

to them all of a storm that was to come, and urged them all to obey their overlords and to submit to them, not only to the good and the gentle, but also to the froward.<sup>1</sup>

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<sup>1</sup> Since writing the above, I have noticed that Lightfoot, in his *Apostolic Fathers*, I i p. 51 n. 2, refers to C. vi 4344 in connexion with the Nereus of the martyrdom story, but he does not see that his dating of the story to the reign of Domitian would make it impossible for the martyr Nereus to have belonged to the *custodes*. The man M. Aurelius Achilleus, of C. vi 1299a, to whom he there refers, is hardly of any use in the present case, as his family, if not himself, can be traced on C. vi 8735, where one of them is *praepositus ab auro gemmato* to one of the emperors in the latter part of the second century. Alcimachus as a guardsman's name is sufficient warrant for the admission of Achilleus as a possibility. Again, the C. Valerius Achilleus who is a member of the *vigiles* in the reign of Caracalla (C. vi 1058) is in all probability a real Greek who has enlisted after being enfranchised by that emperor, but in any case his service in that body would scarcely merit the name of *militia*.

### αἰών and αἰώνιος

THESE articles on αἰών and αἰώνιος contain materials compiled for the Lexicon of Patristic Greek, the editor of which (Dr Stone, 14 St Margaret's Road, Oxford) is glad to receive any criticisms or suggestions.

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αἰών, ὁ (Ion. and Ep. also ἦ) = Heb. דְּיוֹן.

in Classical Greek :

a complete period, or τέλος, of each particular life, or of all existence v. Arist. *Cael.* 279<sup>a</sup> 23-28 τὸ . . . τέλος τὸ περιέχον τὸν τῆς ἐκάστης ζωῆς χρόνον . . . αἰὼν ἐκάστου κέκληται. κατὰ τὸν αὐτὸν δὲ λόγον καὶ τὸ τοῦ παντὸς οὐρανῶν τέλος καὶ τὸ τὸν πάντα χρόνον καὶ τὴν ἀπειρίαν περιέχον τέλος αἰὼν ἐστίν, ἀπὸ τοῦ αἰεὶ εἶναι εἰληφὼς τὴν ἐπωνυμίαν.

hence it may mean *life, a generation*, or, more vaguely, *a long space of time, age* (cf. 'It is an age since I met you'), and δι' αἰῶνος may mean *always*, i.e. *all one's life long* (Soph. *El.* 1024), or, of the Gods, *for ever* (Aesch. *Ag.* 554), as in the next examples.

and also *eternity* as opposed to χρόνος (since time is essentially *not* 'a complete period') v. Plat. *Tim.* 37 D-38 B, e.g. χρόνον ταῦτα αἰῶνα μιμουμένον καὶ κατ' ἀριθμὸν κυκλουμένον γέγονεν εἶδη: cf. Philo p. 496 (Mangey) πρὸς αἰῶνος καὶ χρόνον δήλωσιν, and p. 619 αἰὼν . . . ἀναγράφεται τοῦ νοητοῦ βίος κόσμον, ὡς αἰσθητοῦ χρόνος.

and so in plural as early as Philodemus (I B.C.) D. 3 fr. 84 and in the LXX, v. *inf.*

*in Old Testament LXX:*

*generation, race of men* Sap. 14. 6.

*of a long space of time, age, e.g.* Deut. 32. 7 ἡμέρας αἰῶνος *the days of old*, Ps. 142 (143). 3 νεκρῶν αἰῶνος *those that have been long dead*: so with prepositions ἀπὸ τοῦ αἰῶνος Is. 46. 9, δι' αἰῶνος Is. 60. 21.

*eternity.*

in sing. as in Is. 57. 15, Eccles. 12. 5: and often with prepositions εἰς τὸν αἰῶνα Gen. 3. 22 *al.*, Ps. 89 (90). 2 ἀπὸ τοῦ αἰῶνος ἕως τοῦ αἰῶνος σὺ εἶ.

in plur. Ps. 144 (145). 13: and often with preps. εἰς τοὺς αἰῶνας Eccles. (Sirach) 45. 24, Dan. 6. 26 *al.*

*this world* Ps. 89 (90) 8: Eccles. 3. 11 (?): Eccles. (Sirach) 38. 34 (in the sensible, material, sinful world).

