

~AGE (319)

.. The Greek Aion

- The time one has lived, usually counted by years, months, and days. The Hebrew idiom to describe the physical age of an individual was to say one was the son of so many years. Thus, Joseph is literally said to have died a son of one hundred and ten years, that is, at the age of a hundred and ten years.
- After that Joseph died at the **age** of a hundred and ten years, and they had him embalmed, and he was put in a coffin in Egypt. (**Genesis 50:26**)
- **Age** may also refer to maturity. The **Hebrew** word *sehv* or *seh-vah'*, **age, old age**, comes from a root meaning grow gray and is also rendered, **gray-headedness**.
- And now here is the king walking before you! As for me, I have **grown old and gray**, and my sons, here they are with you, and I, I have walked before you from my youth until this day. (**1 Samuel 12:2**)
- The beauty of young men is their power, and the splendor of old men is their **gray-headedness**. (**Proverbs 20:29**)
- A number of **Hebrew** words relating to old **age** and aging are derived from the noun *za-qan'*, meaning **beard**.
- You must not cut your side locks short around, and you must not destroy the extremity of your beard. (**Leviticus 19:27**)
- The **Greek** word *he-li-ki'a* primarily denotes the life span or **age** of an individual but can also refer to one's **physical growth** or **size**.
- Who of you by being anxious can add one cubit to his **life span**? (**Matthew 6:27**)
- But how it is he now sees we do not know, or who opened his eyes we do not know. Ask him. He is **of age**. He must speak for himself. (**John 9:21**)
- And Jesus went on progressing in wisdom and in **physical growth**

- and in favor with God and men. (Luke 2:52)
- Well, he was seeking to see who this Jesus was, but he could not for the crowd, because he was **small in size**. (Luke 19:3)
 - Also occurring in the Greek Scriptures are *ge'ras*, **old age**.
 - And, look! Elizabeth your relative has also herself conceived a son, in her **old age**, and this is the sixth month for her, the so-called barren woman. (Luke 1:36)
 - *pre-sby'tes* aged man,
 - I am exhorting you rather on the basis of love, seeing that I am such as I am, Paul an **aged man**, yes, now also a prisoner for the sake of Christ Jesus. (Philemon 1:9)
 - And *pre-sby'tis* **aged woman**,
 - Likewise let the **aged women** be reverent in behavior, not slanderous, neither enslaved to a lot of wine, teachers of what is good. (Titus 2:3)
 - The latter two words are related to *pre-sby'te-ros*, meaning older man or elder.

See Also OLDER MAN

- Under the Law, at the **age** of 20 years the men qualified for military service.
- From **twenty years old upward**, everyone going out to the army in Israel. You should register them according to their armies, you and Aaron (Numbers 1:3)
- The man blind from his birth to whom Jesus gave sight must have been at least 20 years old, since his parents told their interrogators; Ask him. He is of **age**. He must speak for himself.
- But how it is he now sees we do not know, or who opened his eyes we do not know. Ask him. He is of **age**. He must speak for himself. (John 9:21)
- This is why his parents said; He is of **age**. Question him. (John

9:23)

- Sarah is spoken of as being past the **age** limit for the bearing of children, as she was then some 90 years of age.
- By faith also Sarah herself received power to conceive seed, even when she was past the **age** limit, since she esteemed him faithful who had promised. (**Hebrews 11:11**)
- An **age** limit was set for qualification to temple service, as was an age limit at which obligatory service ceased. Some have alleged a discrepancy in the statements at;
 - From thirty years old upward to fifty years old, all those going into the service group to do the work in the tent of meeting. (**Numbers 4:3**)
 - From thirty years old upward to fifty years you will register them, all who enter into the service group to render the service of the tent of meeting. (**Numbers 4:30**)
 - And this is their obligation, their load, according to all their service in the tent of meeting, the panel frames of the tabernacle and its bars and its pillars and its socket pedestals. (**Numbers 4:31**)
 - This is what applies to the Levites, from twenty-five years old upward he will come to enter into the company in the service of the tent of meeting. (**Numbers 8:24**)
 - But after the **age** of fifty years he will retire from the service company and serve no longer. (**Numbers 8:25**)
 - And he must minister to his brothers in the tent of meeting in taking care of the obligation, but he must render no service. In accord with this you will do to the Levites in their obligations. (**Numbers 8:26**)
- Since the **age** for beginning Levitical service is stated first as from 30 years of age and thereafter as from 25 years. However, the case seems to be that of two categories of service involved. Thus, certain rabbinic sources present the view that at the age of 25 a Levite was introduced into the tabernacle service but only to perform lighter

tasks, and then, on reaching the full age of 30, he entered into the heavier tasks. They point out that the references to the work and;

- This is what applies to the Levites. From twenty-five years old upward he will come to enter into the company in the service of the tent of meeting. (**Numbers 8:24**)
- From thirty years old upward to fifty years old, all those going into the service group to do the work in the tent of meeting.
- From thirty years old upward to fifty years old, all those going into the service group to do the work in the tent of meeting. (**Numbers 4:3**)
- From thirty years old upward to fifty years old, all those coming to render the laborious service and the service of carrying loads in the tent of meeting,
- From thirty years old upward to fifty years old, all those coming to render the laborious service and the service of carrying loads in the tent of meeting. (**Numbers 4:47**)
- Others add the suggestion that those serving from the age of 30 years up had to do with the transporting of the tabernacle and its equipment when on the move, while those serving between the ages of 25 and 30 served only when the tabernacle was erected and standing at an encampment site.
- Those favoring the view that assignments to heavier tasks were given only at the age of 30 advance the reason that at that age greater strength, intellectual maturity, and soundness of judgment would have been attained. The **Greek Septuagint** gives the age as 25 at both.
- From thirty years old upward to fifty years old, all those going into the service group to do the work in the tent of meeting. (**Numbers 4:3**)
- This is what applies to the Levites. From twenty-five years old upward he will come to enter into the company in the service of the tent of meeting. (**Numbers 8:24**)
- Later, in David's day, the **age** limit was dropped to 20 years for beginning tabernacle service, which was in time replaced by temple service.

