

# “For ever”

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It is unfortunate that “for ever,” “everlasting,” and similar words appear so often in translations of the Bible, for it is often the case that the Hebrew and Greek words and phrases so translated indicate no more than tens or hundreds of years, and comparatively few are those cases where logic dictates that an infinite amount of time must be understood.

A finite “for ever” impacts a proper understanding of the duration of God’s promises. As will be seen below in notes to several passages, some things God promised “for ever” have either expired or been replaced or modified by subsequent promises.

The finiteness of Hebrew words and phrases translated “for ever” impacts the meaning of the New Testament Greek equivalents. See below in the introduction to the New Testament passages for further discussion and implications.

## “For ever” in the Hebrew Bible

By far the most frequently used Hebrew word translated “for ever” is עַד־עוֹלָם מִעוֹלָם לְעוֹלָם עוֹלָם (appearing as לְעוֹלָם לְעוֹלָם לְעוֹלָם etc.); note that the verb forms of this word mean to hide or conceal. Other notable words of interest include forms of נִצַּח (נִצַּח לְנִצַּח לְנִצַּח etc.), forms of דָּוָר (דָּוָר דָּוָר דָּוָר etc.), forms of עַד (מִנִּי־עַד לְעַד etc.), and the phrase כָּל־הַיָּמִים. Also included are some passages containing words which might be mistaken as equivalent of the words translated “for ever.” In the Septuagint and New Testament the primary words are forms of αἰών (noun) and αἰώνιος (adjective).

<p>לעלם  εἰς τὸν αἰῶνα</p>	<p>Genesis 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live <b>for ever</b>: {=a long time; more precisely: a probably long time of not yet decided or known or revealed duration; literally: into the indefinite or undecided future.}</p>
<p>לעלם  εἰς τὸν αἰῶνα</p>	<p>Genesis 6:3 And the LORD said, My spirit shall not <b>always</b> strive {=not strive a long time future; not strive much longer} with man, for that he also <i>is</i> flesh: yet his days shall be an hundred and twenty years.</p>
<p>מעולם  ἀπ' αἰῶνος</p>	<p>Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare <i>children</i> to them, the same <i>became</i> mighty men which <b>were of old</b> {=were of a long time past}, men of renown.</p>
<p>כל-היום  πάσας τὰς ἡμέρας</p>	<p>Genesis 6:5 And GOD saw that the wickedness of man <i>was</i> great in the earth, and <i>that</i> every imagination of the thoughts of his heart <i>was</i> only evil <b>continually</b>. {=all the day; LXX: all the days}</p>

<p>לדרת עולם εἰς γενεὰς αἰώνιους</p>	<p>Genesis 9:12 And God said, This <i>is</i> the token of the covenant which I make between me and you and every living creature that <i>is</i> with you, for <b>perpetual generations</b>: {=for many generations; more precisely: for probably many generations of not yet decided or known number; literally: unto generations of the indefinite future.} [The most generations mentioned in the Bible is “thousands” in Exodus 20:6, and next most is “thousand” in Genesis 34:7, Deuteronomy 7:9, 1 Chronicles 16:15, and Psalm 105:8. “Thousands” is well short of infinity. Indeed, “thousands” is well short of the largest numbers found in the Hebrew Bible. Larger numbers found are “hundred thousand,” “thousand thousand,” “thousand thousands,” “thousands of ten-thousand,” “ten-thousands of thousands,” and “ten thousand ten thousands.” Cf. Genesis 24:60, Numbers 10:36, 1 Chronicles 21:5, 22:14, 2 Chronicles 14:9, and Daniel 7:10.]</p>
<p>ולא־יהיה עוד οὐκ ἔσται ἔτι</p>	<p>Genesis 9:15 And I will remember my covenant, which <i>is</i> between me and you and every living creature of all flesh; and the waters shall <b>no more</b> {=not again} become a flood to destroy all flesh. [There are many instances where “no more,” “not any more,” and “not again” could conceivably encompass all time going forward. So generally I will only notice interesting examples or counterexamples of this potentiality. See further discussion at 32:28.]</p>
<p>עולם αἰώνιον</p>	<p>Genesis 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the <b>everlasting</b> {=long lasting} covenant between God and every living creature of all flesh that <i>is</i> upon the earth.</p>

<p>עַד־עוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Genesis 13:15 For all the land which thou seest, to thee will I give it, and to thy seed <b>for ever</b>. {=for a long time; more precisely: for a probably long time of not yet decided or known or revealed duration; literally: unto the unknown or undecided or unrevealed future (all viewed from the perspective of the date the promise was made).} [There is nothing in this or any other passage in the Bible that says the land was given for all time thereafter. The grant was merely for an indefinite time, a time whose duration was not yet decided or revealed by God. See 49:26.]</p>
<p>לְדֹרֹתָם εἰς γενεὰς αὐτῶν עוֹלָם αἰῶνιου</p>	<p>Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee <b>in their generations</b> for an <b>everlasting</b> {=long lasting} covenant, to be a God unto thee, and to thy seed after thee. [How long this “everlasting” did or will last is not clear. The problem lies in what “to be a God unto thee” meant to God. God’s promise was conditional: cf. 18:19. Just because we claim the God of Abraham is our God does not make it so <i>as God meant it</i>: cf. John 8:44, and Matthew 7:21, 25:11. For “to be a God unto thee” is at least in part something that God does, and if he declines to do that something, he is not our God. In theory, this “everlasting” could endure as long as Abraham or any of his descendants endure, not just in this life, but also in the next. But God’s making this covenant “everlasting” (actually, long-lasting) does not mean that God may never thereafter modify the covenant, replace it with another, or even terminate it without a replacement. Note that this “everlasting” started immediately while the “everlasting” in v8 started more than 500 years later (cf. 15:13-16, Acts 7:5). Perhaps, then, this “everlasting” and the next may also have different ending times.]</p>
<p>עוֹלָם αἰῶνιου</p>	<p>Genesis 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an <b>everlasting</b> {=long lasting} possession; and I will be their God. [See 13:15 and 49:26.]</p>
<p>לְדֹרֹתָם εἰς τὰς γενεὰς αὐτῶν</p>	<p>Genesis 17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee <b>in their generations</b>.</p>

<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Genesis 17:12 And he that is eight days old shall be circumcised among you, every man child <b>in your generations</b>, he that is born in the house, or bought with money of any stranger, which <i>is</i> not of thy seed.</p>
<p>עוֹלָם αἰώνιον</p>	<p>Genesis 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an <b>everlasting</b> {=long lasting} covenant.</p>
<p>עוֹלָם αἰώνιον</p>	<p>Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an <b>everlasting</b> {=long lasting} covenant, <i>and</i> with his seed after him.</p>
<p>עוֹלָם αἰώνιος</p>	<p>Genesis 21:33 And <i>Abraham</i> planted a grove in Beersheba, and called there on the name of the LORD, the <b>everlasting</b> God. {=the long lasting God; more precisely: the God who probably will last a long time of not yet decided or known duration; literally: the God of—who will last unto—the indefinite or undecided future.} [One is tempted to speculate that Moses through the Holy Spirit was here revealing that God would live an infinite time future, or had already lived an infinite time past, or both. Reasonable as this speculation is, it is speculation.]</p>
<p>לֹא ... עוֹד οὐ ... ἔτι</p>	<p>Genesis 32:28(29) And he said, Thy name shall be called <b>no more</b> Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. [This “no more” is not absolute, since this man is called “Jacob” many times afterward in scripture, including instances by God himself (e.g. 35:10 and 46:2) and he is known by both names unto the present day. So the meaning of “no more” is in this case <i>not only</i>, or <i>no more only</i>, or <i>no more primarily</i>. Two of many other examples of this meaning of “no more” are these: Deuteronomy 17:16 (with 28:68 and Jeremiah 42ff) where “no more” indicates an intention at the time of speaking, but not an unchangeable intention; and Deuteronomy 19:20 where “no more” indicates a tendency of the example, not a statement that it will be completely effective.]</p>

<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Genesis 43:9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame <b>for ever</b>: {=all my days; literally all the days.}</p>
<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Genesis 44:32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father <b>for ever</b>. {=all my days} [See 43:9.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Genesis 48:4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee <i>for an everlasting</i> {=long lasting} possession. [See 13:15, 17:7-8, and 49:26.]</p>
<p>עוֹלָם μονίμων</p>	<p>Genesis 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the <b>everlasting</b> {=long lasting} hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. [Looking back at 48:4, 17:8, and 13:15, one might be tempted think that surely the grant of the land will last at least as long as the hills. But this would be a mistake. The grant of the land has been revoked twice: once in the Babylonian captivity, and again after Jesus the Messiah instituted the new covenant. The grant of the land will definitely be revived in the future when Jesus returns and sets up his kingdom on earth and fulfills Ezekiel 40–48, but in modified, more inclusive form (Ezekiel 47:21-23). Whether God will revive the grant sooner than the return of Jesus, and if he does so, how long before his return he may do this, are matters of debate. Also see 1 Chronicles 16:15 and Psalm 105:10.]</p>

<p>לְעוֹלָם αἰώνιον דָּר דָּר γενεῶν γενεαῖς</p>	<p>Exodus 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this <i>is</i> my name <b>for ever</b> {=for a long time [to come]}, and this <i>is</i> my memorial <b>unto all generations</b> {=unto generation, generation=unto many generations}.</p>
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<p>לְדֹרֹתֵיכֶם  εἰς πάσας τὰς γενεὰς ὑμῶν  עוֹלָם  νόμιμον αἰώνιον</p>	<p>Exodus 12:14 And this day [the day of Passover] shall be unto you for a memorial; and ye shall keep it a feast to the LORD <b>throughout your generations</b> {=LXX has “throughout all your generations”}; ye shall keep it a feast by an ordinance <b>for ever</b> {=an ordinance to be observed for a long time to come}. [The passage does not imply an infinite number of generations or observance of the ordinance for an infinite number of years. Rather, it directs that the ordinance be observed for as many generations as God may grant for as long as God may grant, or until such time as God may set the ordinance aside. Both generations and time are indefinite, not infinite.]</p>
<p>לְדֹרֹתֵיכֶם  εἰς γενεὰς ὑμῶν  עוֹלָם  αἰώνιον</p>	<p>Exodus 12:17 And ye shall observe <i>the feast of unleavened bread</i>; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day <b>in your generations</b> by an ordinance <b>for ever</b> {=for a long time to come}. [See 12:14.]</p>
<p>עַד-עוֹלָם  ἕως αἰῶνος</p>	<p>Exodus 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons <b>for ever</b> {=for a long time to come; indefinitely; until told to do otherwise}. [See 12:14.]</p>
<p>לְדֹרֹתָם  εἰς γενεὰς ὑμῶν</p>	<p>Exodus 12:42 It <i>is</i> a night to be much observed unto the LORD for bringing them out from the land of Egypt: this <i>is</i> that night of the LORD to be observed of all the children of Israel <b>in their generations</b>.</p>
<p>לא ... עוֹד  οὐ ... ἔτι  עַד-עוֹלָם  εἰς τὸν αἰῶνα χρόνον</p>	<p>Exodus 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again <b>no more for ever</b> {=for a long time, i.e., for the rest of this life; LXX unto the age time, i.e. for a long time to come}. [All will rise again and be seeable in the life to come. Regarding “no more” see Genesis 32:28.]</p>

<p>לְעֹלָם וָעֶד κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι</p>	<p>Exodus 15:18 The LORD shall reign <b>for ever and ever</b> {=for a long time and continually; LXX=(the) Lord is ruling the age and to (an) age and yet (longer)}. [Surely, one might think, surely here we have an instance where “for ever” means an infinite amount of time. But in fact we do not have such an instance here. How long God may care to maintain civilizations and rule over them is not something he has revealed to us.]</p>
<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 16:32 And Moses said, This <i>is</i> the thing which the LORD commandeth, Fill an omer of it to be kept <b>for your generations</b>; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. [This omer of manna was kept for fewer than 500 years, probably fewer than 25 generations. Cf. 1 Kings 8:9.]</p>
<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept <b>for your generations</b>. [See 16:32.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Exodus 19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee <b>for ever</b> {=for a long time; as long as they live}. And Moses told the words of the people unto the LORD.</p>
<p>לְעֹלָם εἰς τὸν αἰῶνα</p>	<p>Exodus 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him <b>for ever</b> {=for a long time; for the rest of this life}.</p>
<p>תָּמִיד διὰ παντός</p>	<p>Exodus 25:30 And thou shalt set upon the table shewbread before me <b>always</b> {=all the time; every day}. [This word deals with frequency: there were to be no days off. If we may extend this statute to the temples, it was in force about 1500 years total before it was set aside. It may be revived again: cf. Ezekiel 40—48.]</p>



<p>תָּמִיד διὰ παντός</p>	<p>Exodus 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn <b>always</b> {=every day}. [See note to 25:30. Note that according to 30:8 the lamps did not burn 24 hours a day.]</p>
<p>עוֹלָם αἰώνιον לְדֹרֹתָם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 27:21 In the tabernacle of the congregation without the veil, which <i>is</i> before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: <i>it shall be</i> a statute <b>for ever</b> {=a long time} <b>unto their generations</b> on the behalf of the children of Israel. [This statute was in force several hundred years before it was set aside. It may be revived again: cf. Ezekiel 40–48.]</p>
<p>תָּמִיד</p>	<p>Exodus 28:29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy <i>place</i>, for a memorial before the LORD <b>continually</b>. {=frequently, regularly, daily, every time}</p>
<p>תָּמִיד διὰ παντός</p>	<p>Exodus 28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD <b>continually</b>. [See v29.]</p>
<p>תָּמִיד διὰ παντός</p>	<p>Exodus 28:38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be <b>always</b> {=every time (he makes offerings)} upon his forehead, that they may be accepted before the LORD. [See note to 25:30.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Exodus 28:43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy <i>place</i>; that they bear not iniquity, and die: <i>it shall be</i> a statute <b>for ever</b> {=a long time} unto him and his seed after him. [This statute was in force about 1500 years before it was set aside. It may be revived again: cf. Ezekiel 40—48.]</p>

<p>עֹלָם εἰς τὸν αἰῶνα</p>	<p>Exodus 29:9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a <b>perpetual</b> {=long-enduring} statute: and thou shalt consecrate Aaron and his sons. [This statute was in force about 1500 years before it was set aside. It may be revived again: cf. Ezekiel 40–48.]</p>
<p>עֹלָם αἰῶνιου</p>	<p>Exodus 29:28 And it shall be Aaron's and his sons' by a statute <b>for ever</b> {=a long time} from the children of Israel: for it <i>is</i> an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, <i>even</i> their heave offering unto the LORD. [This statute was in force about 1500 years before it was set aside. It may be revived again: cf. Ezekiel 40—48.]</p>
<p>תָּמִיד ἐνδελεχῶς</p>	<p>Exodus 29:38 Now this <i>is that</i> which thou shalt offer upon the altar; two lambs of the first year day by day <b>continually</b>. [See note to 25:30.]</p>
<p>תָּמִיד ἐνδελεχισμοῦ לְדֹרֹתֵיכֶם εἰς γενεὰς ὑμῶν</p>	<p>Exodus 29:42 <i>This shall be a</i> <b>continual</b> {=regular, frequent} burnt offering <b>throughout your generations</b> at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. [This statute was in force about 1500 years before it was set aside. It may be revived again: cf. Ezekiel 40–48.]</p>
<p>תָּמִיד διὰ παντὸς לְדֹרֹתֵיכֶם εἰς γενεὰς ὑμῶν</p>	<p>Exodus 30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a <b>perpetual</b> {=regular, frequent} incense before the LORD <b>throughout your generations</b>. [See 29:42.]</p>
<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it <b>throughout your generations</b>: it <i>is</i> most holy unto the LORD. [See 29:42.]</p>

<p>עולם αἰώνιον לְדֹרֹתָיִם ταῖς γενεαῖς αὐτοῦ μετ' αὐτόν</p>	<p>Exodus 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute <b>for ever</b> {=a long time} to them, <i>even</i> to him and to his seed <b>throughout their generations</b>. [This statute was in force about 1500 years before it was set aside. It may be revived again: cf. Ezekiel 40–48.]</p>
<p>לְדֹרֹתָיִם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 30:31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me <b>throughout your generations</b>. [See v21.]</p>
<p>לְדֹרֹתָיִם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it <i>is</i> a sign between me and you <b>throughout your generations</b>; that <i>ye</i> may know that I <i>am</i> the LORD that doth sanctify you. [This can still serve as a sign, but see v16.]</p>
<p>לְדֹרֹתָיִם εἰς τὰς γενεὰς ὑμῶν עולם αἰώνιος</p>	<p>Exodus 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath <b>throughout their generations</b>, <i>for</i> a <b>perpetual</b> {=long-enduring} covenant. [Ever since Jesus the Messiah inaugurated the new covenant the Law has been advisory rather than compulsory for everyone, including the children of Israel.]</p>
<p>לְעֹלָם αἰώνιον</p>	<p>Exodus 31:17 It <i>is</i> a sign between me and the children of Israel <b>for ever</b> {=for a long time to come}: for <i>in</i> six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. [See v13.]</p>
<p>לְדֹרֹתָיִם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it <i>is</i> a sign between me and you <b>throughout your generations</b>; that <i>ye</i> may know that I <i>am</i> the LORD that doth sanctify you. [See v13.]</p>

<p>לְעֹלָם εἰς τὸν αἰῶνα</p>	<p>Exodus 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit <i>it</i> <b>for ever</b> {=for a long time to come}. [This grant was in force about 1500 years total over two periods, and will be revived. See note to Genesis 49:26.]</p>
<p>עוֹלָם εἰς τὸν αἰῶνα לְדֹרֹתָם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Exodus 40:15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an <b>everlasting</b> {=long-enduring} priesthood <b>throughout their generations</b>. [This grant was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עוֹלָם εἰς τὸν αἰῶνα לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 3:17 <i>It shall be a</i> <b>perpetual</b> {=long-enduring} statute <b>for your generations</b> throughout all your dwellings, that ye eat neither fat nor blood. [See Exodus 31:16.]</p>
<p>וְנִעְלָם λάθη</p>	<p>Leviticus 4:13 And if the whole congregation of Israel sin through ignorance, and the thing <b>be hid</b> from the eyes of the assembly, and they have done <i>somewhat against</i> any of the commandments of the LORD <i>concerning things</i> which should not be done, and are guilty;</p>
<p>וְנִעְלָם</p>	<p>Leviticus 5:2 Or if a soul touch any unclean thing, whether <i>it be</i> a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and <i>if it be</i> <b>hidden</b> from him; he also shall be unclean, and guilty.</p>
<p>וְנִעְלָם ἐλαθεῖν</p>	<p>Leviticus 5:3 Or if he touch the uncleanness of man, whatsoever uncleanness <i>it be</i> that a man shall be defiled withal, and it <b>be hid</b> from him; when he knoweth <i>of it</i>, then he shall be guilty.</p>

<p>וְנִעַלְם λάθη</p>	<p>Leviticus 5:4 Or if a soul swear, pronouncing with <i>his</i> lips to do evil, or to do good, whatsoever <i>it be</i> that a man shall pronounce with an oath, and it <b>be hid</b> from him; when he knoweth <i>of it</i>, then he shall be guilty in one of these.</p>
<p>תָּמִיד διὰ παντὸς לֹא οὐ</p>	<p>Leviticus 6:13(6) The fire shall <b>ever</b> {=continually, frequently, regularly, every day} be burning upon the altar; it shall <b>never</b> {=not} go out. [See v9(2) and 12(5) and note to Exodus 25:30.]</p>
<p>עוֹלָם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 6:18(11) All the males among the children of Aaron shall eat of it. <i>It shall be</i> a statute <b>for ever</b> {=a long time} <b>in your generations</b> concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>תָּמִיד διὰ παντός</p>	<p>Leviticus 6:20(13) This <i>is</i> the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering <b>perpetual</b>, half of it in the morning, and half thereof at night. [Aaron was anointed soon after. See Leviticus 8, and in particular, 8:30. For the broader context, see Exodus 40:1-12-16-35 and Numbers 1:1, 3:1-5ff, 7:1, 9:1,15-23, 10:11ff. See note to Exodus 25:30.]</p>
<p>עוֹלָם αἰώνιος</p>	<p>Leviticus 6:22(15) And the priest of his sons that is anointed in his stead shall offer it: <i>it is</i> a statute <b>for ever</b> {=a long time} unto the LORD; it shall be wholly burnt. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>

<p>עֹלָם αἰώνιον</p>	<p>Leviticus 7:34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute <b>for ever</b> {=for a long time; as a long-enduring statute} from among the children of Israel. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עֹלָם αἰώνιον לְדֹרֹתָם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 7:36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, <i>by</i> a statute <b>for ever</b> {=for a long time; as a long-enduring statute} <b>throughout their generations</b>. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עֹלָם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: <i>it shall be</i> a statute <b>for ever</b> {=a long time; a long-enduring statute} <b>throughout your generations</b>: [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עֹלָם αἰώνιον</p>	<p>Leviticus 10:15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave <i>it for</i> a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute <b>for ever</b> {=a long time; a long-enduring statute}; as the LORD hath commanded. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עֹלָם αἰώνιον</p>	<p>Leviticus 16:29 And <i>this</i> shall be a statute <b>for ever</b> {=a long time; a long-enduring statute} unto you: <i>that</i> in the seventh month, on the tenth <i>day</i> of the month, ye shall afflict your souls, and do no work at all, <i>whether it be</i> one of your own country, or a stranger that sojourneth among you: [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>

<p>עוֹלָם αἰώνιον</p>	<p>Leviticus 16:31 It <i>shall be</i> a sabbath of rest unto you, and ye shall afflict your souls, by a statute <b>for ever</b>. {=for a long time; a long-enduring statute} [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Leviticus 16:34 And this shall be an <b>everlasting</b> {=a long-enduring} statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עוֹלָם αἰώνιον לְדֹרֹתָם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 17:7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute <b>for ever</b> {=for a long time; a long-enduring statute} unto them <b>throughout their generations</b>. [The statute is v1-7. This statute was only in force from the time of promulgation unto the entrance into the land, about 40 years. See Deuteronomy 12:5-28 for a successor statute. Note that “throughout their generations” does <i>not</i> mean “every future generation.” In this instance only a few generations were covered by this statute before it was set aside.]</p>
<p>הַעֲלִימוּ ὑπερόψει ὑπερίδωσιν</p>	<p>Leviticus 20:4 And if the people of the land <b>do any ways hide</b> their eyes from the man, when he giveth of his seed unto Molech, and kill him not: [Literal Heb: to hide they hide]</p>
<p>לְדֹרֹתָם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 21:17 Speak unto Aaron, saying, Whosoever <i>he be</i> of thy seed <b>in their generations</b> that hath <i>any</i> blemish, let him not approach to offer the bread of his God.</p>
<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 22:3 Say unto them, Whosoever <i>he be</i> of all your seed <b>among your generations</b>, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: <i>I am</i> the LORD.</p>

<p>עולם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: <i>it shall be</i> a statute <b>for ever</b> {=a long time; a long-enduring statute} <b>throughout your generations</b> in all your dwellings. [This statute includes v10-13 which require priests and offerings. This means that Deuteronomy 12:5-28 applies, and this means that in addition to priests, an alter and a central sanctuary are required. So this statute was in force only about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עולם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 23:21 And ye shall proclaim on the selfsame day, <i>that</i> it may be an holy convocation unto you: ye shall do no servile work <i>therein</i>: <i>it shall be</i> a statute <b>for ever</b> {=a long time; a long-enduring statute} in all your dwellings <b>throughout your generations</b>. [This statute includes v18-20 which require priests and offerings. This means that Deuteronomy 12:5-28 applies, and this means that in addition to priests, an alter and a central sanctuary are required. So this statute was in force only about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עולם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 23:31 Ye shall do no manner of work: <i>it shall be</i> a statute <b>for ever</b> {=a long time; a long-enduring statute} <b>throughout your generations</b> in all your dwellings. [This statute includes v27 which requires an offering by fire to the Lord. This means that Deuteronomy 12:5-28 applies, and this means priests, an alter, and a central sanctuary are required. So this statute was in force only about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>



<p>עֹלָם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 23:41 And ye shall keep it a feast unto the LORD seven days in the year. <i>It shall be a statute for ever</i> {=a long time; a long-enduring statute} <b>in your generations</b>: ye shall celebrate it in the seventh month. [This statute includes v36 which requires an offering by fire to the Lord. This means that Deuteronomy 12:5-28 applies, and this means priests, an alter, and a central sanctuary are required. So this statute was in force only about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Leviticus 24:2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn <b>continually</b>. {=regularly, frequently} [See Exodus 30:8.]</p>
<p>תָּמִיד ἐνδελεχῶς עֹלָם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Leviticus 24:3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD <b>continually</b>: <i>it shall be a statute for ever</i> {=a long time; a long-enduring statute} <b>in your generations</b>. [If this statute transferred to the temple, then this statute was in force about 1500 years total over two periods. It may be revived. See notes to Genesis 49:26 and Exodus 25:30.]</p>
<p>תָּמִיד ἕως τὸ πρωί</p>	<p>Leviticus 24:4 He shall order the lamps upon the pure candlestick before the LORD <b>continually</b>. {LXX: until the morning (perhaps translating a Hebrew manuscript that differed slightly from the Hebrew text we consider standard today)} [See Exodus 25:30, 30:8.]</p>
<p>תָּמִיד διὰ παντὸς עֹלָם αἰώνιον</p>	<p>Leviticus 24:8 Every sabbath he shall set it in order before the LORD <b>continually</b>, <i>being taken</i> from the children of Israel by an <b>everlasting</b> {=long-enduring} covenant. [If we allow that this statute transfers to the temple, then this statute was in force about 1500 years total over two periods. It may be revived. See notes to Genesis 49:26 and Exodus 25:30.]</p>

<p>עולם αἰώνιον</p>	<p>Leviticus 24:9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it <i>is</i> most holy unto him of the offerings of the LORD made by fire by a <b>perpetual</b> {=long-enduring} statute. [If we allow that this statute transfers to the temple, then this statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>לצמדת εἰς βεβαίωσιν</p>	<p>Leviticus 25:23 The land shall not be sold <b>for ever</b> {=without right of redemption, or in such a manner that it will not revert in the Jubilee}: for the land <i>is</i> mine; for ye <i>are</i> strangers and sojourners with me.</p>
<p>לצמדת βεβαίως להרתיו εἰς τὰς γενεὰς αὐτοῦ</p>	<p>Leviticus 25:30 And if it be not redeemed within the space of a full year, then the house that <i>is</i> in the walled city shall be established <b>for ever</b> {=without right of redemption, or in such a manner that it will not revert in the Jubilee} to him that bought it <b>throughout his generations</b>: it shall not go out in the jubile.</p>
<p>עולם διὰ παντός</p>	<p>Leviticus 25:32 Notwithstanding the cities of the Levites, <i>and</i> the houses of the cities of their possession, may the Levites redeem <b>at any time</b>. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עולם αἰωνία</p>	<p>Leviticus 25:34 But the field of the suburbs of their cities may not be sold; for it <i>is</i> their <b>perpetual</b> {=long-enduring} possession. [This “perpetual” possession ceased long ago. At most it endured no longer than 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>לעלם εἰς τὸν αἰῶνα</p>	<p>Leviticus 25:46 And ye shall take them as an inheritance for your children after you, to inherit <i>them for</i> a possession; they shall be your bondmen <b>for ever</b> {=for a long time}: but over your brethren the children of Israel, ye shall not rule one over another with rigour. [Here, “for ever” lasted no longer than the remaining lifetime of the bondman.]</p>

