e. (middle voice) to hire:--hire.

**3408. misthos**

apparently a primary word; pay for service (literally or figuratively), good or bad:--hire, reward, wages.

**591. apodidomi**

to give away, i.e. up, over, back, etc. (in various applications):--deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

**3717. orthos**

right (as rising), i.e. (perpendicularly) erect (figuratively, honest), or (horizontally) level or direct:--straight, upright.

**3559. nouthesia**

from 3563 and a derivative of 5087; calling attention to, i.e. (by implication) mild rebuke or warning:--admonition.

**3563 nous**

the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning: — mind, understanding.

**5087 titheimi**

to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture, and thus different from 2476, which properly denotes an upright and active position, while 2749 is properly reflexive and utterly prostrate): — + advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

**3809. paideia** (*Be sure to also look up the word Righteousness <1343>.*)

from 3811; tutorage, i.e. education or training; by implication, disciplinary correction:--chastening, chastisement, instruction, nurture.

**3811. paideuo**

to train up a child, i.e. educate, or (by implication), discipline (by punishment):--chasten(-ise), instruct, learn, teach.

**4102. pistis**

from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:--assurance, belief, believe, faith, fidelity.

**3982. peitho**

a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.



**5287. hupostasis**

from a compound of 5259 and 2476; a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively):--confidence, confident, person, substance.

**5259. hupo**

a primary preposition; under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))):--among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

**2476. histemi**

a prolonged form of a primary *stasis* (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

**5401. phobos**

to be put in fear; alarm or fright: — be afraid, + exceedingly, fear, terror.



## Eternity — Is it Eternal or is it Age-lasting?

There is no single word in the Greek language that expresses the idea of eternity. The writers of the New Testament, however, had several different ways they could indicate the thought of *eternity* in the Greek language. The Greek mind thought in terms of “ages” —

- the past ages (**plural** [eternity past]),
- the present age (**singular** [Man's Day]),
- the age to come (**singular** [the Messianic Era]), or
- the ages of the ages (**plural** [eternity future]).

### Eternal

The idea of “eternity” (a noun) or “eternal” (an adjective form of the noun) can be expressed in one of three different ways in the Greek text of the New Testament:

1) One way in which the Greek writers could express “eternity” or the idea of “eternal” was through a double use of the Greek noun *aion*, with the noun used in a **plural form** both times (each use of the noun preceded by the definite article “the” and introduced by the preposition *eis* [meaning “into,” “unto,” or “with respect to”]). Thus, the Greek phrase *eis tous aionas ton aionion* would be literally translated “unto [or, ‘with respect to’] the ages of the ages,” and is often translated in English texts “forever and ever.” The use of a plural form of the noun *aion* (i.e., *aionas*) duplicated in this manner would indicate “endless ages,” or “eternity.” Two of the passages which use this phrase are Hebrews 13:21 and 1 Peter 4:11.

**Hebrews 13:21** “...equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.”

**1 Peter 4:11** “Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

2) Another way in which the writers of the New Testament expressed the idea of “eternity” (noun) or “eternal” (the adjective form of the noun) was through simply using the plural form of the noun, *aionas*. In this form of usage, the plural noun would be preceded by the preposition *eis* “with respect to” and the definite article *tous* “the” — *eis tous aionas*, literally meaning *with respect to the ages*, and translated “forever.” This would be a somewhat shortened form of the preceding double use of the plural noun *aionas* and would express, essentially, the same thing as above.

Two examples are found in Romans 9:5 and Romans 11:36:

**Romans 9:5** “whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”

**Romans 11:36** “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

3) And yet another way in which the New Testament expressed the idea of “eternity” or “eternal” is through *the context of the passage* wherein the idea of eternity is expressed. Although *the singular form of*

*the noun or adjective is used*, the context itself must be relied upon to reveal that the idea of plural ages (eternity) was intended in the text. Examples of this are found in the following passages:

**I Peter 1:24** For, “ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ABIDES FOREVER [singular form].” And this is the word which was preached to you.

**Romans 16:25** Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal [singular form] God, has been made known to all the nations, leading to obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever [plural form]. Amen.

In these instances, the use of the word *aion* or a form thereof, is singular; yet it is obvious that the intention of the use of the word is eternal — it is the context which makes it obvious. In the first example of the use of the singular form, “but the Word of the Lord abides forever” is juxtaposed to things in nature which obviously do not abide forever. And in the second example of the use of the singular form, “eternal God” is self-evident — God is eternal.

## Age-Lasting

However, in many instances in the New Testament the *singular form* of the word *aion* was intended to indicate the idea of a *singular age*, or *age-lasting*, as opposed to the idea of a *plurality of ages* or *eternity*.

One way in which the idea of a singular age can be seen, again, is through the *context of the passage*. The context of the passage itself can indicate that “age-lasting” was the idea intended when the Greek writers used the singular form of the word *aion* (even though the English translators have mis-translated the word, thereby indicating plural ages). Some good examples of this problem with the English translation can be seen in the following passages.