N.B. Though 'the world' is the translation of both A.V. and R.V., *eternity* ('the sense of the Infinite' Plumptre) is [probably right in Eccles. 3. 11.

Nilus, however, takes it of 'this world' *de mal. cogit. 17 init.*

*the world, universe* Sap. 13. 9: Eccles. (Sirach) 43. 6.

*in N.T.:*

*of any long time, age, era* Eph. 2. 7: 1 Tim. 1. 17: Jo. 8. 35 εἰς τὸν αἰῶνα.

*of eternity.*

in sing. εἰς τὸν αἰῶνα Jo. 12. 34. Marc. 3. 29 *al.*

in plur. εἰς τοὺς αἰῶνας Matt. 6. 13 *al.* εἰς τοὺς αἰῶνας τῶν αἰώνων Gal. 1. 5. ἀπὸ τῶν αἰώνων Eph. 3. 9, 11.

*the present world, age* 'of imperfection and conflict and trial' (Westcott on Heb. 1. 2), as contrasted with 'the age to come' of the perfect reign of God, Matt. 13. 22. Luc. 16. 8 οἱ υἱοὶ τοῦ αἰῶνος τούτου. 2 Tim. 4. 10 ἀγαπήσας τὸν νῦν αἰῶνα. 1 Cor. 2. 6. Gal. 1. 4 τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ. Eph. 2. 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου. 1 Cor. 1. 20. 1 Tim. 6. 17 τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, *al.*

*the age to come* Matt. 12. 32 οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Marc. 10. 30 ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. Luc. 20. 35 τοῦ αἰῶνος ἐκείνου, *al.*

*the god of this world, i.e. Satan*, 2 Cor. 4. 4 ὁ θεὸς τοῦ αἰῶνος τούτου.

*the created world, universe.*

in sing. Matt. 13. 39 *al.* συντέλεια αἰῶνος. Act. Ap. 3. 21 ἀπ' αἰῶνος. Jo. 9. 32 ἐκ τοῦ αἰῶνος.

in plur. Heb. 1. 2, 11. 3 κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ ('this

conception of creation as unfolded in time, the many "ages" going to form one "world" Westcott *in loc.*) 9. 26 ἐπὶ συντελείᾳ τῶν αἰώνων (συντέλεια τοῦ αἰῶνος or τῶν αἰώνων of the end of this transitory world and the *Second Coming of Christ*). 1 Cor. 10. 11 τὰ τέλη τῶν αἰώνων. Cf. πρὸ τῶν αἰώνων 1 Cor. 2. 7 (cf. πρὸ χρόνων αἰωνίων 2 Tim. 1. 9: Tit. 1. 2). ἀπὸ τῶν αἰώνων Coloss. 1. 26: Eph. 3. 9.

*in the Fathers:*

#### Definitions.

Jo. Dam. *fid. orth.* 2. 1 τὸ τοῦ αἰῶνος ὄνομα πολύσημόν ἐστι . . . αἰὼν γὰρ λέγεται . . . (1) ἢ ἐκάστου τῶν ἀνθρώπων ζωὴ . . . (2) πάλιν . . . ὁ χιλιῶν ἐτῶν χρόνος (3) πάλιν . . . ὅλος ὁ παρὼν βίος, καὶ αἰὼν ὁ μέλλων, ὁ μετὰ τὴν ἀνάστασιν ἀτελείτητος . . . (4) πάλιν . . . οὐ χρόνος, οὐδὲ χρόνου τι μέρος . . . ἀλλὰ τὸ συμπαρακτεινόμενον τοῖς αἰδίοις . . . ὅπερ γὰρ τοῖς ἐπὶ χρόνον ὁ χρόνος, τοῦτο τοῖς αἰδίοις ἐστὶν αἰὼν [part (4) is taken with some alterations from Greg. Naz. *or.* 38. 8 (*infra v. 1*)]. Theod. Mops. *in Gal.* 1. 4 Swete vol. 1 p. 5 αἰὼν . . . ἐστὶν οὐ φύσις ἐν ὑποστάσει γνωριζομένη ἀλλὰ διάστημα, ὅπως ποτὲ ἐπινοούμενον χρόνον εἶτε μικρὸν εἶτε μέγα, *et seq.* Thdt. *haer. fab. comp.* 5. 6 Sch. 4 p. 399 ὁ αἰὼν . . . διάστημά τι χρόνου δηλωτικόν, ποτὲ μὲν ἀπείρου, ὅταν περὶ Θεοῦ λέγεται, ποτὲ δὲ τῇ κτίσει συμμέτρον, ἄλλοτε δὲ τῇ ἀνθρωπίνῃ ζωῇ, *et seq.*: cf. *in Heb.* 1. 2. According to ps-Dion. Ar. *D.N.* 10. 3 αἰὼν applies to *things that are*, τὰ ὄντα, χρόνος to *things that come into being*, are created, τὰ ἐν γενέσει. Αἰώνια therefore are not necessarily the same as συναίδια Θεῶ, i.e. *not strictly eternal*, for, apart from the loose use of the word for things of long duration but in time (ἐγγχρονος αἰὼν, αἰώνιος χρόνος), there are *things that partake both of time and eternity*, such as the angels who are created beings but immortal, and men who are created but will reach immortality after death (the *qualitative* distinction between time and eternity, as opposed to that of duration, is very marked here).