<p>וְנֶעְלַם λάθη</p>	<p>Numbers 5:13 And a man lie with her carnally, and it <b>be hid</b> from the eyes of her husband, and be kept close, and she be defiled, and <i>there be</i> no witness against her, neither she be taken <i>with the manner</i>;</p>
<p>לְדַרְתֵּיכֶם ἐν ταῖς γενεαῖς ὑμῶν</p>	<p>Numbers 9:10 Speak unto the children of Israel, saying, If any man of you or <b>of your posterity</b> shall be unclean by reason of a dead body, or <i>be</i> in a journey afar off, yet he shall keep the passover unto the LORD.</p>
<p>תָּמִיד διὰ παντός</p>	<p>Numbers 9:16 So it was <b>always</b> {=continually, every day}: the cloud covered it <i>by day</i>, and the appearance of fire by night. [Cf. Exodus 40:38.]</p>
<p>עוֹלָם αἰώνιον לְדַרְתֵּיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Numbers 10:8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance <b>for ever</b> {=a long time; a long-enduring ordinance} <b>throughout your generations</b>. [Portions of this statute, v2-7, were only in force from the time of promulgation unto the entrance into the land, about 40 years. V9 was only in force on occasion after entrance into the land. V10 was in force about 1500 years total over two periods and may be revived. See note to Genesis 49:26.]</p>
<p>לְדַרְתֵּיכֶם ἐν ταῖς γενεαῖς ὑμῶν</p>	<p>Numbers 15:14 And if a stranger sojourn with you, or whosoever <i>be</i> among you <b>in your generations</b>, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.</p>
<p>עוֹלָם αἰώνιος לְדַרְתֵּיכֶם εἰς γενεὰς ὑμῶν</p>	<p>Numbers 15:15 One ordinance <i>shall be both</i> for you of the congregation, and also for the stranger that sojourneth <i>with you</i>, an ordinance <b>for ever</b> {=a long time; a long-enduring ordinance} <b>in your generations</b>: as ye <i>are</i>, so shall the stranger be before the LORD. [This ordinance can only apply during times that there is a land in which one might sojourn and be subject to the Law of Moses, which is to say, about 1500 years total over two periods. This ordinance may be revived. See note to Genesis 49:26.]</p>

<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Numbers 15:21 Of the first of your dough ye shall give unto the LORD an heave offering <b>in your generations</b>.</p>
<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Numbers 15:23 <i>Even</i> all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded <i>Moses</i>, and henceforward <b>among your generations</b>; [See Exodus 31:16.]</p>
<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Numbers 15:38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments <b>throughout their generations</b>, and that they put upon the fringe of the borders a ribband of blue: [See Exodus 31:16.]</p>
<p>עוֹלָם αἰῶνιον</p>	<p>Numbers 18:8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance <b>for ever</b>. {=a long time; a long-enduring ordinance} [This ordinance was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עוֹלָם αἰῶνιον</p>	<p>Numbers 18:11 And this <i>is</i> thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute <b>for ever</b>: every one that is clean in thy house shall eat of it. [This statute was in force about 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עוֹלָם αἰῶνιον עוֹלָם αἰῶνιου</p>	<p>Numbers 18:19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute <b>for ever</b> {=a long time; a long-enduring statute}: <i>it is</i> a covenant of salt <b>for ever</b> {=a long time; a long-enduring covenant} before the LORD unto thee and to thy seed with thee. [This statute and this covenant were in force about 1500 years total over two periods. They may be revived. See note to Genesis 49:26.]</p>

<p>עולם αἰώνιον לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Numbers 18:23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: <i>it shall be</i> a statute <b>for ever</b> {=a long time; a long-enduring statute} <b>throughout your generations</b>, that among the children of Israel they have no inheritance. [This statute was in force no longer than 1500 years total over two periods. It may be revived. See note to Genesis 49:26.]</p>
<p>עולם αἰώνιον</p>	<p>Numbers 19:10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute <b>for ever</b>. {=a long time; a long-enduring statute} [The statute is v1-10 or v1-22, not just v10, and deals with life in camp during the exodus. For this reason this statute may have only been in force from the time of promulgation unto the entrance into the land, about 40 years. If this statute was extended to cover the time after the land was settled, it was in force no longer than 1500 years total over two periods.]</p>
<p>עולם αἰώνιον</p>	<p>Numbers 19:21 And it shall be a <b>perpetual</b> {=long-enduring} statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. [The statute is v11-22 or v1-22 (the KJV translation is misleading in this regard). See note to Numbers 19:10.]</p>
<p>עַדִּי (a preposition)</p>	<p>Numbers 24:20 And when he looked on Amalek, he took up his parable, and said, Amalek <i>was</i> the first of the nations; but his latter end <i>shall be</i> that he perish <b>for ever</b>. {=unto, as far as (destruction), that is: but his latter end shall be unto destruction.} [Cf. Exodus 17:14, 16, Deuteronomy 25:19, 1 Samuel 15:2, et al. Whether God's anger with Amalek was so intense and enduring that eventually he left him no descendants at all living on earth is not known to us. Such utter destruction is not necessary to fulfill this and other statements of God's intent regarding Amalek.]</p>

<p>עַדִּי (a preposition)</p>	<p>Numbers 24:24 And ships <i>shall come</i> from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish <b>for ever</b>. {=unto, as far as} [See Numbers 24:20.]</p>
<p>עוֹלָם αἰωνία</p>	<p>Numbers 25:13 And he shall have it, and his seed after him, <i>even</i> the covenant of an <b>everlasting</b> {=long-enduring} priesthood; because he was zealous for his God, and made an atonement for the children of Israel. [This statute was in force about 1500 years total over two periods. See note to Numbers 19:10. Regarding the priesthood that shall serve the temple of Ezekiel 40-48, see Ezekiel 44:15ff; but also see Hebrews 2:17, 4:14, 7:11, et al.]</p>
<p>תָּמִיד ἐνδελειχισμοῦ</p>	<p>Numbers 28:6 <i>It is</i> a <b>continual</b> {=regular, frequent} burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.</p>
<p>לְדֹרֹתֵיכֶם εἰς τὰς γενεὰς ὑμῶν</p>	<p>Numbers 35:29 So these <i>things</i> shall be for a statute of judgment unto you <b>throughout your generations</b> in all your dwellings. [See Exodus 31:16.]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 4:10 <i>Specially</i> the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me <b>all the days</b> that they shall live upon the earth, and <i>that</i> they may teach their children.</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 4:40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong <i>thy</i> days upon the earth, which the LORD thy God giveth thee, <b>for ever</b>. {=all the days} [Whether “for ever” refers to the days the people and their children would be on the land, or refers to the amount of time the land was given, it lasted about 1500 years total over two periods and may be revived. See note to Genesis 49:26.]</p>

<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας לְעַלְמֵי דִּי אֵינֹנֹס</p>	<p>Deuteronomy 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments <b>always</b> {=all the days}, that it might be well with them, and with their children <b>for ever!</b> {=for a long time to come; as long as they live}</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good <b>always</b> {=all the days}, that he might preserve us alive, as <i>it is</i> at this day.</p>
<p>לְאַלְף דּוֹר εἰς χιλιάς γενεάς</p>	<p>Deuteronomy 7:9 Know therefore that the LORD thy God, he <i>is</i> God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a <b>thousand generations</b>; [See note to 1 Chronicles 16:15. Cf. Exodus 20:5-6, 34:7 Deuteronomy 5:9-10, and Psalm 105:8.]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 11:1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, <b>alway</b>. {=all the days}</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Deuteronomy 11:12 A land which the LORD thy God careth for: the eyes of the LORD thy God <i>are always</i> {=continually, all the time, every day} upon it, from the beginning of the year even unto the end of the year.</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 12:1 These <i>are</i> the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, <b>all the days</b> that ye live upon the earth.</p>
<p>עַד־עוֹלָם דִּי אֵינֹנֹס</p>	<p>Deuteronomy 12:28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee <b>for ever</b> {=for a long time to come; as long as they live}, when thou doest <i>that which is</i> good and right in the sight of the LORD thy God.</p>

<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Deuteronomy 13:16(17) And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap <b>for ever</b> {=for a long time}; it shall not be built again. [How long the heap might endure is a separate question from when, if ever, the city might be rebuilt. If the heap is not removed by human agency, one can expect the heap to erode away eventually.]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 14:23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God <b>always</b>. {=all the days}</p>
<p>לֹא οὐ μὴ</p>	<p>Deuteronomy 15:11 For the poor shall <b>never</b> {=not; LXX: definitely not} cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.</p>
<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Deuteronomy 15:17 Then thou shalt take an aul, and thrust <i>it</i> through his ear unto the door, and he shall be thy servant <b>for ever</b> {=for a long time}. And also unto thy maidservant thou shalt do likewise. [Here, “for ever” lasted until one party died.]</p>
<p>כָּל־הַיָּמִים</p>	<p>Deuteronomy 18:5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons <b>for ever</b>. {=all the days} [This “for ever” lasted about 1500 years over two periods. It will be revived to some degree. See Ezekiel 44:15ff and the note to Genesis 49:26.]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 19:9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk <b>ever</b> {=all the days} in his ways; then shalt thou add three cities more for thee, beside these three: [These second three cities were set aside at the same time as the first three, Joshua 20, and this “ever” lasted about forty years.]</p>



וְהִתְעַלְמָתָּ ὑπερίδης	Deuteronomy 22:1 Thou shalt not see thy brother's ox or his sheep go astray, <b>and hide thyself</b> from them: thou shalt in any case bring them again unto thy brother.
לְהִתְעַלֵּם ὑπερίδειν	Deuteronomy 22:3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not <b>hide thyself</b> .
וְהִתְעַלְמָתָּ ὑπερίδης	Deuteronomy 22:4 Thou shalt not see thy brother's ass or his ox fall down by the way, and <b>hide thyself</b> from them: thou shalt surely help him to lift <i>them</i> up again.
עַד-עוֹלָם εἰς τὸν αἰῶνα	Deuteronomy 23:3(4) An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD <b>for ever</b> : {=for a long time to come} [“For ever” lasted perhaps 250 years and in any event had expired by the time of Ruth, the great-grandmother of David. Cf. Ruth 1:1.]
לְעוֹלָם εἰς τὸν αἰῶνα	Deuteronomy 23:6(7) Thou shalt not seek their peace nor their prosperity all thy days <b>for ever</b> . {=a long time to come; ?as long as this life endures}
כָּל-הַיָּמִים πάσας τὰς ἡμέρας	Deuteronomy 28:29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled <b>evermore</b> = {all the days}, and no man shall save <i>thee</i> .
כָּל-הַיָּמִים πάσας τὰς ἡμέρας	Deuteronomy 28:33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed <b>alway</b> : {=all the days}

<p>עֲדָעוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Deuteronomy 28:46 And they shall be upon thee for a sign and for a wonder, and upon thy seed <b>for ever</b>. {=for a long time} [Cf. v15-68. There have been several instances when the curses of this chapter have been in effect. The most notable began with the Assyrian and Babylonian exiles. One could argue that this condition has lasted almost without interruption since the Assyrian exile to this present day. But there will be an end. See note to Genesis 49:26.]</p>
<p>עֲדָעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Deuteronomy 29:29(28) The secret <i>things belong</i> unto the LORD our God: but those <i>things which are revealed belong</i> unto us and to our children <b>for ever</b> {=a long time to come}, that <i>we</i> may do all the words of this law. [The condition “that we may do all the words of this law” suggests that what otherwise would be a principle that would endure as long as people exist, and apply to heaven as well as earth, is in application limited in duration and scope to times when all the Law of Moses applies. When God established the new covenant through Jesus, the Law was both completed and in part set aside, and probably will never all be revived as Moses left it. So this “for ever” ended long ago.]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Deuteronomy 31:13 And <i>that</i> their children, which have not known <i>any thing</i>, may hear, and learn to fear the LORD your God, <b>as long as</b> {=all the days} ye live in the land whither ye go over Jordan to possess it.</p>
<p>עוֹלָם αἰῶνος דּוֹר־דּוֹר γενεᾶς γενεῶν</p>	<p>Deuteronomy 32:7 Remember the days <b>of old</b> {=a long time past}, consider the years of <b>many generations</b> {=Heb: generation and generation; LXX: generation of generations}: ask thy father, and he will shew thee; thy elders, and they will tell thee.</p>

<p>לְעַלְמֵי εἰς τὸν αἰῶνα</p>	<p>Deuteronomy 32:40 For I lift up my hand to heaven, and say, I live <b>for ever</b>. {=for a long time to come; into the indefinite or undecided or unrevealed or unknown future} [While it is tempting to consider the use of “for ever” in passages describing God as indicating an infinite amount of time, in fact, that presses the usage of the word beyond what can be well-established. It may be that God will exist an infinite amount of time future, but this passage does not surely say so.]</p>
<p>קְדָמֹת ἀρχῆς עוֹלָמֹת ἀειάων</p>	<p>Deuteronomy 33:15 And for the chief things of the <b>ancient</b> mountains, and for the precious things of the <b>lasting</b> {=long-enduring; LXX: ever-flowing, hence, long-enduring} hills,</p>
<p>קְדָמֹת ἀρχῆς עוֹלָמֹת ἀειάων</p>	<p>Deuteronomy 33:27 The <b>eternal</b> {=ancient} God <i>is thy</i> refuge, and underneath <i>are</i> the <b>everlasting</b> {=long-enduring; LXX: ever-flowing, hence, long-enduring} arms: and he shall thrust out the enemy from before thee; and shall say, Destroy <i>them</i>. [It is instructive to note the difference in translation between this passage and 33:15. Mountains are “ancient” and God is “eternal” according to the translators translating the same words. And again, hills are “lasting” and God’s arms are “everlasting,” again translating the same words. The translators may be right, of course. And it is certainly possible that Moses intended and his ancient readers recognized these differences. But it is not certain. See note to 32:40. (To be fair, it should be added that hills are “everlasting” in Genesis 49:26, mountains in Habakkuk 3:6, and God only in Genesis 21:33, Isaiah 9:6, 40:28, Jeremiah 10:10, and Romans 16:26. Furthermore, God is “eternal” only here, in 1 Timothy 1:17, and in Hebrews 9:14.)]</p>

<p>עַד־עוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Joshua 4:7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel <b>for ever</b>. {=for a long time} [Certain stones which were to be a memorial “for ever” have long been unknown to any person living on earth, and therefore long ago ceased to be a memorial.]</p>
<p>כָּל־הַיָּמִים ἐν παντὶ χρόνῳ</p>	<p>Joshua 4:24 That all the people of the earth might know the hand of the LORD, that it <i>is</i> mighty: that ye might fear the LORD your God <b>for ever</b>. {=all the days; LXX: in all time} [This passage refers to the drying up of the River Jordan so the people of Israel might cross on dry land. Human memory of this event will no doubt last as long as there are humans. And how long will that be? God has not told us. He has promised a continuation of humanity for thousands of generations and ages to come, but he has not promised that humans will continue an infinite amount of time.]</p>
<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Joshua 8:28 And Joshua burnt Ai, and made it an heap <b>for ever</b> {=for a long time; a long-enduring heap}, <i>even</i> a desolation unto this day. [This heap of ruins, if still in existence, may be expected eventually to erode away. The writer or an editor of Joshua seemed to consider that the heap, still existing in his day, had already lasted “for ever.” Residents from an Ai near Bethel are mentioned in Ezra 2:28, and because of its proximity to Bethel, cf. Joshua 8:9, the Ai of Ezra 2:28 may have been a town on or near the site of the Ai that Joshua destroyed.]</p>
<p>עַד־עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Joshua 14:9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's <b>for ever</b> {=for a long time}, because thou hast wholly followed the LORD my God. [Cf. Numbers 14:24. God promised Caleb and his descendants a portion of the land “for ever,” the same as he promised Abraham, Isaac, and Jacob and his descendants regarding the whole land. Caleb's descendants long ago ceased to possess the land on which Caleb walked when he spied out the land (though one might argue that they now again possess it, or will in the future).]</p>

<p>מֵעוֹלָם ἀπὸ ἀρχῆς</p>	<p>Joshua 24:2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood <b>in old time</b>, <i>even</i> Terah, the father of Abraham, and the father of Nachor: and they served other gods. [Here “for ever ago” was about 600 years earlier. (“Flood” means river.)]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Judges 2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will <b>never</b> break my covenant with you. {=not break my covenant with you <b>for ever</b>=not break my covenant for with you for a long time} [This was not a promise to never break the covenant. It was a promise that the covenant would probably not be broken soon. But as things worked out, the covenant was soon set aside in part, and thus broken. See v2ff. Recall Genesis 3:22, 9:12, 13:15, 21:33. Remember that “for ever” does not actually mean “for a long time,” but “for a probably long time: a time of indefinite, undecided, or unrevealed duration.” Usually the amount of time is long. But not always.]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Judges 16:16 And it came to pass, when she pressed him <b>daily</b> {=all the days} with her words, and urged him, <i>so</i> that his soul was vexed unto death;</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Samuel 1:22 But Hannah went not up; for she said unto her husband, <i>I will not go up</i> until the child be weaned, and <i>then</i> I will bring him, that he may appear before the LORD, and there abide <b>for ever</b>. {=for a long time} [Here “for ever” lasted no longer than to the time of Samuel’s death.]</p>

כָּל־הַיָּמִים  
πάσας τὰς ἡμέρας

1 Samuel 1:28 Therefore also I have lent him to the LORD; **as long** {=all the days} as he liveth he shall be lent to the LORD. And he worshipped the LORD there. [KJV follows the Septuagint. Hebrew reads (translated to reveal plays on words):  
27 For this child I prayed; and the LORD hath given me my request which I requested of him:  
28 And so I caused him to be requested by<sup>A</sup> the LORD **all the days**, since he was requested from<sup>B</sup> the LORD. ...  
<sup>A</sup> somewhat too literal since *cause to submit a request* means *lend or donate*; hence  
cause to submit a request + to :: cause to be requested by :: lend or donate to.  
<sup>B</sup> submit a request + to :: request (something) from (someone) :: borrow or beg from.]

עַד־עוֹלָם  
ἕως αἰῶνος

1 Samuel 2:30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me **for ever** {=for a long time}: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. [God's promise of blessing to Eli's house and his father's house is not reported in scripture other than here. It should be viewed as supplementing, not supplanting, Numbers 25:13. (Phinehas was the son of Aaron's son Eleazar. Eli descended from Aaron's son Ithamar. Both Eleazar and Ithamar served together as priests while they both lived. There is no reason to suspect that their descendants did not continue this practice down to the time of Eli and beyond.)]

כָּל־הַיָּמִים  
πάσας τὰς ἡμέρας

1 Samuel 2:32 And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house **for ever**. {=all the days} [The entire curse is v30-36. The house of Eli and that of his father were decimated by Saul, 1 Samuel 22:9-23, and though Eli's descendant Abiathar and his son Ahimelech (of the same name as his grandfather) both served as priests under David, 1 Samuel 23:9, 2 Samuel 8:17, Solomon deposed Abiathar, 1 Kings 2:26-27. If the generation limit of Exodus 20:5 applies, the last generation cursed was either that of Abiathar or his sons, depending on whether Abiathar's father Ahimelech was the son or grandson of Ahitub, 1 Samuel 14:3, 22:11, and this "for ever" lasted around 100 years. See (incomplete) list of priests below.]

Aaron

Eleazar	Ithamar
Phinehas	.
Abishua	.
Bukki	.
Uzzi	.
Zerahiah	Eli
Meraioth	Phinehas
Azariah <--not in 1Ch 6, in Ezra 7	Ahitub
Amariah	?Ahiah (may be Ahimelech's brother)
Ahitub	Ahimelech killed by Saul
Zadok <----both served under David---->	Abiathar deposed by Solomon
Ahimaaz	Ahimelech
Azariah	.
Johanan	.
Azariah	.
Amariah	.
Ahitub	.
Zadok	
Shallum	
Hilkiah	
Azariah <--in 1Ch 6, not in Ezra 7	
Seraiah	
Jehozadek went into exile	
See 1Samuel 14:3,18-19, 22:11-19,20-23, 23:6, 30:7; 2Samuel 8:17, 15:27;	
1Kings 1:7,19,25,42 2:26-27,35, 4:2; 1Chronicles 6:3-15,50-53, 18:16, 24:3-19;	
Ezra 7:1-5.	

<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>1 Samuel 2:35 And I will raise me up a faithful priest, <i>that</i> shall do according to <i>that</i> which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed <b>for ever</b>. {=all the days} [The priesthood of Zadok fulfills this promise. His house served at least to the Babylonian exile, may have served after the exile, but certainly ceased service with the destruction of the temple some decades following the establishment of the new covenant by Jesus the Messiah. This “for ever” lasted no more than about 1000 years. It will be revived to some degree. See Ezekiel 44:15ff and the note to Genesis 49:26.]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Samuel 3:13 For I have told him that I will judge his house <b>for ever</b> {=for a long time} for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. [See note to 2:32.]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Samuel 3:14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering <b>for ever</b>. {=for a long time} [See note to 2:32.]</p>
<p>וְאֶעְלֶיךָ</p>	<p>1 Samuel 12:3 Behold, here I <i>am</i>: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received <i>any</i> bribe <b>to blind</b> mine eyes therewith? and I will restore it you.</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Samuel 13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel <b>for ever</b>. {=for a long time}</p>
<p>נִצָּח</p>	<p>1 Samuel 15:29 And also the <b>Strength</b> of Israel will not lie nor repent: for he <i>is</i> not a man, that he should repent.</p>
<p>כָּל־הַיָּמִים</p>	<p>1 Samuel 18:29 And Saul was yet the more afraid of David; and Saul became David's enemy <b>continually</b>. {=all the days}</p>



<p>עַד־עוֹלָם ἕως τοῦ αἰῶνος</p>	<p>1 Samuel 20:15 But <i>also</i> thou shalt not cut off thy kindness from my house <b>for ever</b> {=for a long time}: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. [This request would necessarily have ended with David’s death, and this “for ever” would then have lasted a little over 40 years. But see note to v23.]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Samuel 20:23 And <i>as touching</i> the matter which thou and I have spoken of, behold, the LORD <i>be</i> between thee and me <b>for ever</b>. {=for a long time} [This covenant, as set forth in v14-16, would necessarily have ended with David’s death, and this “for ever” would then have lasted a little over 40 years. But v42 suggests that the oath of v17 was more than this passage reports, and if so, then the note to v42 applies.]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Samuel 20:42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed <b>for ever</b>. {=for a long time} And he arose and departed: and Jonathan went into the city. [Unlike 20:15 and 23, this covenant can be understood to extend beyond David’s life, and to be a covenant between families so long as a member of both family lives.]</p>
<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>1 Samuel 23:14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him <b>every day</b> {=all the days}, but God delivered him not into his hand.</p>
<p>מֵעוֹלָם</p>	<p>1 Samuel 27:8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those <i>nations were of old</i> {=of a long time past} the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. [This “for ever ago” was a finite time past.]</p>
<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>1 Samuel 27:11 And David saved neither man nor woman alive, to bring <i>tidings</i> to Gath, saying, Lest they should tell on us, saying, So did David, and so <i>will be</i> his manner <b>all the while</b> {=all the days} he dwelleth in the country of the Philistines.</p>

<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Samuel 27:12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant <b>for ever</b>. {=for a long time} [Here, “for ever” would end no later than when one of the parties died.]</p>
<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>1 Samuel 28:2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head <b>for ever</b>. {=all the days} [Here, “for ever” would end no later than when one of the parties died.]</p>
<p>הַלְנֶצַח εἰς νῆκος</p>	<p>2 Samuel 2:26 Then Abner called to Joab, and said, Shall the sword devour <b>for ever</b>? {=a long time; with no end in sight; completely, totally; to victory; LXX: to victory} knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? [For all time is not the likely meaning here since the passage seems to speak of a time in the near future which is <i>after</i> “for ever.”]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>2 Samuel 3:28 And afterward when David heard <i>it</i>, he said, I and my kingdom <i>are</i> guiltless before the LORD <b>for ever</b> from the blood of Abner the son of Ner: [It is arguable that uses of “for ever” of this sort were intended to mean an infinite amount of time. After all, if something is so at a given place and time, the fact that it was so at that place and time will be true for all time thereafter.]</p>
<p>עַד־עוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Samuel 7:13 He shall build an house for my name, and I will stablish the throne of his kingdom <b>for ever</b>. {=for a long time} [Considering the contrast stated in v14-15 one might suppose that this “for ever” endured only to the end of Solomon’s life. But because of 2 Kings 8:19 and 2 Chronicles 21:7 we can say that this “for ever” lasted longer, about 600 years if we count Zerubbabel.]</p>

<p>עַד־עוֹלָם ἕως αἰῶνος עַד־עוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Samuel 7:16 And thine house and thy kingdom shall be established <b>for ever</b> {=for a long time} before thee: thy throne shall be established <b>for ever</b>. {=for a long time} [David’s dynasty endured for about 600 years. The kingship of Jesus the Messiah is a special fulfilment of this promise; how long his kingship will last is not yet revealed. It is well to note David’s understanding, stated in 7:19, of how long he expected “for ever” to last.]</p>
<p>לְמַרְחֹק εἰς μακρὰν</p>	<p>2 Samuel 7:19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house <b>for a great while to come</b>. {=to from afar; LXX: unto far} And <i>is</i> this the manner of man, O Lord GOD? [The Hebrew for this phrase is used eight times in the Hebrew Bible: here and parallel 1 Chronicles 17:17; of past time (“long ago”) in 2 Kings 19:25 and parallel Isaiah 37:26; of finite distance in 2 Chronicles 26:15 (of fame spread “far abroad”), Ezra 3:13 (of a sound heard “afar off”), and Job 39:29 (of an eagle seeing “afar off”); and figuratively in Job 36:3 (of knowledge fetched “from afar”).]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>2 Samuel 7:24 For thou hast confirmed to thyself thy people Israel <i>to be</i> a people unto thee <b>for ever</b> {=for a long time}: and thou, LORD, art become their God. [For how long God intended this special relationship to last is not known. When God established the new covenant in Jesus, he changed the relationship: see Ephesians 2:11-22, Galatians 3:23-29, et al. But God is not yet through with the descendants of Jacob. See the note to Genesis 49:26.]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>2 Samuel 7:25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish <i>it</i> <b>for ever</b> {=for a long time}, and do as thou hast said. [David expected a probably long but probably finite time. See note to 7:16.]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>2 Samuel 7:26 And let thy name be magnified <b>for ever</b> {=for a long time}, saying, The LORD of hosts <i>is</i> the God over Israel: and let the house of thy servant David be established before thee. [See note to 7:16. This passage would be well translated: And long may thy name be magnified, saying.... ]</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Samuel 7:29 Therefore now let it please thee to bless the house of thy servant, that it may continue <b>for ever</b> {=for a long time} before thee: for thou, O Lord GOD, hast spoken <i>it</i>: and with thy blessing let the house of thy servant be blessed <b>for ever</b>. {=for a long time} [See note to 7:25.]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>2 Samuel 9:7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table <b>continually</b>. {=frequently, daily, regularly}</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>2 Samuel 9:10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in <i>the fruits</i>, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread <b>alway</b> {=continually, frequently, daily, regularly} at my table. Now Ziba had fifteen sons and twenty servants.</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>2 Samuel 9:13 So Mephibosheth dwelt in Jerusalem: for he did eat <b>continually</b> {=frequently, daily, regularly} at the king's table; and was lame on both his feet.</p>
<p>עַד-עוֹלָם ἕως αἰῶνος</p>	<p>2 Samuel 12:10 Now therefore the sword shall <b>never</b> {=(not) <b>for ever</b>=(not) for a long time} depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. [God gave Solomon peace for much of his reign, so this “not depart for ever” probably lasted only until David died, if that long. It is remarkable that of Bathsheba come both David’s royal and messianic line, 1 Chronicles 3:5, Luke 3:31.]</p>
<p>כָּל-הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Samuel 13:37 But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son <b>every day</b>. {=all the days}</p>

<p>כִּלְהֵימִים πάσας τὰς ἡμέρας</p>	<p>2 Samuel 19:13(14) And say ye to Amasa, <i>Art</i> thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me <b>continually</b> {=all the days} in the room of Joab.</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>2 Samuel 22:51 <i>He is</i> the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed <b>for evermore</b>. {=for a long time} [See note to 7:25.]</p>
<p>עוֹלָם αἰῶνιον</p>	<p>2 Samuel 23:5 Although my house <i>be</i> not so with God; yet he hath made with me an <b>everlasting</b> {=long-enduring} covenant, ordered in all <i>things</i>, and sure: for <i>this is</i> all my salvation, and all <i>my</i> desire, although he make <i>it</i> not to grow. [See note to 7:25.]</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Kings 1:31 Then Bathsheba bowed with <i>her</i> face to the earth, and did reverence to the king, and said, Let my lord king David live <b>for ever</b>. {=for a long time} [A wish can be for all time. But considering the basic finite nature of this word, such phrases as this are the exact equivalent of the English phrase “Long live the king!” Translate here: ...and said, Long live my lord king David!]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Kings 2:33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed <b>for ever</b> {=for a long time}: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace <b>for ever</b> {=for a long time} from the LORD. [If this is merely Solomon’s wish, he may have intended an infinite amount of time in each instance. If he spoke for God, then in the first instance, the generation limit of Exodus20:4 may apply, and in the second, peace lasted no longer than unto the later years of Solomon’s reign; cf. chapter 11. And a look at Ecclesiastes suggests a shorter time.]</p>
<p>עַד־עוֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Kings 2:45 And king Solomon <i>shall be</i> blessed, and the throne of David shall be established before the LORD <b>for ever</b>. {=for a long time} [See notes to 2 Samuel 7:16, 25.]</p>

<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>1 Kings 5:1(15) And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was <b>ever</b> {=all the days} a lover of David.</p>
<p>עוֹלָמִים</p>	<p>1 Kings 8:13 I have surely built thee an house to dwell in, a settled place for thee to abide in <b>for ever</b>. {=a long long time, ages} [Hebrew is plural. See Psalm 145:13.]</p>
<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>1 Kings 8:40 That they may fear thee <b>all the days</b> that they live in the land which thou gavest unto our fathers.</p>
<p>עַד־עוֹלָם εἰς τὸν αἰῶνα כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>1 Kings 9:3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there <b>for ever</b> {=for a long time}; and mine eyes and mine heart shall be there <b>perpetually</b>. {=all the days} [This “for ever” lasted about 375 years (961 to 586 BC), as did this “perpetually.”]</p>
<p>לְעֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Kings 9:5 Then I will establish the throne of thy kingdom upon Israel <b>for ever</b> {=for a long time}, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. [This “for ever” lasted about 560 years.]</p>
<p>נֶעְלַם παρεωραμένος</p>	<p>1 Kings 10:3 And Solomon told her all her questions: there was not <i>any</i> thing <b>hid</b> from the king, which he told her not.</p>
<p>תָּמִיד δι’ ὄλου</p>	<p>1 Kings 10:8 Happy are thy men, happy are these thy servants, which stand <b>continually</b> {=frequently, regularly} before thee, and that hear thy wisdom.</p>
<p>לְעֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Kings 10:9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel <b>for ever</b> {=for a long time}, therefore made he thee king, to do judgment and justice.</p>

כֹּל־הַיָּמִים πάσας τὰς ἡμέρας	1 Kings 11:36 And unto his son will I give one tribe, that David my servant may have a light <b>alway</b> {=all the days} before me in Jerusalem, the city which I have chosen me to put my name there. [This “alway” lasted about 560 years.]
כֹּל־הַיָּמִים	1 Kings 11:39 And I will for this afflict the seed of David, but not <b>for ever</b> . {=all the days} [This may state that affliction will not be constant during the period of affliction.]
כֹּל־הַיָּמִים πάσας τὰς ἡμέρας	1 Kings 12:7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants <b>for ever</b> . {=all the days}
כֹּל־הַיָּמִים πάσας τὰς ἡμέρας	1 Kings 14:30 And there was war between Rehoboam and Jeroboam <b>all their days</b> . {=all the days}

תָּמִיד διὰ παντός	2 Kings 4:9 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us <b>continually</b> . {=frequently, regularly}
הֶעְלִים ἀπέκρυψε	2 Kings 4:27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul <i>is</i> vexed within her: and the LORD <b>hath hid it</b> from me, and hath not told me.
לְעוֹלָם εἰς τὸν αἰῶνα	2 Kings 5:27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed <b>for ever</b> {=for a long time}. And he went out from his presence a leper <i>as white</i> as snow. [The generation limit of Exodus 20:5 may apply.]