- **These were the sons of Levi by the house of their fathers, the heads of the fathers, by their commissioned ones, in the number of the names, head by head of them, the doers of the work for the service of the house of Yehowah, from the **age** of twenty years upward. (1 Chronicles 23:24)**
- **For David had said; Yehowah the God of Israel has given rest to his people, and he will reside in Jerusalem to time indefinite. (1 Chronicles 23:25)**
- **And also the Levites will not have to carry the tabernacle or any of its utensils for its service. (1 Chronicles 23:26)**
- **For by the last words of David these were the number of the sons of Levi from the **age** of twenty years upward. (1 Chronicles 23:27)**
- **For their function was at the disposition of the sons of Aaron for the service of the house of Yehowah over the courtyards and over the dining rooms and over the purification of every holy thing and the work of the service of the house of the true God. (1 Chronicles 23:28)**
- **Even for the layer bread and for the fine flour for the grain offering and for the wafers of unfermented bread and for the griddle cakes and for the mixed dough and for all measures of quantity and size. (1 Chronicles 23:29)**
- **And for standing morning by morning to thank and praise Yehowah, and likewise at evening. (1 Chronicles 23:30)**
- **And for every offering up of the burnt sacrifices to Yehowah at the Sabbaths, at the new moons and at the festival seasons, by number according to the rule concerning them, constantly before Yehowah. (1 Chronicles 23:31)**
- **And they took care of the guarding of the tent of meeting and the guarding of the holy place and the guarding of the sons of Aaron their brothers for the service of the house of Yehowah. (1 Chronicles 23:32)**
- **And in the second year of their coming to the house of the true God at Jerusalem, in the second month, Zerubbabel the son of**

- Shealtiel and Jeshua the son of Jehozadak and the rest of their brothers, the priests and the Levites, and all those who had come out of the captivity to Jerusalem started, and they now put in positions the Levites from twenty years of **age** upward to act as supervisors over the work of the house of Yehowah. (**Ezra 3:8**)
- **As to retirement from obligatory service, this took place when the Levites reached the **age** of 50. The statement at;**
 - **But after the age of fifty years he will retire from the service company and serve no longer. (**Numbers 8:25**)**
 - **And he must minister to his brothers in the tent of meeting in taking care of the obligation, but he must render no service. In accord with this you will do to the Levites in their obligations. (**Numbers 8:26**)**
 - **Indicates that at this **age** the Levites could still voluntarily assist those still eligible for assigned duties, but they themselves were given no direct assignment nor were they held accountable to fill such. The suggestion is made that the reason for the retirement limit for Levitical service was not merely out of consideration for their age, but to prevent overcrowding of such offices.**
 - **This **age** limit for Levites did not apply to the Aaronic High Priest, for the High Priest himself served in his holy office until death if he continued capable.**
 - **And the assembly must deliver the manslayer out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the High Priest who was anointed with the holy oil. (**Numbers 35:25**)**
 - **Aaron, Israel's first High Priest, was chosen for service when he was more than 80 and served for almost 40 years.**
 - **And Moses was eighty years old and Aaron was eighty-three years old at the time of their speaking to Pharaoh. (**Exodus 7:7**)**
 - **And Aaron was a hundred and twenty-three years old at his death on Mount Hor. (**Numbers 33:39**)**

·· **The Greek *Aion***

- **Age** may also refer to a period of time in man's history, whether having or not having datable bounds. It is frequently used to translate the Greek word *ai-on'*, plural, *ai-o'ones*, in some translations.
- Greek lexicographers show the word to mean space of time clearly defined and marked out, epoch, age, and also lifetime, life, or age, generation. Since an epoch, or age, can begin and end or it can go on forever, it follows that *ai-on'* could refer to a period of time that is endless, though having a beginning. Thus, as recorded at;
- However, whoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of everlasting sin. (**Mark 3:29**)
- Jesus said that the blasphemer against the Holy Spirit was guilty of everlasting, **agelong**, perpetual, eternal, sin, or a sin never to be canceled out at any future time. A similar expression was used with regard to the fruitless fig tree, where forever in the Greek is literally to for the age.
- And he caught sight of a fig tree by the road and went to it, but he found nothing on it except leaves only, and he said to it: Let no fruit come from you **anymore forever**. And the fig tree withered instantly. (**Matthew 21:19**)
- At Jesus birth the angelic promise was that he will rule as king over the house of Jacob forever, literally, into the **ages**.
- And he will rule as king over the house of Jacob **forever**, and there will be no end of his kingdom. (**Luke 1:33**)

See Also **TIME INDEFINITE**

- However, *ai-on'* can also refer more particularly to the consistent state of things or the current state of affairs or features that distinguish a certain period of time, epoch, or **age** rather than to the matter of time itself.
- As R. C. Trench states in *Synonyms of the New Testament* [London, 1961, p. 203]; Thus signifying time, it comes presently to signify all which exists in the world under conditions of time, and then, more ethically, the course and current of this world's affairs.

See Also **SYSTEMS OF THINGS**

See Also WORLD