i. (1) *life of a man* Const. ap. Eus. *vit. Const.* 2. 72 ἀνάγκη . . . μηδὲ τὸν τοῦ ζῆν αἰῶνα πρῶως ἐφίστασθαι. Dioc. Tars. *in Ps.* 51 (52). 10 (8) ἔχει . . . τὴν ἐλπίδα οὐκ ἐφ' ἓνα αἰῶνα, ἀλλ' εἰς τὸν αἰῶνα τοῦ αἰῶνος Theod. Mops. *in Gal.* 1. 4 Swete vol. 1 p. 5 αἰὼν . . . ἐστὶν . . . διάστημα . . . χρόνου εἶτε μικρὸν εἶτε μέγα: μικρὸν μὲν ὡς ὅταν τὴν ἡμετέραν ζωὴν οὕτως καλῆ "ὁ αἰὼν ἡμῶν εἰς φωτισμὸν τοῦ προσώπου σου" (Ps. 89 [90]. 8). Nilus ap. Niceph. Theotok. Σείρα *in octateuch. et lib. Regum, in Deut.* 15. 17 p. 1501 αἰῶνα οἶδε πολλάκις καλεῖν ἢ Γραφῇ ὄλον τοῦ ἐνὸς ἀνθρώπου τὸν βίον "Καὶ ἔσται σοι . . . οἰκέτης εἰς τὸν αἰῶνα" (Deut. 15. 17) καὶ ὁ Ἀπόστολος . . . "Οὐ μὴ φάγω κρέας εἰς τὸν αἰῶνα" (1 Cor. 8. 13), τουτέστιν ὄλον τὸν τῆς ζωῆς μου βίον. Thdt. *in Heb.* 1. 2 τῆς ἐκάστου . . . ἡμῶν ζωῆς τὸν χρόνον αἰῶνα κέκληκεν . . . Δαβίδ (Ps. 89 [90]. 8): cf. *in Exod.*

*int.* 46, in *Ezech.* 26. 21. Gennad. in *Gen.* 6. 3 ἀλυσιτελής ὁ μακρὸς . . . αἰών. Jo. Dam. *fid. orth.* 2. 1 (*bis*).

(2) *duration of existence of an angel* Did. Al. *de Trin.* 2. 4 p. 59<sup>b</sup> (133) (of angels) οὐδὲ τοῖς αἰωσίν εἰσιν ἀπερίληπτοι (being created).

(3) apparently equivalent to *etos year*, but it may be used in a mystical sense *Evang. Thom.* ap. Hipp. *ref.* 5. 7. 20 “Ἐμὲ ὁ ζητῶν εὐρήσει ἐν παιδίοις ἀπὸ ἐτῶν ἐπτά· ἐκεῖ γὰρ ἐν τῷ τεσσαρεσκαίδεκάτῳ αἰῶνι κρυβόμενος φανεροῦμαι” (Ropes TU xiv. 2. no. 94 takes it literally: it is not in his *Gospel of the Infancy*).