<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Kings 8:19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him <b>alway</b> {=all the days} a light, <i>and</i> to his children. [As regards the throne, this “alway” expired about 250 years later with Zedekiah, or about 350 years later with Zerubbabel.]</p>
<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Kings 13:3 And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, <b>all their days</b>. {=all the days}</p>
<p>כֹּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Kings 17:37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do <b>for evermore</b> {=all the days}; and ye shall not fear other gods. [Here the meaning is “all your days,” that is, all the days of the people of Israel.]</p>
<p>לְמַחְזֹק?</p>	<p>2 Kings 19:25 Hast thou not heard long ago <i>how</i> I have done it, <i>and of ancient times</i> that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities <i>into</i> ruinous heaps.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Kings 21:7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name <b>for ever</b>: {=for a long time} [See 1 Kings 9:3.]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>2 Kings 25:29 And changed his prison garments: and he did eat bread <b>continually</b> {=frequently, regularly} before him all the days of his life.</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>2 Kings 25:30 And his allowance <i>was</i> a <b>continual</b> {=frequent, regular} allowance given him of the king, a daily rate for every day, all the days of his life.</p>



<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>1 Chronicles 15:2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him <b>for ever</b>. {=for a long time} [The last mention of the ark which implied its then-current existence is in the time of Josiah, 2 Chronicles 35:3, and Jeremiah, Jeremiah 3:16. Probably the ark lasted until the Babylonian exile. So “for ever” lasted, so far as the ark is concerned, about 900 years. The Levites ceased to minister unto God with the destruction of Herod’s temple. So “for ever” lasted about 1500 years, so far as Levite service is concerned.</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>1 Chronicles 16:6 Benaiah also and Jahaziel the priests with trumpets <b>continually</b> {=regularly, frequently} before the ark of the covenant of God.</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>1 Chronicles 16:11 Seek the LORD and his strength, seek his face <b>continually</b>. {=regularly, frequently}</p>
<p>לְעוֹלָם εἰς αἰῶνα</p>	<p>1 Chronicles 16:15 Be ye mindful <b>always</b> {=a long time} of his covenant; the word <i>which</i> he commanded to a thousand generations; [See parallel Psalm 105:8. “Always” means “all your life” if addressed to each individual hearer. If “always” is addressed to collective Israel, then a longer time is intended, a thousand generations. “A thousand generations” may be hyperbole. If it is taken literally and serially it would be over 20,000 years. The covenant in view is, v16-18, the one regarding the land made with Abraham, Genesis 13:15, 17:8, promised to Isaac, Genesis 17:19,21, 26:3-5, and affirmed to Jacob, Genesis 48:4. The original covenant, promised by God that it would be long-enduring, endured about 1500 years, and so far as the meaning of “for ever” is concerned, can be considered fulfilled. But because of Ezekiel 40–48 one may expect that the covenant will be revived, but in a modified, more inclusive form: unlike the original habitation in Joshua’s time, revived Israel has no biblical warrant for supplanting any existing inhabitants of the land, or oppressing them. See Ezekiel 47:21-23, Matthew 8:11-12, Luke 13:22-30. Acts 17:26-27 is also worthy of note in this context.</p>

<p>עוֹלָם αἰώνιον</p>	<p>1 Chronicles 16:17 And hath confirmed the same to Jacob for a law, <i>and</i> to Israel <i>for</i> an <b>everlasting</b> {=long-enduring} covenant, [See v15.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Chronicles 16:34 O give thanks unto the LORD; for <i>he is</i> good; for his mercy <i>endureth for ever</i>. {=his mercy is for a long time; or, his mercy is long-enduring}</p>
<p>מִן־הָעוֹלָם וְעַד הָעוֹלָם ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος</p>	<p>1 Chronicles 16:36 Blessed <i>be</i> the LORD God of Israel <b>for ever and ever</b> {=from a long time (past) and to a long time (future)}. And all the people said, Amen, and praised the LORD. [Note that the first “ever” refers to the past. Similar usage is found at 1 Chronicles 29:10, Nehemiah 9:5, and Psalm 106:48; somewhat similar is Psalm 103:17. Perhaps it means: Blessed be the LORD who has long been God of Israel and will long continue so. Following the lead of Daniel 2:20 where a reading of this type seems difficult, perhaps read: Blessed be the LORD God of Israel from this age and unto the age to come. Or simply: Blessed be the LORD God of Israel for a long long time to come. If a blessing related to past time may be wished, perhaps it means: Blessed from long past to far future <i>be</i> the LORD God of Israel.]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>1 Chronicles 16:37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark <b>continually</b> {=regularly, frequently}, as every day's work required:</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>1 Chronicles 16:40 To offer burnt offerings unto the LORD upon the altar of the burnt offering <b>continually</b> {=regularly, frequently} morning and evening, and <i>to do</i> according to all that is written in the law of the LORD, which he commanded Israel;</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Chronicles 16:41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy <i>endureth for ever</i>; {=his mercy is for a long time; or, his mercy is long-enduring}</p>

<p>עֲדָוָלָם ἕως αἰῶνος</p>	<p>1 Chronicles 17:12 He shall build me an house, and I will stablish his throne <b>for ever</b>. {=for a long time} [See notes to 2 Samuel 7:13 and 16.]</p>
<p>עֲדָוָלָם ἕως αἰῶνος עֲדָוָלָם ἕως αἰῶνος</p>	<p>1 Chronicles 17:14 But I will settle him in mine house and in my kingdom <b>for ever</b> {=for a long time}: and his throne shall be established <b>for evermore</b>. {=for a long time} [See notes to 2 Samuel 7:13 and 16.]</p>
<p>עֲדָוָלָם ἕως αἰῶνος</p>	<p>1 Chronicles 17:22 For thy people Israel didst thou make thine own people <b>for ever</b> {=didst thou intend to be a long time thine own people}; and thou, LORD, becamest their God.</p>
<p>עֲדָוָלָם ἕως αἰῶνος</p>	<p>1 Chronicles 17:23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established <b>for ever</b> {=for a long time}, and do as thou hast said. [See 2 Samuel 7:16, 25.]</p>
<p>עֲדָוָלָם</p>	<p>1 Chronicles 17:24 Let it even be established, that thy name may be magnified <b>for ever</b> {=for a long time}, saying, The LORD of hosts <i>is</i> the God of Israel, <i>even</i> a God to Israel: and <i>let</i> the house of David thy servant <i>be</i> established before thee. [One can wish something for all time.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Chronicles 17:27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee <b>for ever</b> {=for a long time}: for thou blessest, O LORD, and <i>it shall be</i> blessed <b>for ever</b>. {=for a long time} [One can wish something for all time. See 17:23.]</p>
<p>עֲדָוָלָם ἕως αἰῶνος</p>	<p>1 Chronicles 22:10 He shall build an house for my name; and he shall be my son, and I <i>will be</i> his father; and I will establish the throne of his kingdom over Israel <b>for ever</b>. {=for a long time} [See 2 Samuel 7:13 and 16.]</p>

<p>עֲדָוָה לְעוֹלָם  έως αιώνος  עֲדָוָה לְעוֹלָם  έως αιώνος</p>	<p>1 Chronicles 23:13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons <b>for ever</b> {=for a long time}, to burn incense before the LORD, to minister unto him, and to bless in his name <b>for ever</b>. {=for a long time} [Each “for ever” lasted until the deportation to Babylon and again, until the destruction of Herod’s temple, about 1500 years total. See Exodus 40:15.]</p>
<p>עֲדָוָה לְעוֹלָם לְעוֹלָם  έως αιώνος</p>	<p>1 Chronicles 23:25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem <b>for ever</b>: {=for a long time} [A wish can be for all time.]</p>
<p>תָּמִיד  διὰ παντός</p>	<p>1 Chronicles 23:31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, <b>continually</b> {=regularly, frequently} before the LORD:</p>
<p>לְעוֹלָם  εις τον αιωνα</p>	<p>1 Chronicles 28:4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel <b>for ever</b> {=for a long time}: for he hath chosen Judah <i>to be</i> the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make <i>me</i> king over all Israel: [See 2 Samuel 7:13 and 16. Here, too, we need 2 Kings 8:19 or 2 Chronicles 21:7 to conclude that this “for ever” lasted beyond David’s death.]</p>
<p>עֲדָוָה לְעוֹלָם  έως αιώνος</p>	<p>1 Chronicles 28:7 Moreover I will establish his kingdom <b>for ever</b> {=for a long time; ?all his life}, if he be constant to do my commandments and my judgments, as at this day. [The note to 28:4 applies here also. Note the “if.” Solomon sinned and God troubled his kingdom because of it.]</p>
<p>עֲדָוָה לְעוֹלָם  έως αιώνος</p>	<p>1 Chronicles 28:8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave <i>it</i> for an inheritance for your children after you <b>for ever</b>. {=for a long time} [A wish can be for all time. Note that the promise is conditional. See Deuteronomy 28:15ff.]</p>

<p>לְעַד εἰς τέλος</p>	<p>1 Chronicles 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off <b>for ever</b>. {=for a long time}</p>
<p>מֵעוֹלָם וְעַד-עוֹלָם ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος</p>	<p>1 Chronicles 29:10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed <i>be</i> thou, LORD God of Israel our father, <b>for ever and ever</b>. {=from a long time (past) and to a long time (future)} [See 16:36. Perhaps it means: Blessed <i>be</i> thou, LORD, our father, who has long been God of Israel and will long continue so. Or perhaps it means, Blessed <i>be</i> thou, LORD, God of Israel, who has long been our father and will long continue so. See 1 Chronicles 16:36 for two other possibilities. Wishes can be for all time.]</p>
<p>וְהַנְּצִיחַ καὶ ἡ νίκη</p>	<p>1 Chronicles 29:11 Thine, O LORD, <i>is</i> the greatness, and the power, and the glory, <b>and the victory</b>, and the majesty: for all <i>that is</i> in the heaven and in the earth <i>is thine</i>; thine <i>is</i> the kingdom, O LORD, and thou art exalted as head above all.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>1 Chronicles 29:18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this <b>for ever</b> {=for a long time} in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: [Wishes can be for all time.]</p>
<p>תָּמִיד διὰ παντὸς לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Chronicles 2:4(3) Behold, I build an house to the name of the LORD my God, to dedicate <i>it</i> to him, <i>and</i> to burn before him sweet incense, and for the <b>continual</b> {=regular, frequent} shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This <i>is an ordinance for ever</i> {=for a long time} to Israel. [Solomon’s temple and this “for ever” lasted about 375 years.]</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Chronicles 5:13 It came even to pass, as the trumpeters and singers <i>were</i> as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up <i>their</i> voice with the trumpets and cymbals and instruments of musick, and praised the LORD, <i>saying</i>, For <i>he is</i> good; for his mercy <i>endureth for ever</i> {=for a long time}: that <i>then</i> the house was filled with a cloud, <i>even</i> the house of the LORD; [Attributes of God are often thought to be for all time.]</p>
<p>עוֹלָמִים εἰς τοὺς αἰῶνας</p>	<p>2 Chronicles 6:2 But I have built an house of habitation for thee, and a place for thy dwelling <b>for ever</b>. {=a long long time, ages} [Hebrew and Greek are plural. This house and this “for ever” lasted about 375 years. No doubt Solomon hoped for a longer time.]</p>
<p>כֻּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Chronicles 6:31 That they may fear thee, to walk in thy ways, <b>so long</b> {=all the days} as they live in the land which thou gavest unto our fathers.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Chronicles 7:3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, <i>saying</i>, For <i>he is</i> good; for his mercy <i>endureth for ever</i>. {=for a long time} [This house and this “for ever” lasted about 375 years.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Chronicles 7:6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy <i>endureth for ever</i> {=for a long time}, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. [See 5:13.]</p>
<p>עַד-עוֹלָמִים ἕως αἰῶνος כֻּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Chronicles 7:16 For now have I chosen and sanctified this house, that my name may be there <b>for ever</b> {=for a long time}: and mine eyes and mine heart shall be there <b>perpetually</b>. {=all the days} [Here, “for ever” and “perpetually” lasted about 375 years. Note v19-20: But if you turn aside and forsake my statutes...then...this house...I will cast out of my sight....]</p>

<p>נֶעְלַם παρηγήλθεν</p>	<p>2 Chronicles 9:2 And Solomon told her all her questions: and there was nothing <b>hid</b> from Solomon which he told her not.</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>2 Chronicles 9:7 Happy <i>are</i> thy men, and happy <i>are</i> these thy servants, which stand <b>continually</b> {=regularly, frequently} before thee, and hear thy wisdom.</p>
<p>לְעוֹלָם εἰς αἰῶνα</p>	<p>2 Chronicles 9:8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, <i>to be</i> king for the LORD thy God: because thy God loved Israel, to establish them <b>for ever</b> {=for a long time}, therefore made he thee king over them, to do judgment and justice.</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Chronicles 10:7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants <b>for ever</b>. {=all the days}</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>2 Chronicles 12:15 Now the acts of Rehoboam, first and last, <i>are</i> they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And <i>there were</i> wars between Rehoboam and Jeroboam <b>continually</b>. {=all the days}</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>2 Chronicles 13:5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David <b>for ever</b> {=for a long time}, <i>even</i> to him and to his sons by a covenant of salt? [Here is an example of a false argument based on “for ever.” The argument is false because it fails to reckon with the totality of God’s revealed will and with the inherent finiteness of the words translated “for ever,” “eternal,” and the like. But the speakers are probably excusable since they probably were not yet privy to God’s will in this matter, 1 Kings 11, 12:21-24, 2 Chronicles 11:1-4. See 2 Samuel 7:13,16 and notes.]</p>
<p>כָּל־יְמֵי πάσαι αἱ ἡμέραι αὐτοῦ</p>	<p>2 Chronicles 18:7 And the king of Israel said unto Jehoshaphat, <i>There is</i> yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but <b>always</b> {=all his days} evil: the same <i>is</i> Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.</p>

לְעוֹלָם εἰς τὸν αἰῶνα	2 Chronicles 20:7 <i>Art</i> not thou our God, <i>who</i> didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend <b>for ever</b> ? {=for a long time} [See note to Genesis 49:26.]
לְעוֹלָם εἰς τὸν αἰῶνα	2 Chronicles 20:21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy <i>endureth</i> <b>for ever</b> . {=for a long time} [See 5:13.]
כֹּל־הַיָּמִים πάσας τὰς ἡμέρας	2 Chronicles 21:7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons <b>for ever</b> . {=all the days} [This “for ever” ended up being about 600 years total. See 2 Samuel 7:13,16 and notes.]
תָּמִיד διὰ παντὸς	2 Chronicles 24:14 And when they had finished <i>it</i> , they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, <i>even</i> vessels to minister, and to offer <i>withal</i> , and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD <b>continually</b> {=regularly, frequently} all the days of Jehoiada. [Note: Generally I will not notice “all the days of...” since these are clearly finite.]
לְעוֹלָם εἰς τὸν αἰῶνα	2 Chronicles 30:8 Now be ye not stiffnecked, as your fathers <i>were</i> , <i>but</i> yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified <b>for ever</b> {=for a long time}: and serve the LORD your God, that the fierceness of his wrath may turn away from you. [See 7:16.]
לְעוֹלָם εἰς τὸν αἰῶνα	2 Chronicles 33:4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be <b>for ever</b> . {=for a long time} [See 7:16]



<p>לְעִלּוֹם εἰς τὸν αἰῶνα</p>	<p>2 Chronicles 33:7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name <b>for ever</b>: {=for a long time} [See 7:16]</p>
<p>תָּמִיד ἐνδελειχισμοῦ</p>	<p>Ezra 3:5 And afterward <i>offered</i> the <b>continual</b> {=regular, frequent} burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Ezra 3:11 And they sang together by course in praising and giving thanks unto the LORD; because <i>he is</i> good, for his mercy <i>endureth for ever</i> {=for a long time} toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.</p>
<p>מִן־יְוִמַת עֲלְמָא ἀπὸ χρόνων αἰῶνος</p>	<p>Ezra 4:15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city <i>is</i> a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same <b>of old time</b> {=from days of old}: for which cause was this city destroyed.</p>
<p>מִן־יְוִמַת עֲלְמָא ἀφ' ἡμερῶν αἰῶνος</p>	<p>Ezra 4:19 And I commanded, and search hath been made, and it is found that this city <b>of old time</b> {=from days of old} hath made insurrection against kings, and <i>that</i> rebellion and sedition have been made therein.</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>Ezra 9:12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave <i>it</i> for an inheritance to your children <b>for ever</b>. {=for a long time.} [See Nehemiah 13:1.]</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Nehemiah 2:3 And said unto the king, Let the king live <b>for ever</b> {=for a long time; Long live the king!}: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, <i>lieth</i> waste, and the gates thereof are consumed with fire? [See 1 Kings 1:31.]</p>
<p>מִן־הָעוֹלָם עַד־הָעוֹלָם ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος</p>	<p>Nehemiah 9:5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, <i>and</i> Pethahiah, said, Stand up <i>and</i> bless the LORD your God <b>for ever and ever</b> {=from a long time (past) to a long time (future)}: and blessed be thy glorious name, which is exalted above all blessing and praise. [Perhaps: ... Stand up <i>and</i> bless the LORD, long your God and long to be so, as follows: Blessed be thy glorious name, which is exalted above all blessing and praise. See 1 Chronicles 16:36 for two other translation possibilities.]</p>
<p>הַתָּמִיד ἐνδελειχισμοῦ הַתָּמִיד ἐνδελειχισμοῦ</p>	<p>Nehemiah 10:33 For the shewbread, and for the <b>continual</b> {=regular, frequent} meat offering, and for the <b>continual</b> {=regular, frequent} burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy <i>things</i>, and for the sin offerings to make an atonement for Israel, and <i>for</i> all the work of the house of our God.</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>Nehemiah 13:1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God <b>for ever</b>; {=for a long time} [See Deuteronomy 23:3(4) and the note thereto. This chapter of Nehemiah reports in v3 and v23-27 divorces motivated by misunderstanding of or disregard for God's word. The "for ever" of Deuteronomy 23:3(4) had long expired by the time of Nehemiah because of the ten-generation rule. And the fact that the Moabite Ruth was welcomed in Israel and that king David was her great-grandson was totally ignored. Also ignored were two well-regarded servants of David: Zelek the Ammonite and Ithmah the Moabite, 2 Samuel 23:37 and 1 Chronicles 11:39,46. (Divorce may have been appropriate for the marriage describe in v28 if it violated the marriage rules of Leviticus 21.) Problems from intermarriage explained in Ezra 9-10 and Nehemiah 13:23-31 would have been better addressed using Exodus 34:12ff, Deuteronomy 7, Joshua 9, 23:11ff, et al.]</p>

<p>דֹּר וָדֹר γενεάν καὶ γενεάν</p>	<p>Esther 9:28 And <i>that</i> these days <i>should be</i> remembered and kept throughout every <b>generation</b> {=generation and generation}, every family, every province, and every city; and <i>that</i> these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. [Literally: ...every generation and generation, family and family, province and province, and city and city....]</p>
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<p>כֻּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Job 1:5 And it was so, when the days of <i>their</i> feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings <i>according</i> to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job <b>continually</b>. {=all the days}</p>
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<p>לְנֶצַח οὐκέτι εἰσίν</p>	<p>Job 4:20 They are destroyed from morning to evening: they perish <b>for ever</b> {=?completely; ?for all time} without any regarding <i>it</i>. [If the word translated “for ever” is a statement about time, there is some doubt how long that time is since Job may have had hope of life after death (if 19:25-26 supports this hope on Job’s part, 14:10-17 may call it into question). If Job did expect life after death, “for ever” is finite. If he did not have this hope, then for all time thereafter was his probable meaning.]</p>
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<p>יִתְעַלֵּם</p>	<p>Job 6:16 Which are blackish by reason of the ice, <i>and</i> wherein the snow <b>is hid</b>:</p>
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<p>לְעֶלְם εἰς τὸν αἰῶνα</p>	<p>Job 7:16 I loathe <i>it</i>; I would not live <b>alway</b> {=a long time}: let me alone; for my days <i>are</i> vanity. [Job probably did not think himself old at the time of his troubles, so this “alway” probably means to a ripe old age. Job would eventually live another 140 years, 42:13-17.]</p>
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<p>תַּעֲלָמוֹת δύναμιν</p>	<p>Job 11:6 And that he would shew thee the <b>secrets</b> {=hidden/concealed things; LXX: power} of wisdom, that <i>they are</i> double to that which is! Know therefore that God exacteth of thee <i>less</i> than thine iniquity <i>deserveth</i>. [The Septuagint is perhaps based on a Hebrew text that has an alternate reading at this point.]</p>
<p>לְנֶצַח εἰς τέλος</p>	<p>Job 14:20 Thou prevailest <b>for ever</b> {=for a long time (in context, until the person is worn down)} against him, and he passeth: thou changest his countenance, and sendest him away.</p>
<p>לְעַד</p>	<p>Job 19:24 That they were graven with an iron pen and lead in the rock <b>for ever!</b> {=for a long time} [Leaded engravings in rock usually last a long time, but not for all time. Cf. 20:4 for the same relevant word (עַד) used of past time.]</p>
<p>מִנִּי-עַד ἀπὸ τοῦ ἔτι</p>	<p>Job 20:4 Knowest thou <i>not</i> this <b>of old</b>, since man was placed upon earth,</p>
<p>לְנֶצַח εἰς τέλος</p>	<p>Job 20:7 <i>Yet</i> he shall perish <b>for ever</b> {=?completely; ?for all time} like his own dung: they which have seen him shall say, Where <i>is</i> he? [See the note to 4:20.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Job 22:15 Hast thou marked the <b>old</b> way which wicked men have trodden?</p>
<p>לְנֶצַח εἰς τέλος</p>	<p>Job 23:7 There the righteous might dispute with him; so should I be delivered <b>for ever</b> {=totally, completely; or, for all time (so far as the charges adjudicated)} from my judge. [Court actions, once final, can stand for all time thereafter.]</p>
<p>בְּכָל-עֵת</p>	<p>Job 27:10 Will he delight himself in the Almighty? will he <b>always</b> {=at all time, frequently; or, at any time, ever} call upon God? [If Job supposed that the death ended one's existence for all time, then he probably supposed that for all time the dead do not call upon God.]</p>

<p>וּתְעַלְמָה δύναμιν</p>	<p>Job 28:11 He bindeth the floods from overflowing; and <b>the thing that is hid</b> {=hidden/concealed things; LXX: (his) power} bringeth he forth to light. [Regarding the Septuagint, see 11:6.]</p>
<p>וְנִעְלָמָה λέληθεν</p>	<p>Job 28:21 Seeing <b>it is hid</b> from the eyes of all living, and kept close from the fowls of the air.</p>
<p>עַד־נֹצַח</p>	<p>Job 34:36 My desire <i>is that</i> Job may be tried <b>unto the end</b> {=completely [on all possible charges]} because of <i>his</i> answers for wicked men.</p>
<p>לְנֹצַח εἰς νεῖκος</p>	<p>Job 36:7 He withdraweth not his eyes from the righteous: but with kings <i>are they</i> on the throne; yea, he doth establish them <b>for ever</b> {=thoroughly, firmly}, and they are exalted.</p>
<p>עוֹלָם αἰώνιον</p>	<p>Job 41:4 Will he make a covenant with thee? wilt thou take him for a servant <b>for ever</b>? {=a long time} [This “for ever” would last at most until one or the other died.]</p>
<p>מִעֲלִים</p>	<p>Job 42:3 Who <i>is</i> he that <b>hideth</b> counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.</p>

<p>לְעוֹלָם εἰς αἰῶνα</p>	<p>Psalm 5:11(12) But let all those that put their trust in thee rejoice: let them <b>ever</b> {=long} shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. [Wishes can encompass all time. More likely, though, is that just the rest of this life is intended.]</p>
<p>וְעַד לְעוֹלָם וָעַד εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 9:5(6) Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name <b>for ever and ever</b>. {=for a long time and continually; LXX: into the age and into the age of the age} [Ambiguous, but life after death probably limits this “for ever and ever.”]</p>

לְנֶצַח εἰς τέλος	Psalm 9:6(7) O thou enemy, destructions are come to a <b>perpetual</b> {=?long-enduring} end: and thou hast destroyed cities; their memorial is perished with them.
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 9:7(8) But the LORD shall endure <b>for ever</b> {=long (endure or sit or reign)}: he hath prepared his throne for judgment. [Theology might ascribe to this “for ever” an infinite time.]
לְנֶצַח εἰς τέλος לְעֶד εἰς τὸν αἰῶνα	Psalm 9:18(19) For the needy shall not <b>alway</b> {=long} be forgotten: the expectation of the poor shall <i>not</i> perish <b>for ever</b> . {=long}
תַּעֲלִים ὑπεροραῖς	Psalm 10:1 Why standest thou afar off, O LORD? <i>why</i> <b>hidest</b> thou <i>thyself</i> in times of trouble?
בְּכָל־עֵת ἐν παντὶ καιρῷ	Psalm 10:5 His ways are <b>always</b> {=all the time, at all times} grievous; thy judgments <i>are</i> far above out of his sight: <i>as for</i> all his enemies, he puffeth at them.
לִדְרֹךְ וְדָר ἀπὸ γενεᾶς εἰς γενεάν	Psalm 10:6 He hath said in his heart, I shall not be moved: for <i>I shall never</i> {=(not) to generation and generation} <i>be</i> in adversity.
לְנֶצַח εἰς τέλος	Psalm 10:11 He hath said in his heart, God hath forgotten: he hideth his face; he will <b>never</b> {=?not at all; ?not for all time} see <i>it</i> .
וְעוֹלָם וָעֶד εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος	Psalm 10:16 The LORD <i>is</i> King <b>for ever and ever</b> {=a long time and continually; LXX: into the age and into the age of the age}: the heathen are perished out of his land. [Theology might ascribes to this “for ever and ever” an infinite time.]

לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 12:7(8) Thou shalt keep them, O LORD, thou shalt preserve them from this generation <b>for ever</b> . {=for a long time}
נֶצַח εἰς τέλος	Psalm 13:1(2) To the chief Musician, A Psalm of David. How long wilt thou forget me, O LORD? <b>for ever</b> ? {=?so completely} how long wilt thou hide thy face from me? [Perhaps: How long, O LORD, will you ignore me so completely? How long....]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 15:5 <i>He that</i> putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these <i>things</i> shall <b>never</b> {=not <b>for ever</b> =not for a long time} be moved.
תָּמִיד διὰ παντός	Psalm 16:8 I have set the LORD <b>always</b> {=all the time, at all times} before me: because <i>he is</i> at my right hand, I shall not be moved.
נֶצַח εἰς τέλος	Psalm 16:11 Thou wilt shew me the path of life: in thy presence <i>is</i> fulness of joy; at thy right hand <i>there are</i> pleasures <b>for evermore</b> . {=?continually; ?best; ?abundant}
עַד-עוֹלָם ἕως αἰῶνος	Psalm 18:50(51) Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed <b>for evermore</b> . {=for a long time} [See 2 Samuel 7:13,16.]
לְעוֹלָם εἰς αἰῶνα αἰῶνος	Psalm 19:9(10) The fear of the LORD <i>is</i> clean, enduring {=standing} <b>for ever</b> {=for a long time; continually; LXX: into an age of an age}: the judgments of the LORD <i>are</i> true <i>and</i> righteous altogether. [Perhaps: The fear of the LORD is clean, appropriate at any time....]
אֲרֵךְ יָמִים μακρότητα ἡμερῶν וְעוֹלָם וָעֶד εἰς αἰῶνα αἰῶνος	Psalm 21:4(5) He asked life of thee, <i>and</i> thou gavest <i>it</i> him, <i>even</i> <b>length of days</b> {=long days, hence, many days} <b>for ever and ever</b> . {=a long time and continually; LXX: into an age of an age} [Perhaps a long life is what the psalmist intended, 70 years in David's case, about which see 1 Chronicles 29:28. ]

<p>לְעַד εἰς αἰῶνα αἰῶνος</p>	<p>Psalm 21:6(7) For thou hast made him most blessed <b>for ever</b> {=for a long time; continually}: thou hast made him exceeding glad with thy countenance. [Perhaps: For you are giving him blessings time after time: ....]</p>
<p>לְעַד εἰς αἰῶνα αἰῶνος</p>	<p>Psalm 22:26(27) The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live <b>for ever</b>. {=for a long time; continually}</p>
<p>לְאַרְבַּע יָמִים εἰς μακρότητα ἡμερῶν</p>	<p>Psalm 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD <b>for ever</b>. {=to long days, hence, many days}</p>
<p>עוֹלָם αἰῶνιοι</p>	<p>Psalm 24:7 Lift up your heads, O ye gates; and be ye lift up, ye <b>everlasting</b> {=long-lasting, durable, enduring; if of past time, ancient} doors; and the King of glory shall come in.</p>
<p>עוֹלָם αἰῶνιοι</p>	<p>Psalm 24:9 Lift up your heads, O ye gates; even lift <i>them</i> up, ye <b>everlasting</b> {=long-lasting, durable, enduring; if of past time, ancient} doors; and the King of glory shall come in.</p>
<p>מֵעוֹלָם ἀπὸ τοῦ αἰῶνος</p>	<p>Psalm 25:6 Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they <i>have been</i> <b>ever of old</b>. {=from a long time (past)}</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Psalm 25:15 Mine eyes <i>are</i> <b>ever</b> {=regularly, frequently, continually} toward the LORD; for he shall pluck my feet out of the net.</p>
<p>נִעְלָמִים παρὰ νομῶν</p>	<p>Psalm 26:4 I have not sat with vain persons, neither will I go in with <b>dissemblers</b>. {=those who make themselves obscure: those who hide their motives, their meaning, their actions (in this context it refers to those who do so wrongly); LXX: those who act contrary to law}</p>
<p>עַד-הָעוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Psalm 28:9 Save thy people, and bless thine inheritance: feed them also, and lift them up <b>for ever</b>. {=for a long time; Heb: unto the long time; LXX: until the age} [One can request something for all time thereafter.]</p>



לְעוֹלָם עַד תּוֹן אֵינְוֹנָא	Psalm 29:10 The LORD sitteth upon the flood; yea, the LORD sitteth King <b>for ever</b> . {=for a long time} [Theology might ascribes to this “for ever” an infinite time.]
לְעוֹלָם עַד תּוֹן אֵינְוֹנָא	Psalm 30:6(7) And in my prosperity I said, I shall <b>never</b> {=not <b>for ever</b> =not in a long time, not in my lifetime} be moved. [An expectation soon disappointed, v7b.]
לְעוֹלָם עַד תּוֹן אֵינְוֹנָא	Psalm 30:12(13) To the end that <i>my</i> glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee <b>for ever</b> . {=for a long time; for the rest of my life}
לְעוֹלָם עַד תּוֹן אֵינְוֹנָא	Psalm 31:1 To the chief Musician, A Psalm of David. In thee, O LORD, do I put my trust; let me <b>never</b> {=not <b>for ever</b> =not in a long time, not in all my lifetime} be ashamed: deliver me in thy righteousness.
לְעוֹלָם עַד תּוֹן אֵינְוֹנָא לְדָר וְדָר עַד גְּנֵעָאן כְּאִי גְנֵעָאן	Psalm 33:11 The counsel of the LORD standeth <b>for ever</b> {=for a long time}, the thoughts of his heart <b>to all generations</b> . {=to generation and generation} [How long God’s counsel may stand depends on how long he cares for it to stand. From time to time God has done new things and in consequence has retired some of this former counsel.]
בְּכָל־עֵת עַד פּאַנְטִי קאַיֶרֶוֹ תְּמִיד דִּיאַ פּאַנְטֹס	Psalm 34:1 <i>A Psalm</i> of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD <b>at all times</b> : his praise <i>shall continually</i> {=regularly, frequently} <i>be</i> in my mouth.
לְעוֹלָם עַד תּוֹן אֵינְוֹנָא	Psalm 37:18 The LORD knoweth the days of the upright: and their inheritance shall be <b>for ever</b> . {=for a long time; shall long be (theirs) (shall not soon be consumed, lost, or taken away)} [Contrast v19ff: the psalmist probably had only this life in view.]

כָּל־הַיּוֹם ὄλην τὴν ἡμέραν	Psalms 37:26 <i>He is ever</i> {=all the day} merciful, and lendeth; and his seed <i>is</i> blessed.
לְעוֹלָם εἰς τὸν αἰῶνα	Psalms 37:27 Depart from evil, and do good; and dwell <b>for evermore</b> . {=for a long time} [See v18.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalms 37:28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved <b>for ever</b> {=for a long time}: but the seed of the wicked shall be cut off. [See v18.]
לְעַד εἰς αἰῶνα αἰῶνος	Psalms 37:29 The righteous shall inherit the land, and dwell therein <b>for ever</b> . {=for a long time; continually; LXX: into an age of an age} [See v18.]
תָּמִיד διὰ παντὸς	Psalms 34:1 <i>A Psalm</i> of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise <i>shall continually be</i> in my mouth.
תָּמִיד διὰ παντὸς	Psalms 40:11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth <b>continually</b> preserve me.
לְעוֹלָם εἰς τὸν αἰῶνα	Psalms 41:12(13) And as for me, thou upholdest me in mine integrity, and settest me before thy face <b>for ever</b> . {=for a long time} [Considering the entire psalm, the psalmist probably meant by this “for ever” that he expected to recover from his illness and live to a good old age.]
מִהֶעוֹלָם וְעַד הָעוֹלָם ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα	Psalms 41:13(14) Blessed <i>be</i> the LORD God of Israel <b>from everlasting, and to everlasting</b> . {=From the long time past and unto the long time future; LXX: from the age and into the age} Amen, and Amen. [Perhaps: Blessed be the LORD, long the God of Israel and long to be so.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalms 44:8(9) In God we boast all the day long, and praise thy name <b>for ever</b> . {=for a long time; for the rest of our lives} Selah. [Cf. Psalm 6:5, Isaiah 38:18-19.]

<p>תַּעֲלֹמוֹת τὰ κρυφία</p>	<p>Psalm 44:21(22) Shall not God search this out? for he knoweth the <b>secrets</b> {= hidden/ concealed things} of the heart.</p>
<p>לְנֶצַח εἰς τέλος</p>	<p>Psalm 44:23(24) Awake, why sleepest thou, O Lord? arise, cast <i>us</i> not off <b>for ever</b>. {=?for all time, ?for so long a time; ?so completely}</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 45:2(3) Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee <b>for ever</b>. {=for a long time} [This “song of loves” is a song of admiration of a citizen for his king: probably David, perhaps Solomon.]</p>
<p>עוֹלָם וָעֶד εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 45:6(7) Thy throne, O God, <i>is for ever and ever</i> {=for a long time and continual; LXX: into the age of the age}: the sceptre of thy kingdom <i>is</i> a right sceptre. [If by “God” the psalmist means David or Solomon, then “God” probably means judge here and once in the following verse (...Therefore O Judge, thy God hast anointed thee...), and “for ever and ever” was under 40 years. Other examples where “God” may mean judge include Exodus 21:6, 22:8-9,28(7-8,27). Cf. John 10:34 and Psalm 82:6. The writer of Hebrews applies this verse and the next to Jesus, Hebrews 1:8-9. Applied to Jesus, “for ever and ever” might mean an infinite time.]</p>
<p>בְּכָל-דּוֹר וָדּוֹר ἐν πάσῃ γενεᾷ לְעוֹלָם וָעֶד εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 45:17(18) I will make thy name to be remembered <b>in all generations</b> {=in every generation and generation; LXX: in every generation}: therefore shall the people praise thee <b>for ever and ever</b>. {=for a long time and continually; LXX: into the age of the age} [Whether applied to David or Jesus, this can be true as long as people exist, perhaps an infinite time.]</p>
<p>עַד-עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 48:8(9) As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it <b>for ever</b>. {=for a long time} Selah. [Jerusalem was established, and this “for ever” lasted, until the Babylonian captivity. The city has never been quite the same again.]</p>

<p>עוֹלָם וָעֶד εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 48:14(15) For this God <i>is</i> our God <b>for ever and ever</b> {=for a long time and continual; LXX: into the age of the age}: he will be our guide <i>even</i> unto death. [Perhaps: For this God, long and continually our God, he will be our guide <i>even</i> unto death.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 49:8(9) (For the redemption of their soul <i>is</i> precious, and it ceaseth <b>for ever</b>;) {=for a long time} [“...and it ceaseth for a long time” is a literal translation of the Hebrew. What it means in this context is not obvious.]</p>
<p>לְנֶצַח εἰς τέλος</p>	<p>Psalm 49:9(10) That he should still live <b>for ever</b> {=a long time; with no end in sight; for all time}, <i>and</i> not see corruption. [Hypothetical time periods can be infinite.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα לְדָר וָדָר εἰς γενεάν καὶ γενεάν</p>	<p>Psalm 49:11(12) Their inward thought <i>is, that</i> their houses <i>shall continue</i> <b>for ever</b> {=for a long time}, <i>and</i> their dwelling places <b>to all generations</b> {=to generation and generation}; they call <i>their</i> lands after their own names.</p>
<p>עַד-נֶצַח ἕως αἰῶνος</p>	<p>Psalm 49:19(20) He shall go to the generation of his fathers; they shall <b>never</b> {=(not) <b>for ever</b>=(not) for a long time, (not) for all time} see light.</p>
<p>תָּמִיד διὰ παντός</p>	<p>Psalm 51:3 For I acknowledge my transgressions: and my sin <i>is</i> <b>ever</b> {=continually, frequently, regularly} before me.</p>
<p>כָּל-הַיּוֹם ὅλην τὴν ἡμέραν</p>	<p>Psalm 52:1 To the chief Musician, Maschil, <i>A Psalm</i> of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. Why boastest thou thyself in mischief, O mighty man? the goodness of God <i>endureth</i> <b>continually</b>. {=all the day}</p>

לְנֶצַח εἰς τέλος	Psalm 52:5(7) God shall likewise destroy thee <b>for ever</b> {=thoroughly}, he shall take thee away, and pluck thee out of <i>thy</i> dwelling place, and root thee out of the land of the living. Selah.
עוֹלָם וָעוֹד εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος	Psalm 52:8(10) But I <i>am</i> like a green olive tree in the house of God: I trust in the mercy of God <b>for ever and ever</b> . {=for a long time and continually; LXX: into the age and into the age of the age} [Instead of “for ever and ever” we might say “all the time and in every situation.”]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 52:9(11) I will praise thee <b>for ever</b> {=for a long time; the rest of my life}, because thou hast done <i>it</i> : and I will wait on thy name; for <i>it is</i> good before thy saints.
תְּתַעֲלֶמָה ὑπερίδης	Psalm 55:1(2) To the chief Musician on Neginoth, Maschil, <i>A Psalm</i> of David. Give ear to my prayer, O God; and <b>hide</b> not <b>thyself</b> from my supplication.
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 55:22(23) Cast thy burden upon the LORD, and he shall sustain thee: he shall <b>never</b> {=not <b>for ever</b> =not for a long time} suffer the righteous to be moved. [As a principle, “not for ever” can mean for as long as people exist, whether in this life or the next.]
עוֹלָמִים εἰς τοὺς αἰῶνας	Psalm 61:4(5) I will abide in thy tabernacle <b>for ever</b> {=long times, ages; to the very end of my life}: I will trust in the covert of thy wings. Selah. [See v6 and note to Psalm 21:4.]
כְּמוֹדֵר דָּרָר ἕως ἡμέρας γενεᾶς καὶ γενεᾶς	Psalm 61:6(7) Thou wilt prolong the king's life: <i>and</i> his years <b>as many generations</b> . {=as generation and generation} [God did this for David with the result that he reigned 40 years, longer than most kings, and lived 70 years and probably saw some of his great grandchildren.]
עוֹלָם εἰς τὸν αἰῶνα	Psalm 61:7(8) He shall abide before God <b>for ever</b> {=a long time}: O prepare mercy and truth, <i>which</i> may preserve him. [See v6.]

<p>לְעַד εἰς τὸν αἰῶνα</p>	<p>Psalm 61:8(9) So will I sing praise unto thy name <b>for ever</b> {=for a long time; continually}, that I may daily perform my vows. [See v6.]</p>
<p>עוֹלָם τοῦ αἰῶνος</p>	<p>Psalm 66:7 He ruleth by his power <b>for ever</b> {=a long time}; his eyes behold the nations: let not the rebellious exalt themselves. Selah. [Theology probably ascribes infinite time to this “for ever.”]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Psalm 69:23 Let their eyes be darkened, that they see not; and make their loins <b>continually</b> to shake.</p>
<p>לְנֶצַח εἰς τέλος</p>	<p>Psalm 68:16(17) Why leap ye, ye high hills? <i>this is</i> the hill <i>which</i> God desireth to dwell in; yea, the LORD will dwell <i>in it</i> <b>for ever</b>. {=for a long time} [If this refers to the tabernacle and temples, “for ever” lasted about 1500 years of the past 3500. This time may be extended in the future by the temple of Ezekiel 40-48.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 71:1 In thee, O LORD, do I put my trust: let me <b>never</b> {=not <b>for ever</b>=not for a long time; not in my lifetime} be put to confusion.</p>
<p>תָּמִיד</p>	<p>Psalm 71:3 Be thou my strong habitation, whereunto I may <b>continually</b> resort: thou hast given commandment to save me; for thou <i>art</i> my rock and my fortress.</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Psalm 71:14 But I will hope <b>continually</b>, and will yet praise thee more and more.</p>

<p>דֹר הַדֹרִים γενεὰς γενεῶν</p>	<p>Psalm 72:5 They shall fear thee as long as the sun and moon endure, <b>throughout all generations</b>. {=generation generations; LXX: generations of generations} [Read: <i>May they fear thee with the sun, and in the presence of the moon, generation, generations</i>. Perhaps “with the sun, and in the presence of the moon,” both clauses of which appear only here in scripture, is a poetic way of saying “all day long, and all night, too.” But see v17. Perhaps “generation, generations,” which appears no where else in scripture exactly like this, means “in this generation, in these generations,” that is, in Solomon’s generation and every generation that arose in his lifetime. Or perhaps not. Wishes can be for all time.]</p>
<p>עַד-בְּלֵי יָרֵחַ ἕως οὐ ἀνταναιρεθῆ ἡ σελήνη</p>	<p>Psalm 72:7 In his days shall the righteous flourish; and abundance of peace <b>so long as the moon endureth</b>. {=until the moon is worn out} [This phrase appears only here in scripture. Probably a poetic way of saying “for a long time,” but wishes can be for all time.]</p>
<p>תָּמִיד διὰ παντός</p>	<p>Psalm 72:15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him <b>continually</b> {=frequently, regularly}; <i>and</i> daily shall he be praised.</p>
<p>לְעוֹלָם εἰς τοὺς αἰῶνας לְפָנֵי-שֶׁמֶשׁ πρὸ τοῦ ἡλίου</p>	<p>Psalm 72:17 His name shall endure <b>for ever</b> {=for a long time}: his name shall be continued <b>as long as the sun</b>: and <i>men</i> shall be blessed in him: all nations shall call him blessed. [Read: <i>May his name long endure: may his name increase in the presence of the sun....</i> Perhaps “in the presence of the sun,” which appears only here in scripture, means “where e’r the sun shines,” that is, over all the earth, or, following v5, perhaps it means “all day long.”]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 72:19 And blessed <i>be</i> his glorious name <b>for ever</b> {=for a long time}: and let the whole earth be filled <i>with</i> his glory; Amen, and Amen. [Theology may ascribe to this “for ever” an infinite time.]</p>

<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 73:12 Behold, these <i>are</i> the ungodly, who prosper <b>in the world</b>; they increase <i>in</i> riches. [Closer to the Hebrew and LXX is: <i>Behold, these are the ungodly: and <b>always</b> {=a long time} comfortably situated, they increase in strength.</i> This “always” means much of their lifetime, until v17ff.]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Psalm 73:23 Nevertheless I <i>am</i> <b>continually</b> with thee: thou hast holden <i>me</i> by my right hand. [This “continually” probably means constantly as opposed to frequently.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 73:26 My flesh and my heart faileth: <i>but</i> God <i>is</i> the strength of my heart, and my portion <b>for ever</b>. {=for a long time} [Whether the psalmist included life after death in his view is not clear. The psalm can be understood as applying to this life only.]</p>
<p>לְנֶצֶחַ εἰς τέλος</p>	<p>Psalm 74:1 Maschil of Asaph. O God, why hast thou cast <i>us</i> off <b>for ever</b>? {=so long} <i>why</i> doth thine anger smoke against the sheep of thy pasture?</p>
<p>נֶצֶחַ εἰς τέλος</p>	<p>Psalm 74:3 Lift up thy feet unto the <b>perpetual</b> {=long-lasting; continual} desolations; <i>even</i> all <i>that</i> the enemy hath done wickedly in the sanctuary. [Here, “perpetual” seems to refer to the desolation of the temple during the time of the Babylonian exile, a desolation that would last about 70 years.]</p>
<p>לְנֶצֶחַ εἰς τέλος</p>	<p>Psalm 74:10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name <b>for ever</b>? {=?for a long time (more); ?for all time}</p>
<p>לְנֶצֶחַ εἰς τέλος</p>	<p>Psalm 74:19 O deliver not the soul of thy turtledove unto the multitude <i>of the wicked</i>: forget not the congregation of thy poor <b>for ever</b>. {=?for a long time (more); ?for all time}</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 75:9(10) But I will declare <b>for ever</b> {=for a long time}; I will sing praises to the God of Jacob.</p>



מִקְדָּם ἀρχαίας עוֹלָמִים αἰώνια	Psalm 77:5(6) I have considered the days <b>of old</b> {=from what was before}, the years <b>of ancient times</b> . {=of long times (past), of ages (past)} [Note that “ancient times” is plural.]
הֲלִעוֹלָמִים εἰς τοὺς αἰῶνας	Psalm 77:7(8) Will the Lord cast off <b>for ever</b> {=for long times, for ages}? and will he be favourable no more?
לְנֶצַח εἰς τέλος לְדָר וְדָר ἀπὸ γενεᾶς εἰς γενεάν	Psalm 77:8(9) Is his mercy clean gone <b>for ever</b> ? {=?completely; ?for all time} doth <i>his</i> promise fail <b>for evermore</b> ? {=to generation and generation} [Perhaps: Has his mercy come to a complete end, <i>his</i> word ceased (or been fulfilled) to generation and generation? The psalmist may fear that God has already fulfilled all his promises to Israel and now intends to do no more.]
עוֹלָם αἰώνιον	Psalm 78:66 And he smote his enemies in the hinder parts: he put them to a <b>perpetual</b> {=long-enduring} reproach.

אָרֶץ  
טױף גױט  
לְעוֹלָם  
εἰς τὸν αἰῶνα

Psalm 78:69 And he built his sanctuary like high *palaces*, like the **earth** {=soil} which he hath established **for ever**. {=for a long time} [Solomon’s temple lasted only about 375 years. Adding the time of the tabernacle before that increases this to about 850 years. Adding the time for the “second temple” yields about 1500 years total. Is this how long the earth was established? Maybe so. As indicated above, a better one-word translation of the Hebrew word translated “earth” is “soil.” “Soil” is not an entirely adequate translation, but it is less misleading than “earth.” Now soil always sits on a foundation. Erosion by wind and water, and movement in earthquakes are some ways that soil is moved off its foundation, and hence, ways “earth” ceases to be established. How long soil remains on its foundation varies from place to place and from time to time, of course, and this puts us in a quandary: we do not know how much soil has to move before the psalmist’s “for ever” comes to an end. Nevertheless, we can at least say this. The soil the psalmist probably cared about most was that of Palestine, and in the 1500 years the sanctuary existed the soil of Palestine is likely to have been moved enough by the action of wind, water, and earthquakes that the “for ever” of this passage had come to an end. See *The Politicians* at <http://members.aol.com/clpub> for evidence that “earth” is essentially “soil.” The following passages provide a different way (or two) of assessing how long the earth/soil may be established, but not a greatly different result: Job 9:6, Psalm 18:7, Isaiah 13:13, 14:16, 24:18-23, 51:6, Joel 3:16, Haggai 2:6,21, Matthew 24:29ff, Mark 13:25ff, Luke 21:25ff, Hebrews 12:26-27, and Revelation 6:13ff, 21:1.

לְנֶצַח  
εἰς τέλος

Psalm 79:5 How long, LORD? wilt thou be angry **for ever**? {=?for a long time (more); ?for all time} shall thy jealousy burn like fire?

לְעוֹלָם  
εἰς τὸν αἰῶνα  
לְדָר וְדָר  
εἰς γενεάν και̅ι̅ γενεάν

Psalm 79:13 So we thy people and sheep of thy pasture will give thee thanks **for ever** {=for a long time}: we will shew forth thy praise **to all generations**. {=to generation and generation} [Perhaps “for ever” means the rest of our lives, and “to all generations” means “to every generation born while we (we who see the salvation described in the psalm) still live.]

<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 81:15 The haters of the LORD should have submitted themselves unto him: but their time should have endured <b>for ever</b>. {=for a long time}</p>
<p>עַד־יָעַר εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 83:17 Let them be confounded and troubled <b>for ever</b> {=for a long long time}; yea, let them be put to shame, and perish:</p>
<p>הַלְעוֹלָם מִן עַד לְדוֹר וָדוֹר ἀπὸ γενεᾶς εἰς γενεάν</p>	<p>Psalm 85:5 Wilt thou be angry with us <b>for ever</b>? {=for a long time} wilt thou draw out thine anger <b>to all generations</b>? {=to generation and generation}</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 86:12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name <b>for evermore</b>. {=for a long time; for the rest of my life}</p>
<p>עוֹלָם εἰς τὸν αἰῶνα לְדוֹר וָדוֹר εἰς γενεάν καὶ γενεάν</p>	<p>Psalm 89:1(2) Maschil of Ethan the Ezrahite. I will sing of the mercies of the LORD <b>for ever</b> {=a long time; the rest of my life}: with my mouth will I make known thy faithfulness <b>to all generations</b>. {=to generation and generation; to this generation and the next; to every generation that arises while I live (usually three or four: your own generation, and those of your children, grandchildren, and great grandchildren)} [Through the written word the psalmist still makes known.]</p>
<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 89:2(3) For I have said, Mercy shall be built up <b>for ever</b> {=a long time}: thy faithfulness shalt thou establish in the very heavens. [Theology may ascribe to this “for ever” all subsequent time.]</p>

<p>עֲדָוָלָם  έως τοῦ αἰῶνος  לְדָוִד  εις γενεάν και γενεάν</p>	<p>Psalm 89:4(5) Thy seed will I establish <b>for ever</b> {=for a long time}, and build up thy throne <b>to all generations</b>. {=to generation and generation} Selah. [David’s dynasty lasted about 600 years total, and included 17 generations from David to Zerubbabel. Jesus the Messiah is a special case.]</p>
<p>לְעוֹלָם  εις τὸν αἰῶνα</p>	<p>Psalm 89:28(29) My mercy will I keep for him <b>for evermore</b> {=for a long time}, and my covenant shall stand fast with him.</p>
<p>לְעֶד  εις τὸν αἰῶνα</p>	<p>Psalm 89:29(30) His seed also will I make <i>to endure</i> <b>for ever</b> {=for a long time; continually}, and his throne as the days of heaven. [That heaven’s days might be limited, see Isaiah 34:4 and Revelation 6:14 (heaven shall be rolled up like a scroll), and 2 Peter 3:12 (heavens shall burn and be dissolved). Other passages that might indicate an end to the days of heaven in some sense include: Matthew 24:29, Mark 13:25, Luke 21:26, Hebrews 12:26-27, and Revelation 6:13, 21:1. It is possible, of course, that “as the days of heaven” is simply an artistic way of saying “for a long time” or “continually.” This fits well with the parallelism that frequently marks Hebrew poetry. But it is also possible that the psalmist expected the days of heaven to never end. In any event, writing probably at the time of Ezra, he complains, v38ff, that God has rejected his promise to the house of David, and therefore indicates that he did not consider the 600 or so years that David’s dynasty had then endured to be all the days of heaven.]</p>
<p>לְעוֹלָם  εις τὸν αἰῶνα</p>	<p>Psalm 89:36(37) His seed shall endure <b>for ever</b> {=for a long time}, and his throne as the sun before me. [The phrase “as the sun” may be poetic hyperbole. See also the discussions at v4, 29, and 37. It is not hard to see messianic references in these passages.]</p>

<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 89:37(38) It shall be established <b>for ever</b> {=a long time} as the moon, and <i>as</i> a faithful witness in heaven. Selah. [See v36. Reading on to vv38ff, and also noting that this psalm is ascribed to an Ezrahite (an associate or descendant of Ezra?) it seems likely that this psalm was composed, or at least completed, in the time of Ezra: God has renounced his covenant with David, the crown of David’s dynasty is in the dust, walls, probably those of Jerusalem, are breeched. So this psalm illustrates how long something may last of which it was said that it will endure as long as the days of “heaven,” as long as the sun is before God, as long as the moon is established. The answer is that it may endure considerably less time than any of these things. Jesus the Messiah is, as said more than once elsewhere, a special case.]</p>
<p>לְנֶצַח εἰς τέλος</p>	<p>Psalm 89:46(47) How long, LORD? wilt thou hide thyself <b>for ever</b>? {=?for a long time (more); ?for all time} shall thy wrath burn like fire?</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 89:52(53) Blessed <i>be</i> the LORD <b>for evermore</b>. {=for a long time} Amen, and Amen. [Theology may ascribe to this “for evermore” all subsequent time.]</p>
<p>וּמִעוֹלָם עַד-עוֹלָם καὶ ἀπὸ τοῦ αἰῶνος ἕως τοῦ αἰῶνος</p>	<p>Psalm 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, <b>even from everlasting to everlasting</b>, {=even from a long time (past) to a long time (future)} thou <i>art</i> God. [Theology may ascribe to this phrase all time.]</p>
<p>עַל־מְנוֹ ὁ αἰὼν ἡμῶν</p>	<p>Psalm 90:8 Thou hast set our iniquities before thee, <b>our secret sins</b> {=our hidden or obscure things; LXX: our age, the age in which we live (translated supposing the Hebrew word refers to a “for ever,” a long time, an age)} in the light of thy countenance.</p>
<p>אֲרֶךְ יָמַי μακρότητα ἡμερῶν</p>	<p>Psalm 91:16 With <b>long life</b> {=long days, hence, many days} will I satisfy him, and shew him my salvation.</p>