**Hebrews 5:5** So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE”; 6 just as He says also in another passage, “THOU ART A PRIEST FOREVER [*aion*] ACCORDING TO THE ORDER OF MELCHIZEDEK.”

**Mark 10:17** And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, “Good Teacher, what shall I do to inherit eternal [*aionios*] life?”

The context of both of these passages would reveal that the subject matter at hand would be dealing with *the age to come*, not with *eternal ages*. In the first passage, Jesus will be a King/priest after the order of Melchizedek, during the coming age. The passages, which deal with Christ as a King/Priest, deal with the age to come — or the Millennial Era — not with the eternal ages. This is true throughout all of Scripture.

In the next passage, Mark chapter ten, a man asks Jesus about how to receive his inheritance in the age (*aion*, singular) to come. The fact that the inheritance — not the free gift — being the issue at hand is one of the indicating factors that the passage is dealing with the singular age to come, not with eternal life. The man asked what *he must do*; and Jesus spoke of obedience. Jesus’ answer had to do with things beyond simple faith, relative to eternal salvation. His answer had to do with things concerning the man’s work performed through faithful obedience. Note that “faith” is involved throughout, though connected with works (*cf.* Heb. 11:6). The inheritance in the coming age (singular age) has to do with a reward for obediently serving the Lord (*cf.* Col. 3:23-25). Keep the man’s question within the context of Jesus’

answer and it becomes easy to see that the free gift of *eternal* life is **not** the issue at hand, but rather life in the age to come. The conclusion of the passage leaves nothing to question.

**Mark 10:29** Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel’s sake, 30 but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age [aion] to come, eternal [aionios] life.

Here the translators correctly translated the singular noun, “and in the age to come”; but when it came to the exact use of the same singular noun forming an adjective, for unknown reasons, they indicated a plural use, “eternal life.” Obviously the noun and its adjective form hold exactly the same intent. It should read, “and in the age to come, age-lasting life.”

## Salvation — Eternal or Age-Lasting

As pertaining to salvation, the Greek New Testament writers dealt with different aspects of salvation. Sometimes they dealt with salvation with respect to eternity, and other times they dealt with salvation with respect to the coming age.

- The former (salvation with respect to eternity) would deal with the free gift of eternal life; the latter (salvation with respect to the age to come) would have to do with the prize, or the inheritance, in the coming age.
- The former necessitates faith based on the finished work of Jesus Christ, with no works involved; the latter necessitates faithfully *working out* one’s own salvation with fear and trembling.
- The former has to do with the present age extending into the ages (plural) to come; the latter has all to do with our actions during the present age (singular), with the result of these actions having to do with the age to come (the Messianic Era).

The key to properly interpreting which aspect of salvation any given passage is dealing with is determining if the passage is dealing with faith alone based on the finished work of Jesus Christ (pertaining to the free gift), or if the passage is dealing with an individual’s works, emanating out of faithfulness, connected with the reward of the inheritance. If the passage deals with faith in the finished work of Jesus Christ and the gift of eternal life, then the passage is dealing with the salvation which we presently possess and the ages (plural) to come — the free gift. But if the passage is dealing with an individual’s actions, connected with loss or gain, then it is dealing with a salvation which is yet to be revealed and the reward in the age (singular) to come. One is eternal; the other is age-lasting.

The most concise example of a passage which deals with faith and the gift (of eternal life) is found in Acts chapter sixteen.

**Acts 16:30** “...Sirs, what must I do to be saved?” 31 And they said, “Believe in the Lord Jesus, and you shall be saved...”

Due to the fact that this passage has to do with faith in Jesus Christ and nothing additional, it has to do with *eternal* salvation — life which begins at the moment of faith and extends into the ages (plural) to come.

But there are many passages in the New Testament, which deal with the future salvation, the salvation which is to be inherited (Heb. 1:14); this is the salvation which, has to do with the coming age, and the kingdom of Jesus Christ (*cf.* I Pet. 1:1-10). Along with the noted cross references, Matthew 19:29, Galatians 6:8, and I Timothy 6:12 are a few of the passages dealing with life in the age (singular) to come.

Yet, woefully, the translators translated the singular form of the Greek word into the English as “eternal” in these passages, which has contributed to confusion among Christians concerning salvation.

Notice *works* connected with *aionios* life in these passages.

**Matthew 19:29** “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, shall receive many times as much, and shall inherit eternal [*aionios* (lit., age-lasting)] life.”

**Galatians 6:8** “For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal [*aionios* (lit., age-lasting)] life.”

**I Timothy 6:12** “Fight the good fight of faith; take hold of the eternal [*aionios* (lit., age-lasting)] life to which you were called, and you made the good confession in the presence of many witnesses.”

These passages are dealing with works, not faith alone.

In conclusion, there are two aspects of salvation that must be understood:

- 1) There is an aspect of salvation which we presently possess through faith alone — the free gift for all of eternity, and
- 2) There is an aspect of salvation towards which we are to strive — the potential profit or loss connected with the coming age.

This confusion must be set straight if we are to properly understand the intent of the inspired New Testament writers concerning our salvation.