ii. (1) in *sing. time* Tat. *ad Gr.* 26 ὡς περ . . . οἱ ἐμπλέοντες . . . οἴονται ὅτι τὰ ὄρη τρέχουσιν, οὕτω . . . ὑμεῖς (Ἕλληνες) οὐ γινώσκετε παρατρέχοντας μὲν ὑμᾶς, ἐστῶτα δὲ τὸν αἰῶνα μέχρις ἂν αὐτὸν ὁ ποιήσας εἶναι θελήσῃ. Greg. Nyss. *c. Eun.* M. 45. 365 C Paris 2. 362 B ἔοικεν οἶόν τι μέτρον καὶ ὄρος τῆς τῶν ἀνθρωπίνων λογισμῶν κινήσεως καὶ ἐνεργείας ὁ αἰὼν καὶ τὰ ἐντὸς τούτων εἶναι, τὰ δὲ ὑπερκείμενα τούτων ἄληπτα . . . λογισμοῖς μένει. *ap. et res.* M. 46. 121 B Paris 3. 238 D θελήματι θεῷ κατήρισται αὐτός τε ὁ αἰὼν καὶ πάντα ὅσα ἐν αὐτῷ γεγένηται (ὅστις οὖν ἂν εἴη οὗτος ὁ αἰὼν, ᾧ παραθεωρεῖται πᾶσα ὄρατή τε καὶ ἀόρατος κτίσις) (A, B read [instead of ὅσα . . . οὗτος] τὰ ἐξ ἐκείνου γεγόμενα ὃ τίποτε καὶ ἔστιν): Greg. has altered the αἰῶνας of Heb. 11. 3 to the *sing.*: though he leaves the meaning open here, he probably understands it to mean *time c. Eun.* M. 45. 357 C (*inf.*) Chrys. in *Gal.* 1. 4 Ben. 10. 663 D τί ποτὲ ἐστὶν αἰὼν, εἰπέ μοι; χρόνος ἐν ἡμέραις καὶ ὥραις. Cyr. *thes.* Aubert 5 (1). 290 (in Heb. 1. 2) οὐδὲν τῶν κτισμάτων προγενεστέρα τὸ αἰῶνος ἔχει τὴν γένεσιν, ἀλλ’ ἐν χρόνῳ πεποιήται. Thdt. in *Heb.* 1. 2 ὁ . . . αἰὼν . . . ἀνυπόστατον χρῆμα, συμπαραμορφοῦν τοῖς γενητῆν ἔχουσι φύσιν: *et paul. inf.* αἰὼν . . . ἐστὶ τὸ τῇ κτιστῇ φύσει παρεξενημένον διάστημα; *et τὸ ἀπὸ τῆς τοῦ κόσμου συστάσεως μέχρι τῆς συντελείας διάστημα.* ps-Dion. Ar. *D.N.* 10. 3 τοῖς λογίοις . . . ἔσθ’ ὅτε καὶ ἔγχρονος αἰὼν δοξάζεται, καὶ αἰώνιος χρόνος.

in particular of *punishment hereafter*, as *limited and not eternal* Leont. Byz. *de Sect. act.* 10 M. 86<sup>1</sup>. 1265 D λέγουσι (Ὁριγεμισταί) . . . ὅτι τὸ τοῦ αἰῶνος ὄνομα ἐπὶ ὠρισμένου χρόνου λαμβάνεται, καὶ ὅταν εἴπῃ ἡ Γραφή ὅτι αἰωνία ἐστὶν ἡ κόλασις, οὐ λέγει, εἰ μὴ ἐπὶ ὠρισμένου χρόνου.

(2) in *plur. time, temporal divisions* Greg. Nyss. *c. Eun.* M. 45. 357 C Paris 2. 356 D εἴπερ ἀληθὲς πάντας αἰῶνας καὶ πᾶν διάστημα χρονικὸν μετὰ τὸν υἱὸν καὶ διὰ τοῦ υἱοῦ γεγενῆσθαι λέγειν (Heb. 1. 2). M. 364 C Paris 360 D πᾶσα χρονικὴ τάξις καὶ ἀκολουθία τῶν γεγονότων διὰ τῶν αἰῶνων καταλαμβάνεται, ἣ δὲ προαιώνιος φύσις ἐκπέφυγε τὰς κατὰ τὸ πρεσβύτερον . . . διαφορὰς. M. 364 D Paris 361 A ἣ . . . κτίσις πᾶσα . . . τῷ τῶν αἰῶνων διαστήματι παραμετρεῖται, καὶ εἴ τις ἀνίοι τῷ λόγῳ . . . ἐπὶ τῆν τῶν γεγονότων ἀρχήν, τῇ τῶν αἰῶνων καταβολῇ περιορίσει τὴν ζήτησιν (*the beginning of*