<p>עַד־עַד εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 92:7(8) When the wicked spring as the grass, and when all the workers of iniquity do flourish; <i>it is</i> that they shall be destroyed <b>for ever</b>: {=for a long long time} [If the psalmist meant the destruction of death, and did not anticipate life after death, then this “for ever” probably intended all subsequent time. Otherwise he probably intended a finite time.]</p>
<p>לְעֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 92:8(9) But thou, LORD, <i>art most high</i> <b>for evermore</b>. {=for a long time} [Theology may ascribe to this phrase all time.]</p>
<p>מִעוֹלָם ἀπὸ τοῦ αἰῶνος</p>	<p>Psalm 93:2 Thy throne <i>is</i> established of old: thou <i>art</i> <b>from everlasting</b>. {=from a long time (past)} [Theology may ascribe to this phrase all past time.]</p>
<p>לְאַרְבַּיְתָּא יָמִים εἰς μακρότητα ἡμερῶν</p>	<p>Psalm 93:5 Thy testimonies are very sure: holiness becometh thine house, O LORD, <b>for ever</b>. {=to long days, hence, many days}</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα וְעַד־דָּר וָדָר καὶ ἕως γενεᾶς καὶ γενεᾶς</p>	<p>Psalm 100:5 For the LORD <i>is</i> good; his mercy <i>is</i> <b>everlasting</b> {=long-lasting}; and his truth <i>endureth to all generations</i>. {=to generation and generation}</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα לְדָר וָדָר εἰς γενεάν καὶ γενεάν</p>	<p>Psalm 102:12 But thou, O LORD, shalt endure <b>for ever</b> {=for a long time}; and thy remembrance <b>unto all generations</b>. {=to generation and generation} [Theology may ascribe to these phrases all subsequent time.]</p>
<p>לֹא יִתְמוּד οὐκ ἐκλείψουσιν</p>	<p>Psalm 102:27 But thou <i>art</i> the same, and thy years <b>shall have no end</b>.</p>

<p>לֹא-לְנֶצַח  οὐκ εἰς τέλος  וְלֹא לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Psalm 103:9 He will <b>not always</b> chide: <b>neither</b> will he keep <i>his anger for ever</i>. [The normal replacements, “not for a long time” and “neither for a long time” are not particularly good in this instance. The primary point is that chiding and anger both have an end.]</p>
<p>מֵעוֹלָם וְעַד-עוֹלָם  ἀπὸ τοῦ αἰῶνος  καὶ ἕως τοῦ αἰῶνος  לְבָנֵי בָנִים  ἐπὶ υἱοῦς υἱῶν</p>	<p>Psalm 103:17 But the mercy of the LORD <i>is from everlasting to everlasting</i> {form a long time (past) to a long time (future)} upon them that fear him, and his righteousness <b>unto children's children</b>; [The phrase “unto children’s children” is similar in use and may in some instances be the equivalent in meaning of “to generation and generation.”]</p>
<p>וְעוֹלָם וְעַד  εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 104:5 <i>Who</i> laid the foundations of the earth, <i>that</i> it {=the earth} should not be removed <b>for ever</b>. {=for a long time and continually} [See 78:69.]</p>
<p>לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Psalm 104:31 The glory of the LORD shall endure <b>for ever</b> {=for a long time}: the LORD shall rejoice in his works. [Theology may ascribe to this phrase all subsequent time.]</p>
<p>תָּמִיד  διὰ παντὸς</p>	<p>Psalm 105:4 Seek the LORD, and his strength: seek his face <b>evermore</b>. {=regularly, frequently, continually}</p>
<p>לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Psalm 105:8 He hath remembered his covenant <b>for ever</b> {=for a long time}, the word <i>which</i> he commanded to a thousand generations. [Not necessarily poetic hyperbole, but see v10.]</p>
<p>עוֹלָם  αἰῶνιον</p>	<p>Psalm 105:10 And confirmed the same unto Jacob for a law, <i>and</i> to Israel <i>for an everlasting</i> {=a long-lasting} covenant: [The “everlasting” covenant which God “commanded to a thousand generations,” v8, is the promise of the land of Canaan to Abraham, Isaac, and Jacob and Jacob’s descendants, v9,11. The first 15 verses of this psalm are the parallel of 1 Chronicles 16:8-22. See the note to 1 Chronicles 16:15.]</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 106:1 Praise ye the LORD. O give thanks unto the LORD; for <i>he is</i> good: for his mercy <i>endureth for ever</i>. {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>לְדָר וְדָר εἰς γενεάν και γενεάν עַד-עוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Psalm 106:31 And that was counted unto him for righteousness <b>unto all generations</b> {=to generation and generation} <b>for evermore</b>. {=for a long time} [The person so counted was, v30, Phinehas, grandson of Aaron. See Numbers 25:13.]</p>
<p>מִן-הָעוֹלָם וְעַד הָעוֹלָם ἀπὸ τοῦ αἰῶνος και ἕως τοῦ αἰῶνος</p>	<p>Psalm 106:48 Blessed <i>be</i> the LORD God of Israel <b>from everlasting to everlasting</b> {=from a long time (past) to a long time (future)}: and let all the people say, Amen. Praise ye the LORD. [Perhaps read: Blessed <i>be</i> the LORD, long God of Israel and long to be so.... See 1 Chronicles 16:36 for two other alternate translation possibilities.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 107:1 O give thanks unto the LORD, for <i>he is</i> good: for his mercy <i>endureth for ever</i>. {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Psalm 109:15 Let them be before the LORD <b>continually</b>, that he may cut off the memory of them from the earth.</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Psalm 109:19 Let it be unto him as the garment <i>which</i> covereth him, and for a girdle wherewith he is girded <b>continually</b>.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 110:4 The LORD hath sworn, and will not repent, Thou <i>art</i> a priest <b>for ever</b> after the order of Melchizedek. [Theology may ascribe to this “for ever” all subsequent time.]</p>



<p>לְעַד  εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 111:3 His work <i>is</i> honourable and glorious: and his righteousness endureth {=standeth} <b>for ever</b>. {=for a long time; continually; LXX: into the age of the age} [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Psalm 111:5 He hath given meat unto them that fear him: he will <b>ever</b> {=for a long time} be mindful of his covenant. [Theology may ascribe to this “ever” all subsequent time.]</p>
<p>לְעוֹלָם לְעַד  εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 111:8 They stand fast for <b>ever and ever</b> {=for a long time/continually for a long time; LXX: into the age of the age}, <i>and are</i> done in truth and uprightness. [Theology may ascribe to this phrase all subsequent time.]</p>
<p>לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Psalm 111:9 He sent redemption unto his people: he hath commanded his covenant <b>for ever</b> {=for a long time}: holy and reverend <i>is</i> his name. [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>לְעַד  εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 111:10 The fear of the LORD <i>is</i> the beginning of wisdom: a good understanding have all they that do <i>his commandments</i>: his praise endureth {=standeth} <b>for ever</b>. {=for a long time; continually}</p>
<p>לְעַד  εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 112:3 Wealth and riches <i>shall be</i> in his house: and his righteousness endureth {=standeth} <b>for ever</b>. {=for a long time; continually}</p>
<p>לְעוֹלָם  εἰς τὸν αἰῶνα  עוֹלָם  αἰῶνιον</p>	<p>Psalm 112:6 Surely he shall not be moved <b>for ever</b> {=for a long time}: the righteous shall be in <b>everlasting</b> {=long-lasting} remembrance. [This “for ever” probably refers to the remainder of this life. This “everlasting” probably refers to remembrance after death.]</p>

לְעַד εἰς τὸν αἰῶνα τοῦ αἰῶνος	Psalm 112:9 He hath dispersed, he hath given to the poor; his righteousness endureth {=standeth} <b>for ever</b> {=for a long time; continually}; his horn shall be exalted with honour. [See v6.]
וְעַד-עוֹלָם καὶ ἕως τοῦ αἰῶνος	Psalm 113:2 Blessed be the name of the LORD from this time forth <b>and for evermore</b> . {=and for a long time} [Wishes can be for all subsequent time.]
וְעַד-עוֹלָם	Psalm 115:18 But we will bless the LORD from this time forth <b>and for evermore</b> . {=and for a long time} Praise the LORD. [The psalmist seems to have had collective Israel in mind, so this “evermore” can last as long as there are descendants of Israel.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 117:2 For his merciful kindness is great toward us: and the truth of the LORD <i>endureth for ever</i> . {=for a long time} Praise ye the LORD. [Theology may ascribe to this “for ever” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 118:1 O give thanks unto the LORD; for <i>he is</i> good: because his mercy <i>endureth for ever</i> . {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 118:2 Let Israel now say, that his mercy <i>endureth for ever</i> . {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 118:3 Let the house of Aaron now say, that his mercy <i>endureth for ever</i> . {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 118:4 Let them now that fear the LORD say, that his mercy <i>endureth for ever</i> . {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 118:29 O give thanks unto the LORD; for <i>he is</i> good: for his mercy <i>endureth for ever</i> . {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]

<p>תְּמִיד לְעוֹלָם וָעֶד διὰ παντός εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 119:44 So shall I keep thy law <b>continually for ever and ever</b>. {=regularly for a long time and continually; LXX: through all, into the age, and into the age of the age} [Perhaps read: And I shall keep thy law every day, to my dying day, come what may.]</p>
<p>מֵעוֹלָם ἀπ' αἰῶνος</p>	<p>Psalm 119:52 I remembered thy judgments <b>of old</b> {=from a long time (past)}, O LORD; and have comforted myself.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 119:89 <b>For ever</b> {=for a long time}, O LORD, thy word is settled in heaven. [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 119:93 I will <b>never</b> {=not for a long time; to my dying day I will not} forget thy precepts: for with them thou hast quickened me.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 119:98 Thou through thy commandments hast made me wiser than mine enemies: for they <i>are</i> <b>ever</b> {=for a long time; for all my life} with me.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 119:111 Thy testimonies have I taken as an heritage <b>for ever</b> {=for a long time; as my life-long heritage}: for they <i>are</i> the rejoicing of my heart.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 119:112 I have inclined mine heart to perform thy statutes <b>always</b> [=for a long time; to my dying day}, <i>even unto</i> the end. [Perhaps “the end” means “because (of the consequences, namely, the net benefits in this life—whether benefits to self or others or both is something each individual decides)”]; it does not seem to mean “death.” I say “benefits in this life” because of the context. The Hebrew Bible tosses the reader back and forth between two views: there is and there is not a life after death. It was not until the teachings of Jesus the Messiah were confirmed by his resurrection that we knew for sure that <i>we</i> will have a life after death.]</p>

לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 119:142 Thy righteousness <i>is</i> an <b>everlasting</b> {=long-lasting} righteousness, and thy law <i>is</i> the truth. [Theology may ascribe to this “everlasting” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 119:144 The righteousness of thy testimonies <i>is</i> <b>everlasting</b> {=long-lasting}: give me understanding, and I shall live. [Theology may ascribe to this “everlasting” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 119:152 Concerning thy testimonies, I have known of old that thou hast founded them <b>for ever</b> . {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 119:160 Thy word <i>is</i> true <i>from</i> the beginning: and every one of thy righteous judgments <i>endureth</i> <b>for ever</b> . {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]
מֵעַתָּה וְעַד-עוֹלָם ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος	Psalm 121:8 The LORD shall preserve thy going out and thy coming in <b>from this time forth, and even for evermore</b> . {=from now and until a long time} [If the psalmist addresses Israel as a group, he surely expected this “for evermore” to continue as long as any in the group live.]
לְעוֹלָם εἰς τὸν αἰῶνα	Psalm 125:1 A Song of degrees. They that trust in the LORD <i>shall be</i> as mount Zion, <i>which</i> cannot be removed, <i>but</i> abideth <b>for ever</b> . {=for a long time} [Such durability is geologically suspect, but the problem may be in the use of “cannot” instead of “will not.” This is merely a claim that mount Zion will not for a long time be so severely shaken that it is much changed.]
מֵעַתָּה וְעַד-עוֹלָם ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος	Psalm 125:2 As the mountains <i>are</i> round about Jerusalem, so the LORD <i>is</i> round about his people <b>from henceforth even for ever</b> . {=from now and until a long time} [Theology may ascribe to this phrase all subsequent time.]

<p>מֵעַתָּה וְעַד־עוֹלָם ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος</p>	<p>Psalm 131:3 Let Israel hope in the LORD <b>from henceforth and for ever</b>. {=from now and until a long time} [Theology may ascribe to this phrase all subsequent time.]</p>
<p>עַד־יָעַד ἕως τοῦ αἰῶνος</p>	<p>Psalm 132:12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for <b>evermore</b>. {=for a long long time} [Here, “evermore” was about 600 years, the time David’s dynasty lasted. Jesus is a special case.]</p>
<p>עַד־יָעַד εἰς αἰῶνα αἰῶνος</p>	<p>Psalm 132:14 This <i>is</i> my rest <b>for ever</b> {=for a long long time}: here will I dwell; for I have desired it. [This “for ever” lasted from the time of David until the destruction of the second temple, about 1000 years total, excluding the Babylonian captivity. It will be revived. See Ezekiel 40-48 and note to Genesis 49:26.]</p>
<p>עַד־הָעוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Psalm 133:3 As the dew of Hermon, <i>and as the dew</i> that descended upon the mountains of Zion: for there the LORD commanded the blessing, <i>even</i> life <b>for evermore</b>. {=for a long time} [Does not this passage support the promise of life after death? Perhaps not. Perhaps instead it is the life of the people Israel, rather than the life of each individual, that is in view.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα לְדָרֶדְרָר εἰς γενεάν καὶ γενεάν</p>	<p>Psalm 135:13 Thy name, O LORD, <i>endureth</i> <b>for ever</b> {=for a long time}; <i>and</i> thy memorial, O LORD, <b>throughout all generations</b>. {=to generation and generation} [Theology may ascribe to these phrases all subsequent time and all subsequent generations.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 136:1-26 ... for his mercy <i>endureth</i> <b>for ever</b>. {=for a long time} [All verses in this psalm end with this same refrain. Theology may ascribe to this phrase all subsequent time.]</p>

<p>לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Psalm 138:8 The LORD will perfect <i>that which</i> concerneth me: thy mercy, O LORD, <i>endureth for ever</i> {=for a long time}: forsake not the works of thine own hands. [Theology may ascribe to this phrase all subsequent time.]</p>
<p>עוֹלָם  αἰωνία</p>	<p>Psalm 139:24 And see if <i>there be any</i> wicked way in me, and lead me in the way <b>everlasting</b>. {=long-lasting, enduring; or, ancient} [If the long-lasting/enduring way, perhaps this means the way likely to make this life long.]</p>
<p>עוֹלָם  αἰῶνος</p>	<p>Psalm 143:3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been <b>long</b> dead.</p>
<p>לְעוֹלָם וָעֶד  εἰς τὸν αἰῶνα  καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 145:1 David's <i>Psalms</i> of praise. I will extol thee, my God, O king; and I will bless thy name <b>for ever and ever</b>. {=for a long time and continually; perhaps, to my dying day and every day; LXX: into the age and into the age of the age}</p>
<p>לְעוֹלָם וָעֶד  εἰς τὸν αἰῶνα  καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 145:2 Every day will I bless thee; and I will praise thy name <b>for ever and ever</b>. {=for a long time and continually; perhaps, to my dying day and every day; LXX: into the age and into the age of the age}</p>

<p>כָּל-עֲלָמִים πάντων τῶν αἰώνων בְּכָל-דּוֹר וָדּוֹר ἐν πάσῃ γενεᾷ καὶ γενεᾷ</p>	<p>Psalm 145:13 Thy kingdom <i>is</i> an <b>everlasting</b> kingdom, and thy dominion <i>endureth throughout all generations</i>. [Read: Your kingdom is a kingdom of all long times, and your dominion is in every generation and generation. LXX: Your kingdom is a kingdom of all ages, and your dominion is in every generation and generation. Note that there is more than one <i>long time</i> and there is more than one <i>generation and generation</i>. So probably any single <i>long time</i> is not infinite in duration, and any single <i>generation and generation</i> is not all generations. This is a rare instance where it is fairly obvious that the Hebrew word often translated “for ever” or “everlasting” and for which I usually suggest the translation <i>a long time</i> has among its meanings a period of time with identifiable beginning and end, that is, an <i>age</i>.]</p>
<p>לְעוֹלָם וָעֶד εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 145:21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name <b>for ever and ever</b>. {=for a long time and continually; LXX: into the age and into the age of the age} [Wishes can be for all time.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Psalm 146:6 Which made heaven, and earth, the sea, and all that therein <i>is</i>: which keepeth truth <b>for ever</b>: {=for a long time} [Theology may ascribe to this phrase all subsequent time.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα לְדָר וָדָר εἰς γενεάν καὶ γενεάν</p>	<p>Psalm 146:10 The LORD shall reign <b>for ever</b> {=for a long time}, <i>even</i> thy God, O Zion, <b>unto all generations</b>. {=to generation and generation} Praise ye the LORD. [Theology may ascribe to these phrases all subsequent time.]</p>
<p>לְעוֹלָם לְעֶד εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>	<p>Psalm 148:6 He hath also stablished them {=made them stand} <b>for ever and ever</b> {=for a long time/continually for a long time; LXX: into the age and into the age of the age}: he hath made a decree which shall not pass. [See <i>The Politicians</i> at <a href="http://members.aol.com/clpub">http://members.aol.com/clpub</a> for a discussion of the establishment of the sun, moon, stars, and heavens.]</p>

אֲרֶךְ יָמִים μῆκος βίου	Proverbs 3:2 For <b>length of days</b> {=long days, hence, many days}, and long life, and peace, shall they add to thee.
אֲרֶךְ יָמִים μῆκος βίου	Proverbs 3:16 <b>Length of days</b> {=long days, hence, many days} <i>is</i> in her right hand; <i>and</i> in her left hand riches and honour.
בְּכָל־עֵת ἐν παντὶ καιρῷ תָּמִיד	Proverbs 5:19 <i>Let her be as</i> the loving hind and pleasant roe; let her breasts satisfy thee <b>at all times</b> ; and be thou ravished <b>always</b> {=all the time, at all times} with her love.
מֵעוֹלָם πρὸ τοῦ αἰῶνος	Proverbs 8:23 I was set up from <b>everlasting</b> {=from a long time (past); LXX: before the age}, from the beginning, or ever the earth was. [Using genealogical records in the Bible, the Genesis 1 creation occurred about 3000 years prior to the writing of the proverbs. On the meaning of “earth” see Psalm 78:69.]
בְּכָל־עֵת ἐν παντὶ καιρῷ	Proverbs 8:30 Then I was by him, <i>as</i> one brought up <i>with him</i> : and I was daily <i>his</i> delight, rejoicing <b>always</b> {=all the time, at all times} before him;
עוֹלָם εἰς τὸν αἰῶνα	Proverbs 10:25 As the whirlwind passeth, so <i>is</i> the wicked no <i>more</i> : but the righteous <i>is</i> an everlasting {=long-lasting} foundation.
לְעוֹלָם τὸν αἰῶνα	Proverbs 10:30 The righteous shall <b>never</b> {=not <b>for ever</b> =not for a long time} be removed: but the wicked shall not inhabit the earth.
לְעַד	Proverbs 12:19 The lip of truth shall be established <b>for ever</b> {=for a long time; continually}: but a lying tongue <i>is</i> but for a moment.



תָּמִיד διὰ παντός	Proverbs 15:15 All the days of the afflicted <i>are</i> evil: but he that is of a merry heart <i>hath</i> a <b>continual</b> {=all the time, at all times} feast.
טָרַד	Proverbs 19:13 A foolish son <i>is</i> the calamity of his father: and the contentions of a wife <i>are</i> a <b>continual</b> dropping.
לְנֹצַח	Proverbs 21:28 A false witness shall perish: but the man that heareth speaketh <b>constantly</b> . [Perhaps: A lying witness shall perish, and the man who hears (of the liar's demise) will speak for a long time (that is, until he has told all he knows).]
עוֹלָם αἰώνια	Proverbs 22:28 Remove not the <b>ancient</b> landmark, which thy fathers have set.
עוֹלָם αἰώνια	Proverbs 23:10 Remove not the <b>old</b> landmark; and enter not into the fields of the fatherless:
טָרַד	Proverbs 27:15 A <b>continual</b> dropping in a very rainy day and a contentious woman are alike.
לֹא οὐκ לֹא	Proverbs 27:20 Hell and destruction are <b>never</b> full {=not (satisfied)}; so the eyes of man are <b>never</b> satisfied. {=not (satisfied)}
לְעוֹלָם τὸν αἰῶνα	Proverbs 27:24 For riches <i>are</i> not <b>for ever</b> {=not for a long time}: and doth the crown <i>endure</i> to every generation?
תָּמִיד πάντα	Proverbs 28:14 Happy <i>is</i> the man that feareth <b>alway</b> {regularly, frequently, continually}: but he that hardeneth his heart shall fall into mischief.

וּמַעֲלִים ὄς δὲ ἀποστρέφει	Proverbs 28:27 He that giveth unto the poor shall not lack: <b>but he that hideth</b> his eyes shall have many a curse.
לְעַד	Proverbs 29:14 The king that faithfully judgeth the poor, his throne shall be established <b>for ever</b> . {=for a long time; continually}
לֹא οὐκ	Proverbs 30:15 The horseleach hath two daughters, <i>crying</i> , Give, give. There are three <i>things that</i> are <b>never</b> satisfied {=not (satisfied)}, <i>yea</i> , four <i>things</i> say not, <i>It is</i> enough:

לְעוֹלָם εἰς τὸν αἰῶνα	Ecclesiastes 1:4 <i>One</i> generation passeth away, and <i>another</i> generation cometh: but the earth abideth <b>for ever</b> . {=for a long time} [See Proverbs 8:23 for how long the “earth” had already abided.]
לְעַלְמִים ἐν τοῖς αἰῶσιν	Ecclesiastes 1:10 Is there <i>any</i> thing whereof it may be said, See, this <i>is</i> new? it hath been <b>already of old time</b> {=in long times (past), in ages past}, which was before us.
לְעוֹלָם εἰς αἰῶνα	Ecclesiastes 2:16 For <i>there is</i> no remembrance of the wise more than of the fool <b>for ever</b> {=for a long time}; seeing that which now <i>is</i> in the days to come shall all be forgotten. And how dieth the wise <i>man?</i> as the fool.
הָעוֹלָם τὸν αἰῶνα	Ecclesiastes 3:11 He hath made every <i>thing</i> beautiful in his time: also he hath set <b>the world</b> {=the long time, the age} in their heart, so that no man can find out the work that God maketh from the beginning to the end. [Since an age is a good deal less than all time, several of them having already passed according to 1:10, it may be that shortness of time, just the present age, is the intended meaning: ...he hath set the present age in their hearts, so....]

לְעוֹלָם εἰς τὸν αἰῶνα	Ecclesiastes 3:14 I know that, whatsoever God doeth, it shall be <b>for ever</b> {=for a long time}: nothing can be put to it, nor any thing taken from it: and God doeth <i>it</i> , that <i>men</i> should fear before him.
וְאֵין קֵץ καὶ οὐκ ἔστιν περασμὸς	Ecclesiastes 4:8 There is one <i>alone</i> , and <i>there is</i> not a second; yea, he hath neither child nor brother: <b>yet is there no end</b> of all his labour; neither is his eye satisfied with riches; neither <i>saith he</i> , For whom do I labour, and bereave my soul of good? This <i>is</i> also vanity, yea, it <i>is</i> a sore travail. [At its longest, such labor lasts only until death.]
לְעוֹלָם εἰς αἰῶνα	Ecclesiastes 9:6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion <b>for ever</b> {=for a long time} in any <i>thing</i> that is done under the sun.
בְּכָל־עֵת ἐν παντὶ καιρῷ	Ecclesiastes 9:8 Let thy garments be <b>always</b> {=all the time, at all times} white; and let thy head lack no ointment.
נֶעְלָם παρεωραμένῳ	Ecclesiastes 12:14 For God shall bring every work into judgment, with every <b>secret thing</b> , whether <i>it be</i> good, or whether <i>it be</i> evil.
עוֹלָמוֹ αἰῶνος αὐτοῦ	Ecclesiastes 12:5 Also <i>when</i> they shall be afraid of <i>that which is</i> high, and fears <i>shall be</i> in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to <b>his long</b> {=his long-enduring; his hidden} home, and the mourners go about the streets:

אֶעְלֵם ἀποστρέψω	Isaiah 1:15 And when ye spread forth your hands, <b>I will hide</b> mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.
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<p>אֵין־קֶץ      οὐκ ἔστιν ὄριον      מֵעַתָּה וְעַד־עוֹלָם      ἀπὸ τοῦ νῦν      καὶ εἰς τὸν αἰῶνα</p>	<p>Isaiah 9:7(6) Of the increase of <i>his</i> government and peace <i>there shall be no end</i> {=LXX: there is no border}, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice <b>from henceforth even for ever</b>. {=from now and unto a long time} The zeal of the LORD of hosts will perform this. [This applies to Jesus the Messiah, and theology may assign to this “for ever” all subsequent time. “No end” does not necessarily refer to time and does not necessarily imply an infinite amount: see Ecclesiastes 4:8 ]</p>
<p>לְנֶצַח      εἰς τὸν αἰῶνα      עַד־דּוֹר וָדוֹר      διὰ πολλῶν γενεῶν</p>	<p>Isaiah 13:20 It shall <b>never</b> be inhabited {(not be inhabited) at all; (not be inhabited) for a long time}, neither shall it be dwelt in <b>from generation to generation</b> {=unto generation and generation; LXX: through many generations}: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. [This “from generation to generation” means two or more generations, but not all subsequent generations.]</p>
<p>לְעוֹלָם      εἰς τὸν αἰῶνα</p>	<p>Isaiah 14:20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, <i>and</i> slain thy people: the seed of evildoers shall <b>never</b> {=not <b>for ever</b>=for a long time not} be renowned.</p>
<p>תָּמִיד      διὰ παντὸς</p>	<p>Isaiah 21:8 And he cried, A lion: My lord, I stand <b>continually</b> {=regularly, frequently, daily} upon the watchtower in the daytime, and I am set in my ward whole nights:</p>
<p>עוֹלָם      αἰῶνιον</p>	<p>Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the <b>everlasting</b> {=long-lasting} covenant.</p>
<p>לְעוֹלָם      εἰς τὸν αἰῶνα</p>	<p>Isaiah 25:2 For thou hast made of a city an heap; <i>of</i> a defenced city a ruin: a palace of strangers to be no city; it shall <b>never</b> {=not <b>for ever</b>=for a long time not} be built.</p>

לִנְצָח  
ἰσχυρῶς

Isaiah 25:8 He will swallow up death **in victory** {=completely; powerfully; to victory; for a long time}; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*. [The first part of this verse is quoted in 1 Corinthians 15:54, and לִנְצָח is translated εἰς νῆκος, which is usually translated into English as “in victory.” Now the phrase εἰς νῆκος appears in the Septuagint only at 2 Samuel 2:26, where it also translates לִנְצָח. But a phrase of the same meaning having an alternate spelling, εἰς νεῖκος, appears six times in the Septuagint, four times as a translation for לִנְצָח (Job 36:7, Jeremiah 3:5, Lamentations 5:20, Amos 8:7) and one time for נִצָּח (Amos 1:11). Saint Paul, we can be sure, knew the Hebrew of all these passages, and their Septuagint translations. And so, too, probably, did many of his Israelite contemporaries. So it is at least possible that Paul and his Israelite contemporaries sometimes used εἰς νῆκος to convey the sense of Hebrew לִנְצָח, namely, the meanings inserted above. And if this is correct, then 1 Corinthians 15:54 may mean “Death is swallowed up completely/or/ powerfully/or/to victory/or/for a long time.” (Matthew uses εἰς νῆκος in Matthew 12:20 to help condense parts of Isaiah 42:3-4. Following the logic of the discussion here, Matthew 12:20 could be translated “...until he bring forth justice completely/or/powerfully/or/to victory/or/for a long time.”)]

עַד־יָעַד  
ἕως τοῦ αἰῶνος  
עוֹלָמִים  
αἰῶνιως

Isaiah 26:4 Trust ye in the LORD **for ever** {=for a long long time}: for in the LORD JEHOVAH *is everlasting* {=long times, ages} strength: [Theology may ascribe to “everlasting” all time. The word translated “strength” also means “rock” and “everlasting strength” can be translated “a rock of ages.”]

<p>לְנֹצַח εἰς τὸν αἰῶνα</p>	<p>Isaiah 28:28 Bread <i>corn</i> is bruised; because he will not <b>ever</b> {=completely; powerfully; to victory; for a long time} be threshing it, nor break <i>it with</i> the wheel of his cart, nor bruise it <i>with</i> his horsemen. [Read: Grain is ground, because not for long/or/not to completion (of processing) will he thresh intensely, and crush with his wagon wheel; and his horsemen will not grind it (?with the horses' hooves?).]</p>
<p>עַד-עוֹלָם ἕως εἰς τὸν αἰῶνα</p>	<p>Isaiah 30:8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come <b>for ever and ever</b>: {=for a long time} [Read: ...that it may be in days to come a witness for a long time.]</p>
<p>עַד-עוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Isaiah 32:14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens <b>for ever</b> {for a long time}, a joy of wild asses, a pasture of flocks;</p>
<p>עַד-עוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Isaiah 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance <b>for ever</b>. {=for a long time}</p>
<p>עוֹלָם αἰῶνιον</p>	<p>Isaiah 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 <b>everlasting</b> {=long-lasting} burnings?</p>
<p>לְנֹצַח εἰς τὸν αἰῶνα χρόνον</p>	<p>Isaiah 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle <i>that</i> shall not be taken down; not one of the stakes thereof shall <b>ever</b> {=for a long time; at all} be removed, neither shall any of the cords thereof be broken. [Read: ...not for a long time shall one of the stakes thereof be removed.... Or: ...not one of the stakes thereof shall soon be removed.... Or: ...not one of the stakes thereof shall be removed at all.... Theology might argue for: ...not for all time shall one of the stakes thereof be removed....]</p>

<p>לְעוֹלָם  εἰς τὸν αἰῶνα  מְדוֹר לְדוֹר  εἰς γενεάς  לְנִצְחַת נִצְחִים  εἰς χρόνον πολύν</p>	<p>Isaiah 34:10 It shall not be quenched night nor day; the smoke thereof shall go up <b>for ever</b> {=for a long time}: <b>from generation to generation</b> {LXX: for generations} it shall lie waste; none shall pass through it <b>for ever and ever</b>. {=at all; for sure; for a long long time; LXX: into much time} [See Jeremiah 49:13.]</p>
<p>עַד-עוֹלָם  εἰς τὸν αἰῶνα  לְדוֹר וְדוֹר  εἰς γενεὰς γενεῶν</p>	<p>Isaiah 34:17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it <b>for ever</b> {=for a long time}, <b>from generation to generation</b> {=to generation and generation; LXX: into generations of generations} shall they dwell therein.</p>
<p>עוֹלָם  αἰώνιος</p>	<p>Isaiah 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and <b>everlasting</b> {=long-lasting} joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.</p>
<p>לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand <b>for ever</b>. {=for a long time} [Theology may ascribe to this “for ever” all time.]</p>
<p>עוֹלָם  αἰώνιος</p>	<p>Isaiah 40:28 Hast thou not known? hast thou not heard, <i>that</i> the <b>everlasting</b> {=long-lasting, long-enduring} God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? <i>there is</i> no searching of his understanding. [Theology may ascribe to this “everlasting” all time.]</p>
<p>מֵעוֹלָם  ἀεὶ</p>	<p>Isaiah 42:14 I have <b>long time</b> {from a long time (past)} holden my peace; I have been still, <i>and</i> refrained myself: <i>now</i> will I cry like a travailing woman; I will destroy and devour at once.</p>

<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Isaiah 44:7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the <b>ancient</b> people? and the things that are coming, and shall come, let them shew unto them.</p>
<p>עוֹלָמִים αἰῶνιον עַד-עוֹלָמִי עַד ἕως τοῦ αἰῶνος</p>	<p>Isaiah 45:17 <i>But</i> Israel shall be saved in the LORD with an <b>everlasting</b> {=a long times, an ages} salvation: ye shall not be ashamed nor confounded <b>world without end</b>. {=unto long times future, unto ages future; for a long long time.}</p>
<p>מֵעוֹלָם ἀπὸ τοῦ αἰῶνος</p>	<p>Isaiah 46:9 Remember the former things <b>of old</b> {=from a long time (past)}: for I <i>am</i> God, and <i>there is</i> none else; <i>I am</i> God, and <i>there is</i> none like me,</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Isaiah 47:7 And thou saidst, I shall be a lady <b>for ever</b> {=for a long time}: <i>so</i> that thou didst not lay these <i>things</i> to thy heart, neither didst remember the latter end of it. [Wishes can be for all time, but Babylon was conquered within a few hundred years of Isaiah.]</p>
<p>תָּמִיד διὰ παντὸς</p>	<p>Isaiah 49:16 Behold, I have graven thee upon the palms of <i>my</i> hands; thy walls <i>are</i> <b>continually</b> {=regularly, frequently, daily} before me.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Isaiah 51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be <b>for ever</b> {=for a long time}, and my righteousness shall not be abolished. [Theology may ascribe to this “for ever” all subsequent time. Note that the days of “heaven” and “earth” are numbered.]</p>



<p>לְעוֹלָם εἰς τὸν αἰῶνα לְדוֹר דּוֹרִים εἰς γενεὰς γενεῶν</p>	<p>Isaiah 51:8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be <b>for ever</b> {=for a long time}, and my salvation <b>from generation to generation</b>. {=to generation, generations; LXX: into generation of generations} [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>דְּרוֹת עוֹלָמִים γενεὰ αἰῶνος</p>	<p>Isaiah 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the <b>generations of old</b>. {=generations of long times (past); generations of ages (past)} <i>Art thou not it that hath cut Rahab, and wounded the dragon?</i></p>
<p>עוֹלָם αἰωνίου</p>	<p>Isaiah 51:11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and <b>everlasting</b> {=long-lasting} joy <i>shall be</i> upon their head: they shall obtain gladness and joy; <i>and</i> sorrow and mourning shall flee away. [Supposing that “upon their head” means upon their minds, and the long-lasting joy is joy anticipated, there is no particular time limit each person might have in mind: wishes can be for all time.]</p>
<p>תָּמִיד ἀεὶ</p>	<p>Isaiah 51:13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared <b>continually</b> every day because of the fury of the oppressor, as if he were ready to destroy? and where <i>is</i> the fury of the oppressor?</p>
<p>תָּמִיד</p>	<p>Isaiah 52:5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name <b>continually</b> every day <i>is</i> blasphemed.</p>
<p>עוֹלָם αἰωνίῳ</p>	<p>Isaiah 54:8 In a little wrath I hid my face from thee for a moment; but with <b>everlasting</b> {=long-lasting} kindness will I have mercy on thee, saith the LORD thy Redeemer.</p>

<p>עוֹלָם αἰώνιον</p>	<p>Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an <b>everlasting</b> {=long-lasting} covenant with you, <i>even</i> the sure mercies of David. [Supposing that “the sure mercies of David” refer to God’s covenant with David, the original covenant with David lasted about 600 years of which about 200 years remained at the time of Isaiah. Those who think that Isaiah 40+ was not written by Isaiah may place this prophecy about 200 years later, at the end of the Babylonian captivity, in the time of Zerubbabel, the last member of David’s dynasty.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Isaiah 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an <b>everlasting</b> {=long-lasting} sign <i>that</i> shall not be cut off. [A long-lasting sign that shall not be cut off is conceivably a sign that will endure for all subsequent time. But “everlasting” can also mean age-long, so the promise may be that the sign will not be cut off before the end of the age.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Isaiah 56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an <b>everlasting</b> {=long-lasting} name, that shall not be cut off. [A long-lasting name that shall not be cut off is conceivably a name that will endure for all subsequent time. But “everlasting” can also mean age-long, so the promise may be that the name will not be cut off before the end of the age.]</p>
<p>וּמַעַלָּם</p>	<p>Isaiah 57:11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid <i>it</i> to thy heart? have not I held my peace <b>even of old</b>, and thou fearest me not?</p>
<p>עַד τὸν αἰῶνα</p>	<p>Isaiah 57:15 Thus saith the Most High, who dwells on high <b>for ever</b> {=for a long time; continually}, Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted: [Theology might ascribes to this “for ever” all time.]</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα לְנֶצַח διὰ παντός</p>	<p>Isaiah 57:16 For I will not contend <b>for ever</b> {=for a long time}, neither will I be <b>always</b> {=overwhelmingly; to exhaustion (of the target of wrath); for a long time; for all time} wroth: for the spirit should fail before me, and the souls <i>which</i> I have made.</p>
<p>תַּתְעַלֵּם ὑπερόψη</p>	<p>Isaiah 58:7 <i>Is it</i> not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that <b>thou hide</b> not <b>thyself</b> from thine own flesh?</p>
<p>תָּמִיד διὰ παντός</p>	<p>Isaiah 58:11 And the LORD shall guide thee <b>continually</b> {=continually, regularly, frequently, daily}, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.</p>
<p>עוֹלָם αἰώνιοι דוֹר־דוֹר γενεῶν γενεαῖς</p>	<p>Isaiah 58:12 And <i>they that shall be</i> of thee shall build the <b>old</b> waste places: thou shalt raise up the foundations of <b>many generations</b> {=generation and generation}; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.</p>
<p>מֵעַתָּה וְעַד־עוֹלָם ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα</p>	<p>Isaiah 59:21 As for me, this <i>is</i> my covenant with them, saith the LORD; My spirit that <i>is</i> upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, <b>from henceforth and for ever</b>. {from now and unto a long time}</p>
<p>תָּמִיד διὰ παντός</p>	<p>Isaiah 60:11 Therefore thy gates shall be open <b>continually</b>; they shall not be shut day nor night; that <i>men</i> may bring unto thee the forces of the Gentiles, and <i>that</i> their kings <i>may be</i> brought. [“Continually” addresses frequency, not duration.]</p>

<p>עוֹלָם αἰώνιον דור-דור γενεῶν γενεαῖς</p>	<p>Isaiah 60:15 Whereas thou hast been forsaken and hated, so that no man went through <i>thee</i>, I will make thee an <b>eternal</b> {=long-enduring; age-long} excellency, a joy of <b>many generations</b>. {=generation and generation} [It is hard not to consider this part of a messianic prophecy, and as such, theology might ascribes to this “eternal” all subsequent time once its time begins. But some details of the prophecy are consistent with a more prosaic (and ultimately less than full) fulfillment beginning with the reconstruction of the Temple and Jerusalem at the end of the Babylonian exile.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Isaiah 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an <b>everlasting</b> {=long-enduring; age-long} light, and thy God thy glory. [See v15.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Isaiah 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine <b>everlasting</b> {=long-enduring; age-long} light, and the days of thy mourning shall be ended. [See v15.]</p>
<p>לְעוֹלָם δι' αἰῶνος</p>	<p>Isaiah 60:21 Thy people also <i>shall be</i> all righteous: they shall inherit the land <b>for ever</b> {=for a long time; for an age; LXX: throughout an age}, the branch of my planting, the work of my hands, that I may be glorified. [See v15.]</p>
<p>עוֹלָם αἰωνίας דור דור εἰς γενεάς</p>	<p>Isaiah 61:4 And they shall build the <b>old</b> wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of <b>many generations</b>. {=generation and generation; LXX: to generations (past)}</p>

<p>עוֹלָם αἰώνιος</p>	<p>Isaiah 61:7 For your shame <i>ye shall have</i> double; and <i>for</i> confusion they shall rejoice in their portion: therefore in their land they shall possess the double: <b>everlasting</b> {=long-lasting; age-long} joy shall be unto them. [Jesus the Messiah stated that he was a fulfillment of v1-2 of this prophecy. We may therefore suppose that the remainder of the prophecy, including this verse, will have or has had a messianic fulfillment. But also see 60:15.]</p>
<p>עוֹלָם αἰώνιος</p>	<p>Isaiah 61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an <b>everlasting</b> {=long-lasting; age-long} covenant with them. [See v7.]</p>
<p>תָּמִיד</p>	<p>Isaiah 62:6 I have set watchmen upon thy walls, O Jerusalem, <i>which</i> shall <b>never</b> hold their peace day nor night: ye that make mention of the LORD, keep not silence, [Read: ....<i>which</i> day and night <b>continually</b> {=regularly, frequently, daily} shall not hold their peace....]</p>
<p>עוֹלָם τοῦ αἰῶνος</p>	<p>Isaiah 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days <b>of old</b>.</p>
<p>עוֹלָם αἰωνίω</p>	<p>Isaiah 63:11 Then he remembered the days <b>of old</b>, Moses, <i>and</i> his people, <i>saying</i>, Where <i>is</i> he that brought them up out of the sea with the shepherd of his flock? where <i>is</i> he that put his holy Spirit within him?</p>
<p>עוֹלָם αἰώνιος</p>	<p>Isaiah 63:12 That led <i>them</i> by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an <b>everlasting</b> {=long-lasting} name? [Cf. Jeremiah 23:7.]</p>
<p>מֵעוֹלָם ἀπ' ἀρχῆς</p>	<p>Isaiah 63:16 Doubtless thou <i>art</i> our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, <i>art</i> our father, our redeemer; thy name <i>is</i> <b>from everlasting</b>. {=from a long time (past)} [Perhaps this “everlasting” began with Exodus 3:14.]</p>

<p>מְעוֹלָם ἀπ' ἀρχῆς</p>	<p>Isaiah 63:19 We are <i>thine</i>: thou <b>never</b> barest rule over them; they were not called by thy name. [Read: We were <b>of old</b>. {=from a long time (past)} You did not rule over them. Your name was not called over them: not (over them did you) rend heaven, come down—because of your presence the mountain shook. [Cf. Exodus 19:16ff.]</p>
<p>וּמְעוֹלָם ἀπὸ τοῦ αἰῶνος</p>	<p>Isaiah 64:4(3) <b>For since the beginning of the world</b> {=For from a long time (past)} <i>men</i> have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, <i>what</i> he hath prepared for him that waiteth for him.</p>
<p>עוֹלָם</p>	<p>Isaiah 64:5(4) Thou meetest him that rejoiceth and worketh righteousness, <i>those that</i> remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is <b>continuance</b>, and we shall be saved. [Perhaps read: ...for we sinned, (being) <b>a long time</b> in them (our sins), nevertheless we shall be saved.]</p>
<p>לְעַד</p>	<p>Isaiah 64:9 Be not wroth very sore, O LORD, neither remember iniquity <b>for ever</b> {=for a long time; continually}: behold, see, we beseech thee, we <i>are</i> all thy people.</p>
<p>תָּמִיד διὰ παντός</p>	<p>Isaiah 65:3 A people that provoketh me to anger <b>continually</b> to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;</p>
<p>עַד־יָעַד</p>	<p>Isaiah 65:18 But be ye glad and rejoice <b>for ever</b> {=for a long long time} <i>in that</i> which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.</p>
<p>מְעוֹלָם ἀπ' αἰῶνος</p>	<p>Jeremiah 2:20 For <b>of old time</b> {=from a long time (past)} I have broken thy yoke, <i>and</i> burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα לְנֶצְחִים εἰς νεῖκος</p>	<p>Jeremiah 3:5 Will he reserve <i>his anger for ever</i>? {=for a long time}? will he keep <i>it to the end</i> {=to victory (over us), to (our) exhaustion or destruction; LXX: to victory (over us)}? Behold, thou hast spoken and done evil things as thou couldest.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Jeremiah 3:12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; <i>and</i> I will not cause mine anger to fall upon you: for I <i>am</i> merciful, saith the LORD, <i>and</i> I will not keep <b>anger for ever</b>. {=for a long time}</p>
<p>מֵעוֹלָם</p>	<p>Jeremiah 5:15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: <i>it is</i> a mighty nation, <i>it is</i> an <b>ancient</b> nation, a nation whose language thou knowest not, neither understandest what they say.</p>
<p>עוֹלָם αἰῶνιον</p>	<p>Jeremiah 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand <i>for</i> the bound of the sea by a <b>perpetual</b> {=long-enduring} decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?</p>
<p>תָּמִיד διὰ παντός</p>	<p>Jeremiah 6:7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me <b>continually</b> <i>is</i> grief and wounds.</p>
<p>עוֹלָם αἰωνίου</p>	<p>Jeremiah 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the <b>old</b> paths, where <i>is</i> the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk <i>therein</i>.</p>

<p>לְמֶן-עוֹלָם וְעַד-עוֹלָם  ἐξ αἰῶνος καὶ ἕως αἰῶνος</p>	<p>Jeremiah 7:7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, <b>for ever and ever</b>. {=to from a long time (past) and unto a long time (future); a long time already, and a long time still} [At the time of Jeremiah Israel had lived in the land 800+ years. At that time God considered those 800+ years to be time the land was given to the fathers, and he viewed those 800+ years as “for ever.” At that same time God intended that Israel live in the land yet another “ever”. And so it happened: Israel lived in the land another 600+ years after the Babylonian captivity. See Genesis 49:26.]</p>
<p>עוֹלָם</p>	<p>Jeremiah 10:10 But the LORD <i>is</i> the true God, he <i>is</i> the living God, and an <b>everlasting</b> {=long-enduring} king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. [Theology might ascribe to this “everlasting” an infinite time.]</p>
<p>נֶצַח  κατασχύουσίν</p>	<p>Jeremiah 15:18 Why is my pain <b>perpetual</b> {=intense; overwhelming; long-enduring; LXX: overwhelming}, and my wound incurable, <i>which</i> refuseth to be healed? wilt thou be altogether unto me as a liar, <i>and as waters that</i> fail?</p>
<p>עַד-עוֹלָם</p>	<p>Jeremiah 17:4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, <i>which</i> shall burn <b>for ever</b>. {=for a long time} [About 70 years.]</p>
<p>לְעוֹלָם  εἰς τὸν αἰῶνα</p>	<p>Jeremiah 17:25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain <b>for ever</b>. {=for a long time}</p>
<p>עוֹלָם  αἰωνίου</p>	<p>Jeremiah 18:15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways <i>from</i> the <b>ancient</b> {=long-enduring} paths, to walk in paths, <i>in</i> a way not cast up;</p>



<p>עוֹלָם αἰώνιον</p>	<p>Jeremiah 18:16 To make their land desolate, <i>and</i> a <b>perpetual</b> {=long-enduring} hissing; every one that passeth thereby shall be astonished, and wag his head.</p>
<p>עוֹלָם δι' αἰῶνος לְ אֲל οὐκ</p>	<p>Jeremiah 20:11 But the LORD <i>is</i> with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: <i>their everlasting</i> {=long-lasting} confusion shall <b>never</b> {=not} be forgotten.</p>
<p>עוֹלָם αἰωνίας</p>	<p>Jeremiah 20:17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb <i>to be always</i> {=a long time; all my life*} great <i>with me</i>. [*That is, all the few months of my life until I died in the womb.]</p>
<p>עוֹלָם αἰώνιον עוֹלָם αἰώνιον</p>	<p>Jeremiah 23:40 And I will bring an <b>everlasting</b> {=long-lasting; life-long} reproach upon you, and a <b>perpetual</b> {=long-lasting; life-long} shame, which shall not be forgotten. [Conceivably, once someone has done something shameful it can be remembered for all subsequent time.]</p>
<p>לְמִן־עוֹלָם וְעַד־עוֹלָם ἀπ' αἰῶνος καὶ ἕως αἰῶνος</p>	<p>Jeremiah 25:5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers <b>for ever and ever</b>: {=to from a long time (past) and unto a long time (future); a long time already, and a long time still} [See 7:7.]</p>
<p>עוֹלָם αἰώνιον</p>	<p>Jeremiah 25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and <b>perpetual</b> {=long-lasting} desolations. [In the case of the land of Israel, about 70 years.]</p>

<p>עוֹלָם αἰώνιον</p>	<p>Jeremiah 25:12 And it shall come to pass, when seventy years are accomplished, <i>that</i> I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it <b>perpetual</b> {=long-lasting} desolations. [About 70 years also?]</p>
<p>מִן־הָעוֹלָם ἀπὸ τοῦ αἰῶνος</p>	<p>Jeremiah 28:8 The prophets that have been before me and before thee <b>of old</b> {=from the long time (past); from the age (past)} prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.</p>
<p>עוֹלָם αἰωνίαν</p>	<p>Jeremiah 31:3 The LORD hath appeared of old unto me, <i>saying</i>, Yea, I have loved thee with an <b>everlasting</b> {=long-enduring} love: therefore with lovingkindness have I drawn thee.</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Jeremiah 31:36 If those ordinances depart from before me, saith the LORD, <i>then</i> the seed of Israel also shall cease from being a nation before me <b>for ever</b>. {=all the days} [There is an instance when one of those ordinances seems to have been set aside briefly: Luke 23:45. And not many decades later, exiled by Rome, Israel ceased to be a nation in the normal sense of the word. But the word translated “nation” can also be translated “people.” Did Israel cease to be a people at this same time? Maybe. Maybe not. At the time of this exile the descendants of Israel began to divide into two main camps: those who accepted Jesus as Messiah and those who did not. The camp that accepted Jesus has left Christian and Christian-oriented biological descendants of Israel throughout the territory of the Roman Empire, the Americas, and elsewhere, most of whom do not know that Israel is their ancestor. Those who rejected Jesus have likewise left descendants in these same regions. Israel also numbers descendants among Moslems and other religions. To call all the descendants of Israel a people seems problematic. To call any one of these camps the people of Israel is to leave out a large fraction of Israel’s descendants. Despite this, one camp, Jews who reject Jesus as Messiah, does claim to be the people of Israel. But from the standpoint of religion, they are a camp whose claim is inferior to descendants of Israel who embrace the new covenant God established in Jesus the Messiah.]</p>

<p>לְעוֹלָם ἕως τοῦ αἰῶνος</p>	<p>Jeremiah 31:40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, <i>shall be</i> holy unto the LORD; it shall not be plucked up, nor thrown down any more <b>for ever</b>. {=for a long time} [If either post-exilic temple occupied this plot, this prophecy has been fulfilled.]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας</p>	<p>Jeremiah 32:39 And I will give them one heart, and one way, that they may fear me <b>for ever</b> {=all the days}, for the good of them, and of their children after them:</p>
<p>עוֹלָם αἰῶνιον</p>	<p>Jeremiah 32:40 And I will make an <b>everlasting</b> {=long-lasting} covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. [Through the Assyrian and Babylonian exiles God did indeed put the fear of God in the hearts of the people. They did not depart from God until many rejected the Messiah, after which, in but a few decades, the Romans exiled them.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Jeremiah 33:11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD <i>is</i> good; for his mercy <i>endureth</i> <b>for ever</b> {=for a long time}: <i>and</i> of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD. [Theology might ascribe to this “for ever” an infinite time.]</p>
<p>לֹא</p>	<p>Jeremiah 33:17 For thus saith the LORD; David shall <b>never</b> {=not} want a man to sit upon the throne of the house of Israel; [Cf. v14-26 and Zechariah 4:6-10 and Psalm 89:4, 28, 29, 36, 37. Zerubbabel was the first fulfillment, the first Branch of v15 and Zechariah 3:8 and 6:12.]</p>
<p>כָּל־הַיָּמִים</p>	<p>Jeremiah 33:18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice <b>continually</b>. {=all the days}</p>

<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>Jeremiah 35:6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, <i>neither ye</i>, nor your sons <b>for ever</b>: {=for a long time} [If this Jonadab is the Jehonadab of 2 Kings 10:15, 23, this command was given perhaps 250 years earlier. Jonadab no doubt meant “as long as possible.”]</p>
<p>כָּל־הַיָּמִים πάσας τὰς ἡμέρας τῆς γῆς</p>	<p>Jeremiah 35:19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me <b>for ever</b>. {=all the days; LXX: all the days of the earth} [How long God intended is not clear since “all the days” is used for periods as short as a few tens of years and as long as many hundreds of years. The Septuagint adds “of the earth.” How long the “earth” may remain is discussed at Psalm 78:69.]</p>
<p>עוֹלָם εἰς αἰῶνα</p>	<p>Jeremiah 49:13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be <b>perpetual</b> {=long-lasting} wastes. [Perhaps a decades-long waste such as Jerusalem endured, for Bozrah seems to have been well occupied in the second century BC and for centuries thereafter.]</p>
<p>עַד־עוֹלָם ἕως αἰῶνος</p>	<p>Jeremiah 49:33 And Hazor shall be a dwelling for dragons, <i>and</i> a desolation <b>for ever</b> {=for a long time}: there shall no man abide there, nor <i>any</i> son of man dwell in it.</p>
<p>עוֹלָם αἰῶνος</p>	<p>Jeremiah 50:5 They shall ask the way to Zion with their faces thitherward, <i>saying</i>, Come, and let us join ourselves to the LORD in a <b>perpetual</b> {=long-enduring} covenant <i>that</i> shall not be forgotten. [Perhaps, ...a long-enduring covenant <i>that</i> shall not be ignored/disregarded.]</p>
<p>לְנֶצַח εἰς τὸν αἰῶνα עַד־דּוֹר וָדוֹר</p>	<p>Jeremiah 50:39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell <i>there</i>, and the owls shall dwell therein: and it shall be no more inhabited <b>for ever</b> {=at all; for a long time}; neither shall it be dwelt in <b>from generation to generation</b>. {=unto generation and generation}</p>

<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Jeremiah 51:26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate <b>for ever</b> {=for a long time}, saith the LORD.</p>
<p>עוֹלָם αἰῶνιον</p>	<p>Jeremiah 51:39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a <b>perpetual</b> {=long-enduring} sleep, and not wake, saith the LORD. [Cf. 1 Corinthians 15.]</p>
<p>עוֹלָם</p>	<p>Jeremiah 51:57 And I will make drunk her princes, and her wise <i>men</i>, her captains, and her rulers, and her mighty men: and they shall sleep a <b>perpetual</b> {=long-enduring} sleep, and not wake, saith the King, whose name <i>is</i> the LORD of hosts. [See v39.]</p>
<p>עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Jeremiah 51:62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate <b>for ever</b>. {=for a long time}</p>
<p>תָּמִיד διὰ παντὸς כָּל־יְמֵי חַיָּו πάσας τὰς ἡμέρας ἃς ἔζησεν</p>	<p>Jeremiah 52:33 And changed his prison garments: and he did <b>continually</b> eat bread before him <b>all the days of his life</b>. [Here is an explicit way of saying <i>all the days of life</i>.]</p>
<p>תָּמִיד διὰ παντὸς עַד־יוֹם מוֹתוֹ כָּל יְמֵי חַיָּו ἕως ἡμέρας ἧς ἀπέθανεν</p>	<p>Jeremiah 52:34 And <i>for</i> his diet, there was a <b>continual</b> diet given him of the king of Babylon, every day a portion <b>until the day of his death, all the days of his life</b>. [Here is an explicit way of saying <i>until the day of death</i> and <i>all the days of life</i>.]</p>

<p>עוֹלָם αἰῶνος</p>	<p>Lamentations 3:6 He hath set me in dark places, as <i>they that be dead of old</i>. {=a long time}</p>
<p>נְצַחִי νεῖκός μου</p>	<p>Lamentations 3:18 And I said, <b>My strength</b> {=my endurance; my strength; my victory, hence, my success; LXX: my victory, hence, my success}, and my hope is perished from the LORD:</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Lamentations 3:31 For the Lord will not cast off <b>for ever</b>: {=for a long time} [It is not clear whether “not for a long time” means a short time or merely that the time will eventually end.]</p>
<p>תַּעֲלֶה κρύψης</p>	<p>Lamentations 3:56 Thou hast heard my voice: <b>hide</b> not thine ear at my breathing, at my cry.</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα לְדָר וְדָר εἰς γενεάν καὶ γενεάν</p>	<p>Lamentations 5:19 Thou, O LORD, remainest <b>for ever</b> {=for a long time}; thy throne <b>from generation to generation</b>. {=to generation and generation} [Theology probably ascribes infinite time to this “for ever.”]</p>
<p>לְנֶצַח εἰς νεῖκος לְאַרְבַּע יָמִים εἰς μακρότητα ἡμερῶν</p>	<p>Lamentations 5:20 Wherefore dost thou forget us <b>for ever</b> {=so long; so completely}, <i>and</i> forsake us <b>so long time</b>? {=to long days, hence, many days}</p>
<p>עוֹלָם αἰῶνιον</p>	<p>Ezekiel 16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an <b>everlasting</b> {=long-lasting; age-long} covenant.</p>