*time*): *et paul. inf.* τῷ . . . διαβάντι τοὺς αἰῶνας καὶ πάντα τὰ ἐν αὐτοῖς γεγόνота. M. 365 C Paris 362 A ἅπαντα . . . ἢ μετὰ τοὺς αἰῶνας ἀνοδος (*every effort to go back beyond time*). M. 365 D Paris 362 C τοὺς αἰῶνας καὶ τὸν ἐν τούτοις τόπον (*tempora et spatia*) οἷόν τι χώρημα δεκτικὸν τῶν γινομένων προκαταβαλλόμενος ὁ . . . δημιουργὸς ἐν τούτοις κίττει τὰ πάντα: *et paul. inf.* ἢ δὲ . . . αἰδῖος . . . φύσις οὐτ' ἐν τόπῳ ἐστὶν οὔτε ἐν χρόνῳ. . . οὔτε αἰῶσι παραμετρομένη οὔτε χρόνοις συμπαρatreχουσα. *Cyr. thes.* Aubert 5 (1). 293 εἰ . . . τῷ Θεῷ Δόγῳ . . . κατηγορεῖσθαι τοὺς αἰῶνας πιστεύομεν (Heb. 11. 3), ἀνάγκη προϋπάρχειν αὐτὸν καὶ τῶν αἰῶνων ὁμολογεῖν. ὦν γὰρ . . . πρότερον αὐτὸς τοὺς οὐκ ὄντας αἰῶνάς ποτε πρὸς τὸ εἶναι παράγει. πῶς οὖν ἐν ποιήμασιν ὁ ποιητῆς; πῶς δὲ . . . ἐν τοῖς ὑπὸ χρόνον ὁ χρόνον ἐργάτης; cf. *ib.* p. 20 (M. 75. 37 A). *Thdt. haer. fab. comp.* 5. 6 Sch. 4 p. 400 τὸ δὲ "ἐποίησεν" (Heb. 1. 2) οὐκ οὐσιαν τῶν αἰῶνων δηλοῖ, ἀλλ' ὅτι οὐδὲς τοῦ Θεοῦ τῶν ὄλων πρεσβύτερος (that *ā. mean time* here is shewn by a passage a little before this πρὸ πάντων ἐστὶ τῶν αἰῶνων . . . τῶν πᾶν ὀτιῶν διάστημα σημαίνοντων), and *in Heb.* 1. 2 τῶν αἰῶνων . . . ποιητὴν εἶρηκε τὸν Υἱόν, αἰδῖον αὐτὸν εἶναι διδάσκων, καὶ παιδεύων ἡμᾶς, ὡς αἰεὶ ἦν παντὸς οὐτιμοσοῦν ὑπερκείμενος χρονικοῦ διαστήματος.