<p>וְלֹא עוֹד μη̄ ἔτι</p>	<p>Ezekiel 16:63 That thou mayest remember, and be confounded, and <b>never</b> {=not again; no longer} open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.</p>
<p>הַעֲלִימוּ παρεκάλυπτον</p>	<p>Ezekiel 22:26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed <i>difference</i> between the unclean and the clean, and <b>have hid</b> their eyes from my sabbaths, and I am profaned among them.</p>
<p>עוֹלָם</p>	<p>Ezekiel 25:15 Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy <i>it</i> for the <b>old</b> hatred; [This “old” hatred went back many hundreds of years.]</p>
<p>עוֹלָם αἰῶνος מֵעוֹלָם αἰῶνιον</p>	<p>Ezekiel 26:20 When I shall bring thee down with them that descend into the pit, with the people of <b>old</b> time, and shall set thee in the low parts of the earth, in places desolate <b>of old</b> {=from a long time (past)}, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Ezekiel 26:21 I will make thee a terror, and thou <i>shalt be</i> no <i>more</i>: though thou be sought for, yet shalt thou <b>never</b> be found again {=not be found again <b>for ever</b>=not be found again for a long time}, saith the Lord GOD. [Things can cease to exist for all subsequent time.]</p>
<p>עַד-עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Ezekiel 27:36 The merchants among the people shall hiss at thee; thou shalt be a terror, and <b>never shalt be</b> any more. {=not be any more <b>for ever</b>=(not be...)for a long time} [See v21.]</p>

<p>עַד־עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Ezekiel 28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and <b>never</b> {=not <b>for ever</b>=not for a long time} <i>shalt</i> thou <i>be</i> any more. [This is part of a prophecy concerning a king of Tyre who does not seem to be human, someone who once served as a covering cherub in God’s court, but was expelled from that office. This is probably not a statement that this king shall cease to exist, but rather, he shall cease to have political power.]</p>
<p>עוֹלָם αἰωνίαν</p>	<p>Ezekiel 35:5 Because thou hast had a <b>perpetual</b> {=long-enduring} hatred, and hast shed <i>the blood of</i> the children of Israel by the force of the sword in the time of their calamity, in the time <i>that their</i> iniquity <i>had</i> an end:</p>
<p>עוֹלָם αἰώνιον</p>	<p>Ezekiel 35:9 I will make thee <b>perpetual</b> {=long-enduring} desolations, and thy cities shall not return: and ye shall know that I <i>am</i> the LORD. [See Jeremiah 49:13.]</p>
<p>עוֹלָם αἰώνια</p>	<p>Ezekiel 36:2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the <b>ancient</b> high places are ours in possession:</p>
<p>עַד־עוֹלָם לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Ezekiel 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, <i>even</i> they, and their children, and their children's children <b>for ever</b> {=for a long time}: and my servant David <i>shall be</i> their prince <b>for ever</b>. {=for a long time} [The return at the time of Zerubbabel may be considered a fulfillment, in which case the first “for ever” lasted about 600 years, and the second under 100 unless Zerubbabel was succeeded by descendants of David who had political power.]</p>
<p>עוֹלָם αἰώνια לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Ezekiel 37:26 Moreover I will make a covenant of peace with them; it shall be an <b>everlasting</b> {=long-lasting} covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them <b>for evermore</b>. {=for a long time} [This “everlasting” and this “evermore” both lasted about 600 years beginning with the return from captivity. See v25.]</p>



<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Ezekiel 37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them <b>for evermore</b>. {=for a long time.} [See v26.]</p>
<p>תָּמִיד δι' ὄλου</p>	<p>Ezekiel 38:8 After many days thou shalt be visited: in the latter years thou shalt come into the land <i>that is</i> brought back from the sword, <i>and is</i> gathered out of many people, against the mountains of Israel, which have been <b>always</b> {=regularly, frequently, continually} waste: but it is brought forth out of the nations, and they shall dwell safely all of them.</p>
<p>תָּמִיד διὰ παντός</p>	<p>Ezekiel 39:14 And they shall sever out men of <b>continual employment</b> {=regular, frequent, daily (employment)}, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.</p>
<p>לְעוֹלָם τὸν αἰῶνα</p>	<p>Ezekiel 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel <b>for ever</b> {=for a long time}, and my holy name, shall the house of Israel no more defile, <i>neither</i> they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>לְעוֹלָם τὸν αἰῶνα</p>	<p>Ezekiel 43:9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them <b>for ever</b>. {=for a long time} [Theology may ascribe to this “for ever” all subsequent time.]</p>
<p>תָּמִיד διὰ παντός עוֹלָם διὰ παντός</p>	<p>Ezekiel 46:14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering <b>continually</b> {=regular, frequent, daily} by a <b>perpetual</b> {=long-enduring} ordinance unto the LORD. [Theology may ascribe to this “perpetual” all subsequent time.]</p>

תָּמִיד διὰ παντός	Ezekiel 46:15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning <i>for a <b>continual</b></i> {=regular, frequent, daily} burnt offering.
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לְעַלְמֵין εἰς τοὺς αἰῶνας	Daniel 2:4 Then spake the Chaldeans to the king in Syriack, O king, live <b>for ever</b> {=for a long time}: tell thy servants the dream, and we will shew the interpretation. [Equivalent to “Long live the king!”]
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מִן-עַלְמֵי מָא וְעַד-עַלְמֵי מָא ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος	Daniel 2:20 Daniel answered and said, Blessed be the name of God for ever and ever {=from a long time and unto a long time}: for wisdom and might are his: [Perhaps read: Blessed be the name of God from the present age and unto the future age. Or simply: Blessed be the name of God for a long long time. An alternate translation of the first type suggested at 1 Chronicles 16:36 does not seem possible here.]
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לְעַלְמֵין εἰς τοὺς αἰῶνας לֹא תִשְׁתַּבֵּק οὐ μὴ ἕαση לְעַלְמֵינָא εἰς τὸν αἰῶνα	Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall <b>never</b> {=(not) for a long time} be destroyed: and the kingdom shall <b>not be left</b> to other people, <i>but</i> it shall break in pieces and consume all these kingdoms, and it shall stand <b>for ever</b> . {=for a long time} [See 7:14 on the meaning of “destroyed”: this kingdom shall not soon destroy itself—theology might argue that for all time it will not destroy itself. Also, it shall have no successor. But it may have an end: see 6:26.]
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לְעַלְמֵין εἰς τοὺς αἰῶνας	Daniel 3:9 They spake and said to the king Nebuchadnezzar, O king, live <b>for ever</b> . {=for a long time} [See 2:4.]
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<p>עֲלָם αἰώνιος עַם-דָּר וְדָר εἰς γενεάν καὶ γενεάν</p>	<p>Daniel 4:3(3:33) How great <i>are</i> his signs! and how mighty <i>are</i> his wonders! his kingdom <i>is</i> an <b>everlasting</b> {=long-lasting} kingdom, and his dominion <i>is</i> <b>from generation to generation</b>. {=with generation and generation}</p>
<p>עֲלָמָא εἰς τὸν αἰῶνα עֲלָם αἰώνιος עַם-דָּר וְדָר εἰς γενεάν καὶ γενεάν</p>	<p>Daniel 4:34(31) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth <b>for ever</b> {=a long time}, whose dominion <i>is</i> an <b>everlasting</b> {=long-lasting} dominion, and his kingdom <i>is</i> <b>from generation to generation</b>: {=with generation and generation} [This statement may be translated without suggesting infinite time: ...him that liveth to time unknown, whose dominion <i>is</i> long-enduring, and his kingdom with generation and generation. Even so, theology may ascribe to this “for ever” all time.]</p>
<p>לְעֲלָמִין εἰς τοὺς αἰῶνας</p>	<p>Daniel 5:10 <i>Now</i> the queen, by reason of the words of the king and his lords, came into the banquet house: <i>and</i> the queen spake and said, O king, live <b>for ever</b> {=for a long time}: let not thy thoughts trouble thee, nor let thy countenance be changed: [See 3:9.]</p>
<p>לְעֲלָמִין εἰς τοὺς αἰῶνας</p>	<p>Daniel 6:6(7) Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live <b>for ever</b>. {=for a long time} [See 5:10.]</p>
<p>לְעֲלָמִין εἰς τοὺς αἰῶνας</p>	<p>Daniel 6:21(22) Then said Daniel unto the king, O king, live <b>for ever</b>. {=for a long time} [See 6:6.]</p>

<p>לְעֶלְמִין  εἰς τοὺς αἰῶνας  דִּי־לֹא תִתְחַבֵּל  οὐ διαφθαρήσεται  עַד־סוּפָא  ἕως τέλους</p>	<p>Daniel 6:26(27) I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he <i>is</i> the living God, and stedfast <b>for ever</b> {=for a long time}, and his kingdom <i>that which shall not be destroyed</i>, and his dominion <i>shall be even unto the end</i>. [See 7:14 on the meaning of “destroyed.” What is meant by “unto the end” is not clear. It might mean that God’s dominion will eventually come to an end, as might occur if God should ever decide to chuck it all. Or it might simply be a way of saying <i>for a long time</i>, or even of saying <i>for all subsequent time</i>.]</p>
<p>עֲלָם  αἰώνιος  דִּי־לֹא יַעֲדָה  ἥτις οὐ μὴ ἀρθῆ  דִּי־לֹא תִתְחַבֵּל  οὐ μὴ φθαρῆ</p>	<p>Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion <i>is</i> an <b>everlasting</b> {=long-lasting} dominion, <b>which shall not pass away</b>, and his kingdom <i>that which shall not be destroyed</i>. [The Aramaic word translated “pass away” appears eight other times in the Bible, all in Daniel: 2:21, 3:27, 4:28, 5:20, 6:9, 13, 7:12, 26. These uses suggest an alternate translation of <i>which shall not be put down (by a superior power)</i>. The Aramaic word translated “destroyed” has a form which suggests that it means in this context <i>destroy itself (from internal corruption or strife, say)</i>. If this analysis is correct, read: <i>...his dominion is a long-enduring dominion which shall not be put down, and his kingdom one that shall not destroy itself</i>. See 6:26 on how long it may last.]</p>
<p>עַד־עֲלָמָא וְעַד עֲלָם  ἕως τοῦ αἰῶνος καὶ ἕως  τοῦ αἰῶνος τῶν αἰῶνων</p>	<p>Daniel 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom <b>for ever, even for ever and ever</b>. {for a long time, and for a long time of long times; for an age and for an age of ages; or perhaps just: for a long time, yea, for a long long time}</p>
<p>עֲלָם  αἰώνιος</p>	<p>Daniel 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom <i>is</i> an <b>everlasting</b> {=long-lasting} kingdom, and all dominions shall serve and obey him. [Theology may ascribe to this “everlasting” all time.]</p>

עלְמִים αἰῶνιου	Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in <b>everlasting</b> {=long times of, ages of} righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. [Note the plural.]
לֹא οὐ	Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as <b>never</b> was {=(was) not} since there was a nation <i>even</i> to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
עוֹלָם αἰῶνιου עוֹלָם αἰῶνιου	Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to <b>everlasting</b> {=long-lasting} life, and some to shame <i>and everlasting</i> {=long-lasting} contempt. [Theology may ascribe to each “everlasting” all subsequent time.]
לְעוֹלָם וָעֶד εἰς τὸν αἰῶνα τοῦ αἰῶνος	Daniel 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars <b>for ever and ever</b> . {=for a long time and continually} [Theology may ascribe to “for ever and ever” all subsequent time.]
בְּחַי הָעוֹלָם τὸν ζῶντα εἰς τὸν αἰῶνα	Daniel 12:7 And I heard the man clothed in linen, which <i>was</i> upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore <b>by him that liveth for ever</b> {=by the life of the age; by the life of the long-enduring one; perhaps, by the life of the hidden one; LXX: (by) the one living into the age} that <i>it shall be</i> for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these <i>things</i> shall be finished. [God is the life of the age, the long-enduring one, the hidden one.]

<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Hosea 2:19(21) And I will betroth thee unto me <b>for ever</b> {=for a long time}; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.</p>
<p>תָּמִיד διὰ παντός</p>	<p>Hosea 12:6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God <b>continually</b>.</p>
<p>מִן־הָעוֹלָם ἀπὸ τοῦ αἰῶνος עַד־שָׁנֵי הַיּוֹר וְהַיּוֹר ἕως ἑτέων εἰς γενεὰς γενεῶν</p>	<p>Joel 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been <b>ever</b> {=from the long time (past)} the like, neither shall be any more after it, <b>even to the years of many generations</b>. = {unto years of generation and generation} [There was not the like for a long time, and there will not be the like for generations to come.]</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Joel 2:26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall <b>never</b> be ashamed. {=not be ashamed <b>for ever</b>=not be ashamed for a long time, not be ashamed indefinitely}</p>
<p>לְעוֹלָם εἰς τὸν αἰῶνα</p>	<p>Joel 2:27 And ye shall know that I <i>am</i> in the midst of Israel, and <i>that I am</i> the LORD your God, and none else: and my people shall <b>never</b> be ashamed. {=not be ashamed <b>for ever</b>=not be ashamed for a long time, not be ashamed indefinitely}</p>

<p>לְעוֹלָם εἰς τὸν αἰῶνα לְדוֹר וָדוֹר εἰς γενεὰς γενεῶν</p>	<p>Joel 3:20(4:20) But Judah shall dwell <b>for ever</b> {=for a long time}, and Jerusalem <b>from generation to generation</b>. {=to generation and generation; LXX: unto generations of generations} [Joel is thought to have prophesied after the Babylonian exile concerning Judah, by which he therefore means the region inhabited by those who returned after the exiles. He prophesies about Tyre and Sidon of selling the people of Judah to the Greeks. He prophesies that God will avenge these and other now-ancient actions, with the result that Egypt will become a desolation and Edom a wilderness. I conclude that God fulfilled this “for ever” and this “from generation to generation” sometime during the 600 years between the Babylonian exile and the Roman exile.]</p>
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<p>לְעַד נֶצַח εἰς νεῖκος</p>	<p>Amos 1:11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away <i>the punishment</i> thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear <b>perpetually</b> {=for a long time; continually}, and he kept his wrath <b>for ever</b>: {intensely; to victory; for a long time; LXX: to victory}</p>
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<p>לְנֶצַח εἰς νεῖκος</p>	<p>Amos 8:7 The LORD hath sworn by the excellency of Jacob, Surely I will <b>never</b> {=(not) at all; (not) for a long time; LXX: (not) to victory} forget any of their works.</p>
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<p>לֹא οὐ μὴ</p>	<p>Amos 8:14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and <b>never</b> {=not; LXX: definitely not} rise up again.</p>
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<p>עוֹלָם τοῦ αἰῶνος</p>	<p>Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days <b>of old</b>:</p>
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לְעוֹלָם εἰς τὸν αἰῶνα	Obadiah 1:10 For <i>thy</i> violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off <b>for ever</b> . {=for a long time} [See Jeremiah 49:13 and Ezekiel 35:9.]
תָּמִיד	Obadiah 1:16 For as ye have drunk upon my holy mountain, <i>so</i> shall all the heathen drink <b>continually</b> , yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. [As is usual, “continually” addresses frequency, not duration.]

לְעוֹלָם αἰῶνιαι	Jonah 2:6(7) I went down to the bottoms of the mountains; the earth with her bars <i>was</i> about me <b>for ever</b> {=for a long time}: yet hast thou brought up my life from corruption, O LORD my God. [Here Jonah recounts his death and what transpired thereafter. What, then, does he mean by “for ever”? Perhaps by this word he expresses his former <i>expectation</i> that his life would long cease, perhaps for all subsequent time. Or perhaps he expresses the <i>perception</i> that drowning seems to take a long time. Or perhaps he expresses with poetic artistry the <i>fact</i> that he died, and “for ever” here means “until death,” as it does in some other instances.]
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לְעוֹלָם	Micah 2:9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory <b>for ever</b> . {=for a long time; perhaps, all their lives}
לְעוֹלָם וָעֶד εἰς τὸν αἰῶνα καὶ ἐπέκεινα	Micah 4:5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God <b>for ever and ever</b> . {=for a long time and continually; LXX: into the age and beyond}
מֵעַתָּה וְעַד־עוֹלָם ἀπὸ τοῦ νῦν καὶ ἕως εἰς τὸν αἰῶνα	Micah 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion <b>from henceforth, even for ever</b> . {=from now and unto a long time}



<p>מִקְדָּם מִיָּמֵי עוֹלָם ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος</p>	<p>Micah 5:2(1) But thou, Bethlehem Ephratah, <i>though</i> thou be little among the thousands of Judah, <i>yet</i> out of thee shall he come forth unto me <i>that is</i> to be ruler in Israel; whose goings forth <i>have been</i> <b>from of old, from everlasting</b>. {=from long before, from ancient days}</p>
<p>כִּימֵי עוֹלָם καθὼς αἱ ἡμέραι τοῦ αἰῶνος</p>	<p>Micah 7:14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily <i>in</i> the wood, in the midst of Carmel: let them feed <i>in</i> Bashan and Gilead, <b>as in the days of old</b>.</p>
<p>לְעַד</p>	<p>Micah 7:18 Who <i>is</i> a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger <b>for ever</b> {=for a long time; continually}, because he delighteth <i>in</i> mercy.</p>

<p>נִעְלָמָה</p>	<p>Nahum 3:11 Thou also shalt be drunken: thou shalt be <b>hid</b>, thou also shalt seek strength because of the enemy.</p>
<p>תָּמִיד διὰ παντός</p>	<p>Nahum 3:19 <i>There is</i> no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed <b>continually</b>? {=regularly, frequently}</p>

<p>לְנִצָּח εἰς τέλος</p>	<p>Habakkuk 1:4 Therefore the law is slacked, and judgment doth <b>never</b> {=(not) at all (properly); (not) to victory, (not) to success, hence, (not) properly; LXX: (not) to the (proper) end} go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.</p>
<p>מִקְדָּם ἀπ' ἀρχῆς</p>	<p>Habakkuk 1:12 <i>Art</i> thou not from <b>everlasting</b> {=from of old}, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.</p>

<p>תָּמִיד διὰ παντός</p>	<p>Habakkuk 1:17 Shall they therefore empty their net, and not spare <b>continually</b> {=regularly, frequently} to slay the nations?</p>
<p>עַד עוֹלָם עוֹלָם αἰώνιοι</p>	<p>Habakkuk 3:6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the <b>everlasting</b> {=long-enduring} mountains were scattered, the <b>perpetual</b> {=long-lasting} hills did bow: his ways <i>are everlasting</i>. {long-lasting}</p>

<p>עַד-עוֹלָם εἰς τὸν αἰῶνα</p>	<p>Zephaniah 2:9 Therefore <i>as</i> I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, <i>even</i> the breeding of nettles, and saltpits, and a <b>perpetual</b> {=long-enduring} desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.</p>
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<p>לְעוֹלָם τὸν αἰῶνα</p>	<p>Zechariah 1:5 Your fathers, where <i>are</i> they? and the prophets, do they live <b>for ever</b>? {=for a long time; indefinitely} [If the prophets spoken of had continued to live to the time of Zechariah this “for ever” would only have been a few hundred years.]</p>
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<p>עַד-עוֹלָם ἕως αἰῶνος</p>	<p>Malachi 1:4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation <b>for ever</b>. {=for a long time}</p>
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עֹלָם

τοῦ αἰῶνος

Malachi 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days **of old**, and as in former years.

# “For ever” in the New Testament

In the New Testament there are Greek phrases translated “for ever,” “eternal,” and the like, which are identical to phrases in the Septuagint which translate Hebrew לְעֹלָם , לְנֶצַח , etc. Since the writers of the New Testament documents demonstrate a knowledge of both the Hebrew scriptures and the Septuagint, it is likely that they and many of their first readers knew these Hebrew words and their standard Greek equivalents, and accorded equivalent meanings to each Hebrew–Greek pair. Now there are many instances in the Old Testament where “for ever” referred to a future period of finite duration which subsequently ended. By contrast, there are at most two such uses in the New Testament, 1 Corinthians 8:13 and Philemon 1:15. But there are in the New Testament many indications of the finiteness of the then-present age. And there are New Testament references to finite periods in the past. Taking all this evidence together, we have reason to conclude that as a general rule, these Greek phrases indicate a finite period unless logic requires otherwise.

There are two main topics this conclusion impacts: (1) the duration of “eternal” life, and (2) the duration of punishment of the lost. The evidence is sufficient to entertain the possibility, or even the probability, that the duration of each is finite, but it is insufficient to compel a conclusion. Both topics are addressed below in notes to some relevant passages.

What follows is a list of all New Testament uses of “for ever,” “eternal,” etc. with suggested alternate translations. Yellow, whether filling an entire block or highlighting words in a block, is used to indicate that a time period is clearly finite, or very probably so. Other time periods may or may not be finite. Green is used to highlight one use of “eternal” life which seem to indicate that such a life is more a matter of quality than quantity.

ἀσβέστῳ	Matthew 3:12 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with <b>unquenchable</b> fire. [See Mark 9:43.]
οὐ μὴ ἕως ἄν	Matthew 5:26 Verily I say unto thee, Thou shalt <b>by no means</b> come out thence, <b>till</b> thou hast paid the uttermost farthing. [This statement provides some reason to hope that punishment of the lost will be of finite duration.]
εἰς τοὺς αἰῶνας	Matthew 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, <b>for ever</b> . {=into the ages; for a long long time} Amen.
αἰῶνι	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 <b>this world</b> {=age}, neither in the <i>world</i> {=age} to come.
αἰῶνος	Matthew 13:22 He also that received seed among the thorns is he that heareth the word; and the care of <b>this world</b> {=age}, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
αἰῶνός	Matthew 13:39 The enemy that sowed them is the devil; the harvest is <b>the end of the world</b> {=age}; and the reapers are the angels
αἰῶνος	Matthew 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the <b>end of this world</b> . {=age}
αἰῶνος	Matthew 13:49 So shall it be at <b>the end of the world</b> {=age}: the angels shall come forth, and sever the wicked from among the just,

αἰώνιον	Matthew 18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast <i>them</i> 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 <b>everlasting</b> {=age-long; long-enduring} fire.
διὰ παντός	Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do <b>always</b> {=through all; continually; in every situation} behold the face of my Father which is in heaven.
αἰώνιον	Matthew 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have <b>eternal</b> {=age-long; long-enduring} life?
αἰώνιον	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 <b>everlasting</b> {=age-long; long-enduring} life.
εἰς τὸν αἰῶνα	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 <b>for ever</b> . {into the age; for a long time} And presently the fig tree withered away. [It is possible that by this “for ever” Jesus meant all subsequent time, but this is by no means certain. Nor do we know whether the tree ever sprouted again and eventually bore figs. What is certain is this: for a long time the tree did not bear fruit. And that is sufficient to satisfy the curse.]
αἰῶνος	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 <i>shall be</i> the sign of thy coming, and of <b>the end of the world?</b> {=age}
οὐδ' οὐ μὴ γένηται	Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world {=order, civilization (κόσμου)} to this time, <b>no, nor ever shall be.</b> {=and shall definitely not be in the future}

αἰώνιον	Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into <b>everlasting</b> {=age-long; long-enduring} fire, prepared for the devil and his angels:
αἰώνιον αἰώνιον	Matthew 25:46 And these shall go away into <b>everlasting</b> {=age-long; long-enduring} punishment: but the righteous into life <b>eternal</b> . {=age-long; long-enduring} [If, as may be hoped, punishment for the lost is of finite duration, does this mean that “eternal” life is also of finite duration? Perhaps so. If the prospect of a finite “eternal” life is disappointing, consider that all future time extends so far into the future that one cannot foresee all hazards and guarantee that life would always or even usually be pleasant.]
πάσας τὰς ἡμέρας αἰῶνος	Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you <b>alway</b> {=all the days}, <i>even</i> unto <b>the end of the world</b> . {=age} Amen.

εἰς τὸν αἰῶνα αἰωνίου	Mark 3:29 But he that shall blaspheme against the Holy Ghost hath <b>never</b> forgiveness {=hath not forgiveness) into the age; for a long time}, but is in danger of <b>eternal</b> {=age-long; long-enduring} damnation: [If by “damnation” Jesus means <i>being adjudged guilty</i> , then this “eternal” means all subsequent time since once anything happens, the fact that it did happen is true for all time thereafter. But if by “damnation” Jesus means <i>punishment</i> , it seems unlikely that “eternal” means an infinite amount of time. Both early in his ministry, Matthew 5:25, and late in his ministry, Luke 12:59, Jesus gave reason to hope that those who are punished with imprisonment will eventually be released. There is also reason to hope from the nature of God’s justice: punishment tends to be in proportion to the crime: an eye for an eye, Exodus 21:24; a five-fold restitution of stolen property, Exodus 22:1. But if punishment for sin is infinite in duration, then there is no proportionality between sin and punishment.]
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αἰῶνος	Mark 4:19 And the cares of <b>this world</b> {=age}, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
διὰ παντὸς	Mark 5:5 And <b>always</b> {=through all; continually; in every situation; perhaps, usually}, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
ἄσβεστον	Mark 9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that <b>never shall be quenched</b> : {cannot be quenched; is unquenchable} [This fire is unquenchable by those tormented by it. No doubt God can quench it.]
ἄσβεστον	Mark 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that <b>never shall be quenched</b> : {cannot be quenched; is unquenchable} [See v43.]
αἰώνιον	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 <b>eternal</b> {age-long; long-enduring} life?
αἰῶνι αἰώνιον	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 <b>world</b> {=age} to come <b>eternal</b> {=age-long; long-enduring} life.
εἰς τὸν αἰῶνα	Mark 11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter <b>for ever</b> . {=into the age; for a long time} And his disciples heard <i>it</i> . [See Matthew 21:19.]



<p>εἰς τοὺς αἰῶνας οὐκ ἔσται τέλος</p>	<p>Luke 1:33 And he shall reign over the house of Jacob <b>for ever</b> {=into the ages; for a long long time}; and of his kingdom <b>there shall be no end</b>. [The words “no end” provide reason to think that this “for ever” means all subsequent time. But other passages make this conclusion less than certain. First, see Daniel 2:44, 4:34, 6:26, 7:14 and notes. Second, the phrase “there shall be no end” (οὐκ ἔσται τέλος) does not appear elsewhere in the Bible, but there is a passage in Baruch, 3:17, which has something close: “there is no end” (οὐκ ἔστιν τέλος). And in the Baruch passage, “there is no end” is used of something finite in extent: “those who have sport with the birds of the air, and who hoard up silver and gold, in which men trust, and <b>there is no end</b> to their getting” (RSV). But of course, there really was an end to their getting.]</p>
<p>εἰς τὸν αἰῶνα</p>	<p>Luke 1:55 As he spake to our fathers, to Abraham, and to his seed <b>for ever</b>. {=into the age; for a long time} [What this “for ever” refers to is not clear: promises of v55? remembrance, mercy, or help of v54?]</p>
<p>ἀπ αἰῶνος</p>	<p>Luke 1:70 As he spake by the mouth of his holy prophets, which {=who} have been <b>since the world began</b>: {=from an age; from a long time; from of old}</p>
<p>ἀσβέστω</p>	<p>Luke 3:17 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire <b>unquenchable</b>. [See Mark 9:43.]</p>
<p>αἰώνιον</p>	<p>Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit <b>eternal</b> {=age-long; long-enduring} life?</p>
<p>οὐ μὴ ἕως</p>	<p>Luke 12:59 I tell thee, thou shalt <b>not</b> {=definitely not} depart thence, <b>till</b> thou hast paid the very last mite. [See Matthew 5:26.]</p>
<p>αἰῶνος</p>	<p>Luke 16:8 And the lord commended the unjust steward, because he had done wisely: for the children of <b>this world</b> {=age} are in their generation wiser than the children of light.</p>

αἰωνίου	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 <b>everlasting</b> {=age-long; long-enduring} habitations.
ἐν τὸς ὑμῶν ἐστίν	Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Luke 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God <b>is within you</b> <sup>pl</sup> . [Here Jesus states a principle: the kingdom of God is not a visible thing, but rather, it is inside people: it is states of minds, attitudes of hearts.]
αἰώνιον	Luke 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit <b>eternal</b> {=age-long; long-enduring} life?
αἰώνι αἰώνιον	Luke 18:30 Who shall not receive manifold more in this present time, and in the <b>world</b> {=age} to come life <b>everlasting</b> . {=age-long; long-enduring}
αἰώνος	Luke 20:34 And Jesus answering said unto them, The children of <b>this world</b> {=age} marry, and are given in marriage:
αἰώνος	Luke 20:35 But they which shall be accounted worthy to obtain that <b>world</b> {=age}, and the resurrection from the dead, neither marry, nor are given in marriage:
ἐν παντὶ καιρῷ	Luke 21:36 Watch ye therefore, and pray <b>always</b> {=in every time; in every occasion}, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

αἰώνιον	John 3:15 That whosoever believeth in him should not perish, but have <b>eternal</b> {=age-long; long-enduring} life.
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αἰώνιον	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 <b>everlasting</b> {=age-long; long-enduring} life.
αἰώνιον	John 3:36 He that believeth on the Son hath <b>everlasting</b> {=age-long; long-enduring} life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
εἰς τὸν αἰῶνα αἰώνιον	John 4:14 But whosoever drinketh of the water that I shall give him shall <b>never</b> {=into the age; for a long time (shall not)} thirst; but the water that I shall give him shall be in him a well of water springing up into <b>everlasting</b> {=age-long; long-enduring} life.
αἰώνιον	John 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life <b>eternal</b> {=age-long; long-enduring}: that both he that soweth and he that reapeth may rejoice together.
αἰώνιον	John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath <b>everlasting</b> {=age-long; long-enduring} life, and shall not come into condemnation; but is passed from death unto life.
αἰώνιον	John 5:39 Search the scriptures; for in them ye think ye have <b>eternal</b> {=age-long; long-enduring} life: and they are they which testify of me.
αἰώνιον	John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto <b>everlasting</b> {=age-long; long-enduring} life, which the Son of man shall give unto you: for him hath God the Father sealed.
πάντοτε	John 6:34 Then said they unto him, Lord, <b>evermore</b> {=all the time, continually, frequently} give us this bread. [This word deals with frequency in a period, not duration of a period.]
οὐ μὴ οὐ μὴ	John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall <b>never</b> {=definitely not} hunger; and he that believeth on me shall <b>never</b> {=definitely not} thirst.

αἰώνιον	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 <b>everlasting</b> {=age-long; long-enduring} life: and I will raise him up at the last day.
αἰώνιον	John 6:47 Verily, verily, I say unto you, He that believeth on me hath <b>everlasting</b> {=age-long; long-enduring} life.
εἰς τὸν αἰῶνα	John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live <b>for ever</b> {=into the age; for a long time}: and the bread that I will give is my flesh, which I will give for the life of the world.
αἰώνιον	John 6:54 Whoso eateth my flesh, and drinketh my blood, hath <b>eternal</b> {=age-long; long-enduring} life; and I will raise him up at the last day.
εἰς τὸν αἰῶνα	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 <b>for ever</b> . {=into the age; for a long time}
αἰωνίου	John 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of <b>eternal</b> {=age-long; long-enduring} life.
εἰς τὸν αἰῶνα εἰς τὸν αἰῶνα	John 8:35 And the servant abideth not in the house <b>for ever</b> {=into the age; for a long time}: <i>but</i> the Son abideth <b>ever</b> . {=into the age; for a long time}
εἰς τὸν αἰῶνα	John 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall <b>never</b> {=into the age; for a long time (he shall not)} see death.
εἰς τὸν αἰῶνα	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 <b>never</b> {=into the age; for a long time (he shall not)} taste of death.

ἐκ τοῦ αἰῶνος	John 9:32 <b>Since the world began</b> {=From the age; From a long time past; From of old} was it not heard that any man opened the eyes of one that was born blind.
αἰῶνιον εἰς τὸν αἰῶνα	John 10:28 And I give unto them <b>eternal</b> {=age-long; long-enduring} life; and they shall <b>never</b> {=into the age; for a long time (shall definitely not)} perish, neither shall any <i>man</i> pluck them out of my hand.
εἰς τὸν αἰῶνα	John 11:26 And whosoever liveth and believeth in me shall <b>never</b> {=into the age; for a long time (shall definitely not)} die. Believest thou this?
αἰῶνιον	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 <b>eternal</b> . {=age-long; long-enduring}
εἰς τὸν αἰῶνα	John 12:34 The people answered him, We have heard out of the law that Christ abideth <b>for ever</b> {=into the age; for a long time}: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
αἰῶνιος	John 12:50 And I know that his commandment is life <b>everlasting</b> {=age-long; long-enduring}: whatsoever I speak therefore, even as the Father said unto me, so I speak.
εἰς τὸν αἰῶνα	John 13:8 Peter saith unto him, Thou shalt <b>never</b> {=into the age; for a long time (shall definitely not)} wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
εἰς τὸν αἰῶνα	John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you <b>for ever</b> ; {=into the age; for a long time}
αἰῶνιον	John 17:2 As thou hast given him power over all flesh, that he should give <b>eternal</b> {=age-long; long-enduring} life to as many as thou hast given him.

αἰώνιος	John 17:3 And this is life <b>eternal</b> {=age-long; long-enduring}, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
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ἀπ αἰῶνος	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 <b>since the world began</b> . {=from an age; from of old}
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αἰωνίου	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 <b>everlasting</b> {=age-long; long-enduring} life, lo, we turn to the Gentiles.
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αἰώνιον	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 <b>eternal</b> {=age-long; long-enduring} life believed.
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ἀπ αἰῶνος	Acts 15:18 Known unto God are all his works <b>from the beginning of the world</b> . {=from an age; from of old}
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ἀίδιος	Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, <i>even</i> his <b>eternal</b> {=long-lasting; durable} power and Godhead; so that they are without excuse:
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εἰς τοὺς αἰῶνας	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 <b>for ever</b> . {=into the ages; for a long long time} Amen.
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αἰώνιον	Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, <b>eternal</b> {=age-long; long-enduring} life:
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αἰώνιον	Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto <b>eternal</b> {=age-long; long-enduring} life by Jesus Christ our Lord.
αἰώνιον	Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end <b>everlasting</b> {=age-long; long-enduring} life.
αἰώνιος	Romans 6:23 For the wages of sin <i>is</i> death; but the gift of God <i>is</i> <b>eternal</b> {=age-long; long-enduring} life through Jesus Christ our Lord.
εἰς τοὺς αἰῶνας	Romans 9:5 Whose <i>are</i> the fathers, and of whom as concerning the flesh Christ <i>came</i> , who is over all, God blessed <b>for ever</b> . {=into the ages; for a long long time} Amen.
διαπαντός	Romans 11:10 Let their eyes be darkened, that they may not see, and bow down their back <b>alway</b> . {=through all; continually; in every situation}
εἰς τοὺς αἰῶνας	Romans 11:36 For of him, and through him, and to him, <i>are</i> all things: to whom <i>be</i> glory <b>for ever</b> . {=into the ages; for a long long time} Amen.
αἰῶνι	Romans 12:2 And be not conformed to <b>this world</b> {=age}: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.
χρόνοις αἰωνίοις	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 <b>since the world began</b> , {=for age-long times; for long-enduring times}
αἰωνίου	Romans 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the <b>everlasting</b> {=age-long; long-enduring} God, made known to all nations for the obedience of faith:

εἰς τοὺς αἰῶνας	Romans 16:27 To God only wise, <i>be</i> glory through Jesus Christ <b>for ever</b> . {=into the ages; for a long long time} Amen. <i>Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.</i>
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αἰῶνος	1 Corinthians 1:20 Where <i>is</i> the wise? where <i>is</i> the scribe? where <i>is</i> the disputer of <b>this world</b> ? {=age} hath not God made foolish the wisdom of this world? {=order, civilization (κόσμου)}
αἰῶνας αἰῶνας	1 Corinthians 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of <b>this world</b> {=age}, nor of the princes of <b>this world</b> {=age}, that come to nought:
πρὸ τῶν αἰώνων	1 Corinthians 2:7 But we speak the wisdom of God in a mystery, <i>even</i> the hidden <i>wisdom</i> , which God ordained <b>before the world</b> {=before the ages} unto our glory:
αἰῶνος	1 Corinthians 2:8 Which none of the princes of <b>this world</b> {=age} knew: for had they known <i>it</i> , they would not have crucified the Lord of glory.
αἰῶνι	1 Corinthians 3:18 Let no man deceive himself. If any man among you seemeth to be wise in <b>this world</b> {=age}, let him become a fool, that he may be wise.



εἰς τὸν αἰῶνα	1 Corinthians 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh <b>while the world standeth</b> {=into the age; for a long time}, lest I make my brother to offend. [While in theory Paul might decline to eat some particular food for all time if doing so offended a brother, it is unlikely that Paul expected that he would actually have to forego some particular food, even in the worst of circumstances, beyond the end of this life, since in the life to come the brother would be properly educated on the propriety of eating that food. (On eating in heaven, cf. Luke 22:30.) If the translators had translated εἰς τὸν αἰῶνα here as usual, this verse would read: ...I will eat no flesh for ever.... This instance of “for ever” indicates a period of time no longer than a few tens of years. Of course, this “for ever” could be an instance of hyperbole. But if so, then in fact it indicates even less time.]
αἰώνων	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 <b>world</b> {=ages} are come. [One or more ends each to two or more ages. “Ends” (τέλη) sometimes means purposes or results. Perhaps read: ...upon whom the purposes of the ages have come to fruition. On a plurality of ages past, see Ephesians 2:7.]

αἰῶνος	2 Corinthians 4:4 In whom the god of <b>this world</b> {=age} 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.
αἰώνιον	2 Corinthians 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding <i>and</i> <b>eternal</b> {=age-long; long-enduring} weight of glory;
αἰώνια	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 <i>are</i> temporal; but the things which are not seen <i>are</i> <b>eternal</b> . {=age-long; long-enduring}

αἰώνιον	2 Corinthians 5:1 For we know that if our earthly house of <i>this</i> tabernacle were dissolved, we have a building of God, an house not made with hands, <b>eternal</b> {=age-long; long-enduring} in the heavens.
εἰς τὸν αἰῶνα	2 Corinthians 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth <b>for ever</b> . {=into the age; for a long time})
εἰς τοὺς αἰῶνας	2 Corinthians 11:31 The God and Father of our Lord Jesus Christ, which is blessed <b>for evermore</b> {=into the ages; for a long long time}, knoweth that I lie not.

αἰῶνος	Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil <b>world</b> {=age}, according to the will of God and our Father:
εἰς τοὺς αἰῶνας τῶν αἰώνων	Galatians 1:5 To whom <i>be</i> glory <b>for ever and ever</b> . {=into the ages of the ages; for a very long time} Amen.
αἰώνιον	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 <b>everlasting</b> . {=age-long; long-enduring}

αἰῶνι	Ephesians 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in <b>this world</b> {=age}, but also in that which is to come:
αἰῶνα	Ephesians 2:2 Wherein in time past ye walked according to the <b>course</b> {=age, a period of time having identifiable characteristics, hence, manner, course} of this world {=order, civilization (κόσμου)}, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

αἰῶσιν	Ephesians 2:7 That in the <b>ages to come</b> he might shew the exceeding riches of his grace in <i>his</i> kindness toward us through Christ Jesus. [While each of a plurality of ages can be infinite if they interleave or overlap, only one future age can be infinite in duration if there is no interleaving or overlap, and the same is true of past ages.]
γενεαῖς	Ephesians 3:5 Which in other <b>ages</b> {=generations} was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
ἀπὸ τῶν αἰώνων	Ephesians 3:9 And to make all <i>men</i> see what <i>is</i> the fellowship of the mystery, which <b>from the beginning of the world</b> {=from the ages} hath been hid in God, who created all things by Jesus Christ: [Perhaps this “all things” means all these things.]
πρόθεσιν τῶν αἰώνων	Ephesians 3:11 According to the <b>eternal purpose</b> {=plan/purpose of/for the ages} which he purposed {or: accomplished} in Christ Jesus our Lord: [On a plurality of ages past, see Ephesians 2:7.]
εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων	Ephesians 3:21 Unto him <i>be</i> glory in the church by Christ Jesus <b>throughout all ages</b> {=unto all the generations}, <b>world without end</b> . {=of the age of the ages} Amen. [The only other biblical occurrence of “of the age of the ages” (singular, then plural) is in Daniel 7:18 (Septuagint). Perhaps it really does mean a particular single age comprised of multiple ages. Or perhaps it simply means a long long time.]
αἰῶνος	Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of <b>this world</b> {=age}, against spiritual wickedness in high <i>places</i> .

εἰς τοὺς αἰῶνας τῶν αἰώνων	Philippians 4:20 Now unto God and our Father <i>be</i> glory <b>for ever and ever</b> . {into the ages of the ages; for a long long time} Amen.
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αἰώνων γενεῶν	Colossians 1:26 <i>Even</i> the mystery which hath been hid from <b>ages</b> and from <b>generations</b> , but now is made manifest to his saints: [On a plurality of ages past, see Ephesians 2:7.]
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πάντοτε	1 Thessalonians 4:17 Then we which are alive <i>and</i> remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we <b>ever</b> {=at all time, frequently} be with the Lord. [This word deals with frequency in a period, not length of a period.]
πάντοτε	1 Thessalonians 5:16 Rejoice <b>evermore</b> . {=at all time, frequently} [This word deals with frequency in a period, not length of a period.]

αἰώνιον	2 Thessalonians 1:9 Who shall be punished with <b>everlasting</b> {=age-long; long-enduring} destruction from the presence of the Lord, and from the glory of his power;
αἰωνίαν	2 Thessalonians 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given <i>us</i> <b>everlasting</b> {=age-long; long-enduring} consolation and good hope through grace,

αἰώνιον	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 <b>everlasting</b> . {=age-long; long-enduring}
βασιλεῖ τῶν αἰώνων εἰς τοὺς αἰῶνας τῶν αἰώνων	1 Timothy 1:17 Now unto the <b>King eternal</b> {=king of the ages}, immortal, invisible, the only wise God, <i>be</i> honour and glory <b>for ever and ever</b> . {=into the ages of the ages; for a long long time} Amen.

αἰωνίου	1 Timothy 6:12 Fight the good fight of faith, lay hold on <b>eternal</b> {=age-long; long-enduring} life, whereunto thou art also called, and hast professed a good profession before many witnesses.
αἰώνιον	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 <i>be</i> honour and power <b>everlasting</b> . {=age-long; long-enduring} Amen.
αἰῶνι	1 Timothy 6:17 Charge them that are rich in <b>this world</b> {=age}, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;
αἰωνίου	1 Timothy 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on <b>eternal</b> {=age-long; long-enduring} life.

πρὸ χρόνων αἰωνίων	2 Timothy 1:9 Who hath saved us, and called <i>us</i> with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus <b>before the world began</b> , {=before age-long/long-enduring times} [Age-long/long-enduring times are none other than ages. On a plurality of ages past, see Ephesians 2:7.]
αἰωνίου	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 <b>eternal</b> {=age-long; long-enduring} glory.
αἰῶνα	2 Timothy 4:10 For Demas hath forsaken me, having loved this present <b>world</b> {=age}, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
εἰς τοὺς αἰῶνας τῶν αἰώνων	2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve <i>me</i> unto his heavenly kingdom: to whom <i>be</i> glory <b>for ever and ever</b> . {=into the ages of the ages; for a long long time} Amen.

αἰωνίου πρὸ χρόνων αἰωνίων	Titus 1:2 In hope of <b>eternal</b> {=age-long; long-enduring} life, which God, that cannot lie, promised <b>before the world began</b> ; {=before age-long/long-enduring times} [See 2 Timothy 1:9.]
αἰῶνι	Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in <b>this present world</b> ; {=age}
αἰωνίου	Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of <b>eternal</b> {=age-long; long-enduring} life.

αἰώνιον	Philemon 1:15 For perhaps he therefore departed for a season, that thou shouldest receive him <b>for ever</b> ; {=for an age; for a long time} [By “for ever,” Paul may have meant, consistent with several Old Testament examples, some long time entirely in this life. See Exodus 21:6, Leviticus 25:46, Deuteronomy 15:17, and 1 Samuel 27:12. But it is also possible that he meant the rest of this life plus the next life, too, as a brother.]
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αἰῶνας	Hebrews 1:2 Hath in these last days spoken unto us by <i>his</i> Son, whom he hath appointed heir of all things, by whom also he made the <b>worlds</b> ; {=ages} [On a plurality of ages, see Ephesians 2:7.]
εἰς τὸν αἰῶνα τοῦ αἰῶνος	Hebrews 1:8 But unto the Son <i>he saith</i> , Thy throne, O God, <b>is for ever and ever</b> {=into the age of the age; for a long long time}: a sceptre of righteousness <i>is</i> the sceptre of thy kingdom. [See Psalm 45:6.]
εἰς τὸν αἰῶνα	Hebrews 5:6 As he saith also in another <i>place</i> , Thou <i>art</i> a priest <b>for ever</b> {=into the age; for a long time} after the order of Melchisedec.

αἰωνίου	Hebrews 5:9 And being made perfect, he became the author of <b>eternal</b> {=age-long; long-enduring} salvation unto all them that obey him;
αἰωνίου	Hebrews 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of <b>eternal</b> {=age-long; long-enduring} judgment.
αἰώνος	Hebrews 6:5 And have tasted the good word of God, and the powers of the <b>world</b> {=age} to come,
εἰς τὸν αἰῶνα	Hebrews 6:20 Whither the forerunner is for us entered, <i>even</i> Jesus, made an high priest <b>for ever</b> {=into the age; for a long time} after the order of Melchisedec.
εἰς τὸ διηνεκές	Hebrews 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest <b>continually</b> . {=for the whole length of some time period}
εἰς τὸν αἰῶνα	Hebrews 7:17 For he testifieth, Thou <i>art</i> a priest <b>for ever</b> {=into the age; for a long time} after the order of Melchisedec.
εἰς τὸν αἰῶνα	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 <i>art</i> a priest <b>for ever</b> {=into the age; for a long time} after the order of Melchisedec:)
εἰς τὸν αἰῶνα	Hebrews 7:24 But this <i>man</i> , because he continueth <b>ever</b> {=into the age; for a long time}, hath an unchangeable priesthood.
πάντοτε	Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he <b>ever</b> {=all the time, continually} liveth to make intercession for them. [This word deals with frequency in a period, not length of a period.]

εἰς τὸν αἰῶνα	Hebrews 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, <i>maketh</i> the Son, who is consecrated for <b>evermore</b> . {=into the age; for a long time}
οὐ μὴ	Hebrews 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember <b>no more</b> . {=definitely not (remember)}
διὰ παντὸς	Hebrews 9:6 Now when these things were thus ordained, the priests went <b>always</b> {=through all; continually; perhaps, regularly} into the first tabernacle, accomplishing the service <i>of God</i> .
αἰωνίαν	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 <b>eternal</b> {=age-long; long-enduring} redemption <i>for us</i> .
αἰωνίου	Hebrews 9:14 How much more shall the blood of Christ, who through the <b>eternal</b> {=age-long; long-enduring} Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
αἰωνίου	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 <i>that were</i> under the first testament, they which are called might receive the promise of <b>eternal</b> {=age-long; long-enduring} inheritance.
ἐπὶ συντελείᾳ τῶν αἰώνων	Hebrews 9:26 For then must he often have suffered since the foundation of the world {=order, civilization (κόσμου)}: but now once <b>in the end of the world</b> {=at the close of the ages} hath he appeared to put away sin by the sacrifice of himself. [On a plurality of ages past, see Ephesians 2:7.]
εἰς τὸ διηνεκές	Hebrews 10:1 For the law having a shadow of good things to come, <i>and</i> not the very image of the things, can never with those sacrifices which they offered year by year <b>continually</b> {=for the whole length of some time period} make the comers thereunto perfect.



οὐδέποτε	Hebrews 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can <b>never</b> {=not at any time} take away sins:
εἰς τὸ διηνεκές	Hebrews 10:12 But this man, after he had offered one sacrifice for sins <b>for ever</b> {=for the whole length of some time period}, sat down on the right hand of God;
εἰς τὸ διηνεκές	Hebrews 10:14 For by one offering he hath perfected <b>for ever</b> {=for the whole length of some time period} them that are sanctified.
οὐ μὴ ... ἔτι	Hebrews 10:17 And their sins and iniquities will I remember <b>no more</b> . {=definitely not still (remember)}
αἰῶνας	Hebrews 11:3 Through faith we understand that the <b>worlds</b> {=ages} were framed by the word of God, so that things which are seen were not made of things which do appear. [Read: By faith we perceive that the ages have been fashioned by the word of God, so that what is seen to occur did not happen for the reasons that appear obvious. On a plurality of ages past, see Ephesians 2:7.]
οὐ μὴ	Hebrews 13:5 <i>Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will <b>never</b> {=definitely not} leave thee, nor forsake thee.</i>
εἰς τοὺς αἰῶνας	Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever. {=into the ages; for a long long time}
αἰωνίου	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 <b>everlasting</b> {=age-long; long-enduring} covenant,

εἰς τοὺς αἰῶνας τῶν αἰώνων	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 <i>be</i> glory <b>for ever and ever</b> . {=into the ages of the ages; for a long long time} Amen.
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εἰς τὸν αἰῶνα	1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth <b>for ever</b> . {=into the age; for a long time}
εἰς τὸν αἰῶνα	1 Peter 1:25 But the word of the Lord endureth <b>for ever</b> . {=into the age; for a long time} And this is the word which by the gospel is preached unto you.
εἰς τοὺς αἰῶνας τῶν αἰώνων	1 Peter 4:11 If any man speak, <i>let him speak</i> as the oracles of God; if any man minister, <i>let him do it</i> as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion <b>for ever and ever</b> . {=into the ages of the ages; for a long long time} Amen.
αἰώνιον	1 Peter 5:10 But the God of all grace, who hath called us unto his <b>eternal</b> {=age-long; long-enduring} glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle <i>you</i> .
εἰς τοὺς αἰῶνας τῶν αἰώνων	1 Peter 5:11 To him <i>be</i> glory and dominion <b>for ever and ever</b> . {=into the ages of the ages; for a long long time} Amen.

οὐ μὴ ... ποτε	2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall <b>never</b> {=definitely not at any time} fall:
αἰώνιον	2 Peter 1:11 For so an entrance shall be ministered unto you abundantly into the <b>everlasting</b> {=age-long; long-enduring} kingdom of our Lord and Saviour Jesus Christ.

εἰς αἰῶνα	2 Peter 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved <b>for ever</b> . {=into an age; for a long time}
εἰς ἡμέραν αἰῶνος	2 Peter 3:18 But grow in grace, and <i>in</i> the knowledge of our Lord and Saviour Jesus Christ. To him <i>be</i> glory both now and <b>for ever</b> . {=into a day of an age; unto a day far in the future; for a long time} Amen. [The phrase “into a day of an age” appears only here in the Bible.]

αἰῶνιον	1 John 1:2 (For the life was manifested, and we have seen <i>it</i> , and bear witness, and shew unto you that <b>eternal</b> {=age-long; long-enduring} life, which was with the Father, and was manifested unto us;)
εἰς τὸν αἰῶνα	1 John 2:17 And the world {=order, civilization (κόσμος)} passeth away, and the lust thereof: but he that doeth the will of God abideth <b>for ever</b> . {=into the age; for a long time}
αἰῶνιον	1 John 2:25 And this is the promise that he hath promised us, <i>even</i> <b>eternal</b> {=age-long; long-enduring} life.
αἰῶνιον	1 John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath <b>eternal</b> {=age-long; long-enduring} life abiding in him. [This is one of several passages which suggest that “eternal life” has little to do with how long a person lives, and much to do with how a person lives, or rather, how a person thinks and acts and who a person knows. Cf. Luke 17:20-21, John 3:36, 5:24, 6:47,54, 17:3; 1 John 5:20.]
αἰῶνιον	1 John 5:11 And this is the record, that God hath given to us <b>eternal</b> {=age-long; long-enduring} life, and this life is in his Son.
αἰῶνιον	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 <b>eternal</b> {=age-long; long-enduring} life, and that ye may believe on the name of the Son of God.

αἰώνιος	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, <i>even</i> in his Son Jesus Christ. This is the true God, and <b>eternal</b> {=age-long; long-enduring} life.
εἰς τὸν αἰῶνα	2 John 1:2 For the truth's sake, which dwelleth in us, and shall be with us <b>for ever</b> . {=into the age; for a long time}
ἀϊδίους	Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in <b>everlasting</b> {=long-lasting, durable} chains under darkness unto the judgment of the great day.
αἰωνίου	Jude 1:7 Even as Sodom and Gomorrha, 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 <b>eternal</b> {=age-long; long-enduring} fire. [It is not entirely clear that these people, who continue to serve as an example to the present day, are at present suffering, or, indeed, suffered from the “eternal” fire longer than the time it took for the fire to kill them. It is the fire that is said to have been “eternal,” not the vengeance.]
εἰς αἰῶνα	Jude 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness <b>for ever</b> . {=into an age; for a long time}
αἰώνιον	Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto <b>eternal</b> {=age-long; long-enduring} life.
εἰς πάντας τοὺς αἰῶνας	Jude 1:25 To the only wise God our Saviour, <i>be</i> glory and majesty, dominion and power, both now and <b>ever</b> . {=into all the ages; for a long long time} Amen.

εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 1:6 And hath made us kings and priests unto God and his Father; to him <i>be</i> glory and dominion <b>for ever and ever</b> . {=into the ages of the ages; for a long long time} Amen.
εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 1:18 I <i>am</i> he that liveth, and was dead; and, behold, I am alive <b>for evermore</b> {=into the ages of the ages; for a long long time}, Amen; and have the keys of hell and of death.
οὐ μὴ ... ἔτι	Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go <b>no more</b> out {=definitely not still/yet/more (go out)}: and I will write upon him the name of my God, and the name of the city of my God, <i>which is</i> new Jerusalem, which cometh down out of heaven from my God: and <i>I will write upon him</i> my new name. [See note to 20:3, but with example Hosea 1:6.]
εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth <b>for ever and ever</b> , {=into the ages of the ages; for a long long time}
εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth <b>for ever and ever</b> {=into the ages of the ages; for a long long time}, and cast their crowns before the throne, saying,
εἰς τοὺς αἰῶνας τῶν αἰώνων	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, <i>be</i> unto him that sitteth upon the throne, and unto the Lamb <b>for ever and ever</b> . {=into the ages of the ages; for a long long time}
εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 5:14 And the four beasts said, Amen. And the four <i>and</i> twenty elders fell down and worshipped him that liveth <b>for ever and ever</b> . {=into the ages of the ages; for a long long time}

εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, <i>be</i> unto our God <b>for ever and ever</b> . {=into the ages of the ages; for a long long time} Amen.
εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 10:6 And sware by him that liveth <b>for ever and ever</b> {=into the ages of the ages; for a long long time}, 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: {or as some translate, there should be no more delay}
εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Christ; and he shall reign <b>for ever and ever</b> . {=into the ages of the ages; for a long long time}
αἰώνιον	Revelation 14:6 And I saw another angel fly in the midst of heaven, having the <b>everlasting</b> {=age-long; long-enduring} gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
εἰς αἰῶνας αἰώνων	Revelation 14:11 And the smoke of their torment ascendeth up <b>for ever and ever</b> {=into ages of ages; for a long long time}: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
εἰς τοὺς αἰῶνας τῶν αἰώνων	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 <b>for ever and ever</b> . {=into the ages of the ages; for a long long time}
εἰς τοὺς αἰῶνας τῶν αἰώνων	Revelation 19:3 And again they said, Alleluia. And her smoke rose up <b>for ever and ever</b> . {=into the ages of the ages; for a long long time}

μὴ ... ἔτι	Revelation 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations <b>no more</b> , till the thousand years should be fulfilled: and after that he must be loosed a little season. [Something which is to happen “no more” can eventually happen again. Here this is clearly stated. But an implied meaning “no more for a while” is clearly visible elsewhere as it is here ( Proverbs 31:7 et al.) and it should therefore not be simply assumed that “no more” implies finality for all subsequent time. It may mean a pause.]
εἰς τοὺς αἰῶνας τῶν αἰώνων	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 <i>are</i> , and shall be tormented day and night <b>for ever and ever</b> . {=into the ages of the ages; for a long long time}
οὐκ ... ἔτι	Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be <b>no more</b> death, neither sorrow {or mourning}, nor crying {or outcrying, shouting from pain or anger}, neither shall there be any more pain {or toil, or affliction}: for the former things are passed away. [See note to 20:3, but with example Judges 2:14. That there might be some sickness in the kingdom with some associated sorrow, crying, and pain, consider that in Revelation 22:2 we find a promise of leaves from the tree of life for healing of the peoples. Perhaps this is not to be taken as healing of biological sickness, but then again, perhaps it is to be so taken. What? Is the kingdom to be free of bacteria, or all people to always have perfect immune systems. And will accidents never happen in the kingdom?]
πάν κατάθεμα οὐκ ἔσται	Revelation 22:3 And <b>there shall be no more curse</b> {=every curse shall not be; not any curse shall be}: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

εἰς τοὺς αἰῶνας τῶν αἰώνων

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**. {=into the ages of the ages; for a long long time}