iii. (1) *of a long indefinite period, age* (the plural means 'ages', not 'eternity', though it sometimes suggests it) *lid. Enoch* 9. 4 σὺ εἰ . . . ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς τῶν αἰῶνων (cf. 1 Tim. 1. 17). *act. Jo.* 82 ὁ θεὸς τῶν αἰῶνων Ἰησοῦ Χριστέ. 109 (18) σὺ . . . εἰ μόνος, κύριε (Jesus), ἢ ῥίζα τῆς ἀθανασίας . . . καὶ ἡ ἔδρα τῶν αἰῶνων. *Ophite hymn* ap. Hipp. *ref.* 5. 10 line 21 αἰῶνας ὄλους διοδεύσω. anon. ap. Hipp. *ref.* 5. 14. 1 "Ἐγὼ φωνῇ ἐξυπνισμοῦ ἐν τῷ αἰῶνι τῆς νυκτός . . . ἄρχομαι γυμνοῦν τὴν ἀπὸ τοῦ χάους δύναμιν". Hipp. *ref.* 7. 29. 9 μέλει . . . αὐτῷ (i.e. Strife) ὅπως διὰ παντὸς αἰῶνος (*every age*, unless it can mean *all time, eternity*) ἢ κτίσις ὄλη συνεστήκη. *act. Thom.* 6 αἱ δύο αὐτῆς χεῖρες . . . ἀποδεικνύουσιν τὸν χρόνον τῶν εὐδαιμόνων αἰῶνων κηρύσσοντες [*sic*]. Or. *in Luc.* 19. 22 *fragm.* 79 (Berlin ed. p. 272<sup>12</sup>) μηδεὶς οἰέσθω μακρῶν τινων αἰῶνων δεήσειν τῷ τοσοῦτῳ . . . λογοθεσίῳ. Cels. ap. Or. *Cels.* 4. 7 μετὰ τοσοῦτον αἰῶνα (from Creation to Incarnation). Or. *Cels.* 4. 69 ὁ θεὸς οἰονεὶ ἐνιαυτούς τινας . . . οἰκονομεῖ ὄλους τοὺς αἰῶνας. 7. 5 πνεύματα τὰ ὄλους, ἢ οὕτως ὀνομάσω, αἰῶνας προσδεθέντα. *in Jo.* 13. 20 p. 230 (122) οὐδὲν σαφὲς διδάσκοντες . . . περὶ τῶν πρὸ τῆς ἀπωλείας αὐτῆς χρόνων ἢ αἰῶνων. 2. 1 p. 49 (9) πρὸ . . . παντὸς χρόνου καὶ αἰῶνος "ἐν ἀρχῇ ἦν ὁ Λόγος". *Mart. Andr. pr.* 12 ὁ παντοκράτωρ θεὸς λόγος, ὁ πρὸ πάντων αἰῶνων ὑποστάς. poem. ap. Meth. *res.* 1. 37. 6 τὸν ἐξ ἀκηράτων Πησεῖν αἰῶνων πρωτόπλαστον εἰς χθόνα Ὑμεῖς (the Snake and Sin) ἔτεκτῆνασθε. *Eus. h. e.* 3. 26. 2 ἐξ ἀοράτων αἰῶνων ἀπεσταλμένος (so Rufinus *de caelestibus et invisibilibus saeculis destinatum*, but more probably *by unseen Aeon*s). *laud. Const.* 1. 5 τοῦτον (God) αἰῶνες ἄχρονοι πρὸ οὐρανοῦ τοῦδε καὶ πρὸ κόσμου ἄλλοι τε . . . ἄπειροι αἰῶνες αἰῶνων πρὸ

πάσης τῆς τῶν ὁρατῶν ὑποστάσεως . . . κύριον ἐπιγράφονται. Serap. *sacr.* 10 (24) Κύριε θεὲ τῶν αἰώνων. *nov. fid. form. conc. Antioch.* (341 A.D.) ap. Hard. *act. conc.* 1. 609 B (and so *conc. Sirm. fid. form.* (351 A.D.) p. 701) τὸν πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεννηθέντα, *al. act. Philipp.* 2 σου τὸ τέκνον ἀναστήσω τῇ τοῦ θεοῦ μου δυνάμει Ἰησοῦ Χριστοῦ τοῦ βασιλεύοντος τῶν αἰώνων (cf. 1 Tim. 1. 17), ὅστις δὲ πιστεύει εἰς αὐτὸν λαμβάνει ζωὴν αἰώνιον: cf. 11 (6). Greg. Nyss. *or. cat.* 35 *sub. fin.* (v. 4 *inf.*). c. a. 7. 38. 6 αἰώνων . . . μῆκος πόσον διαρκέσει ἀνθρώποις πρὸς εὐχαριστίαν; Cyr. *in Jo.* 8. 58 Aubert 4. 586 B (Christ) ἐστὶν ἄνω παντὸς χρόνου, καὶ παντὸς αἰῶνος ἀριθμὸν ἐξάλλεται. Thdt. *haer. fab. comp.* 5. 6. Sch. 4. 400 πρὸ πάντων ἐστὶ τῶν αἰώνων . . . τῶν πᾶν ὀτιοῦν διάστημα σημαινόντων (this includes, v. p. 400 *init.*, ὁ αἰὼν . . . ἐστὶν . . . διάστημα χρόνου ἀπέριου δηλωτικόν, a strange expression which must mean time (in *vague* sense) indefinitely long, not endless time). διὰ . . . τοῦτο καὶ τῶν αἰώνων εἶναι ποιητὴν τὸν Πατέρα καὶ τὸν Υἱὸν . . . εἶρηκε Παῦλος (Heb. 1. 2), where, however, τῶν αἰώνων is used of *time* in the *strict* sense; v. his comment on Heb. 1. 2 (*sup.* ii. 2). Gelas. *h. e.* 2. 19. 14 παρὰ τίνος ἔχεις μαθεῖν (of the generation of the Son); ἀλλὰ παρὰ αἰώνων; πρὸ αἰώνων ὁ μονογενής.

(2) *of life hereafter* Eus. *laud. Const.* 11. 13 τίς τὸ θνητὸν γένος . . . εἰς μακρὸν αἰῶνα ζωῆς ἀθανάτου διεξήγαγεν; Did. Al. *de Trin.* 3. 20 p. 187<sup>a</sup> (391) ὁ πάντων ποιητὴς καὶ πάντων κρατῶν (ἐν τοῖς πᾶσι δὲ τίθενται καὶ οἱ αἰῶνες), *et seq.* in ref. to 1 Cor. 15. 24-28. Greg. Nyss. *c. Eun.* M. 45. 585 A Paris 2. 508 C οὗτος . . . ἐστὶν ὁ Χριστός, ὁ "πατὴρ τοῦ μέλλοντος αἰῶνος" (Is. 9. 6 LXX N<sup>o. a</sup>), ᾧ ἐποικοδομεῖται ἡ τῶν ἀτελευτήτων αἰώνων ζωὴ. *mart. Matth.* 3 (in ref. to the punishment of Herod hereafter) τῶν αἰώνων τούτων πάντων πατὴρ ἐγὼ εἰμι (Is. 9. 6 LXX).

(3) *of happiness hereafter* Clem. *str.* 7. 3. 13 (ψυχάς) εὐφροσύνην ἀκόρεστον καρπουμένους εἰς τοὺς ἀτελευτήτους αἰῶνας, *al. Or. in Luc.* 12. 19 *fragm.* 58 (Berlin ed. p. 261) ἐνθα οὐκ "εἰς ἔτη πολλά", ἀλλὰ εἰς ἀπεράντους αἰῶνας ἡ τῶν μακαρίων ἐστὶν ἀνάπασις καὶ εὐφροσύνη ἐν Χριστῷ Ἰησοῦ. Eus. *eccl. th.* 3. 14 τοὺς ἁγίους αὐτοῦ παραλήμνεται εἰς τὸ πάντοτε αὐτῷ συνείναι, οὐχὶ μέχρι τινὸς χρόνου ἀλλ' εἰς ἄπειρον αἰῶνα. Hyperech. *ad Monach. adh.* 41 ἀπέραντοι . . . τῆς ἀναπαύσεώς σοι αἰῶνες.

(4) *of purgatorial punishment after the resurrection* Greg. Nyss. *or. cat.* 35 *sub fin.* ὡς τῆς ἐμμιχθείσης αὐτοῖς κακίας ἀποτακείσης μακροῖς ὑστερον αἰῶσι καθαρὰν ἀποσωθῆναι τῷ θεῷ τὴν φύσιν (these are called ταῖς μακραῖς περιόδοις in ch. 26 *sub fin.*).

(5) *of punishment hereafter* lib. *Enoch* 5. 5 ἐν κατάρα αἰώνων. 10. 12 τὸ κρίμα τοῦ αἰῶνος τῶν αἰώνων.

(6) with a preposition *for ever* (in the foll. exs. a heightened expression for something not really eternal) ἕως with gen. or acc. *test. xii Patr. Sym.*

6. 2 πληθυνθήσονται ἅγιοι ἐξ ἐμοῦ ἕως αἰῶνας (β, Α, S<sup>1</sup> αἰῶνος) αἰώνων. *ib.* *Lev.* 8. 3 (β, Α, S) γένου εἰς ἱερέα . . . σὺ καὶ τὸ σπέρμα σου ἕως αἰῶνος: with εἰς Theod. Mops. *in Mich.* 4. 7 τὸ . . . “καὶ ἕως εἰς τὸν αἰῶνα” εὐδηλον ὅτι δι’ ὅλου τὸ μέχρι πολλοῦ λέγει· οὐ γὰρ ἄδηλον ὡς ἐδέξαντο . . . τινα . . . ἐπὶ τῶν Μακκαβαίων μεταβολῆν.

iv. αἰών both in sing. and plur. has in some of the Fathers the sense of a *period* or *periods of indefinite duration on the supernatural plane*, answering to *χρόνος* on the sensible plane (cf. Philo *de mut. nominum* 47 p. 619). The most striking examples of this use are found in Basil, from whom the above definition comes, and who says that *some* dignify τοὺς αἰῶνας with the name of eternity, but that he himself regards eternity as existing before time and aeon alike, *v. inf.*

(1) *sing.* Meth. *de creat.* 7. 3 εἰ μὴ χρόνος μήτε αἰὼν εὐρίσκουτο ἐπάνω, ὅτε οὐκ ἦν τέλειος ὁ ἀνδριάς (here used as a symbol of the created world). *nov. fid. form. conc. Antioch.* (341 A.D.) ap. Hard. *act. conc.* 1. 609 C τοὺς λέγοντας . . . ἦν ποτε χρόνος ἢ αἰὼν ὅτε οὐκ ἦν (ὁ Υἱός) ἀλλοτριῶς οἶδεν ἢ . . . καθολικῆ ἐκκλησία: cf. *1st Sirmian creed* ap. Ath. *de syn.* 27 I (351 A.D.). Bas. *adv. Eun.* 2. 13 ὅπερ ἐν τοῖς αἰσθητοῖς ὁ χρόνος, τοῦτο ἐν τοῖς ὑπερκοσμίοις ἢ τοῦ αἰῶνος φύσις ἐστίν: whereas in 17 he says αἰδίων . . . τὸ χρόνου παντὸς καὶ αἰῶνος κατὰ τὸ εἶναι πρεσβύτερον (contrast Greg. Naz. *or.* 38. 8 [*inf.* v. 1]).

(2) *plur.* Bas. *adv. Eun.* 2. 13 if the Father is older than the Son τίνι . . . ἄλλω παραμετρῶν εὐρηκεῖναι ἂν εἴποι τὸ περισσὸν ἢ οὐχὶ αἰώνων ἢ χρόνων διαστήματι; *et paul. inf.* ἢ . . . γὰρ κοινὴ συνήθεια ἢ χρόνοις ἢ αἰῶσιν ἅπαν διάστημα ὑποβάλλει· ἐπειδὴ ὅπερ κτλ. *v. sup.* 17 καὶ τοὺς αἰῶνας ἀξιοῦσί τινες τῆς τοῦ αἰδίου προσηγορίας, ὡς ἐκ τοῦ αἰε εἶναι τῆς κλήσεως ταύτης τετυχηκότας. ap. Cram. *cat. in Hebr.* 1. 8 p. 351<sup>15</sup> (of the union between Father and Son) μὴ χρόνον μόνον αἰώνων δὲ πάντων ἐπέκεινα. These aeons were created through the Son, for if the Son is one with the Father, and there is no interval between Them, and if all things were created through the Son (Jo. 1. 3), then, as said in Heb. 1. 2, not time alone, nor the sensible universe alone, were created through Him, but the aeons of the supernatural world. But these aeons are not the same as eternity, for it was by the Eternal and in eternity that they were created. This involves a different explanation of Heb. 1. 2, 11. 3 from that given elsewhere (vii. 2 c), as may be seen in the following passages:—

*plur.* Alex. episc. Alex. *ep.* 1. 6 M. 18. 556 C πῶς οὐκ ἀπίθανον τὸν καὶ χρόνους καὶ αἰῶνας καὶ καιροὺς . . . ποιήσαντα αὐτόν ποτε μὴ εἶναι λέγειν; Ath. *decr. Nic. Symb.* 18 ἀλλ’ οὐδὲν κοινὸν τῷ Λόγῳ πρὸς τοὺς αἰῶνας· αὐτὸς γὰρ ἐστὶν ὁ προϋπάρχων πρὸ τῶν αἰώνων, δι’ οὗ καὶ οἱ αἰῶνες γεγόνασιν (Heb. 11. 3, v. Newman’s note *in loc. Nic. and post-Nic. Fathers*).

c. *Arian.* 1. 12 πᾶν διάστημα ἐν τοῖς αἰώσι μετρεῖται, πάντων δὲ τῶν αἰώνων βασιλεύς ἐστι καὶ ποιητῆς ὁ Λόγος. *Bas. adv. Eun.* 2. 13 πάντα δι' αὐτοῦ (the Son) ἐγένετο τοῖς πᾶσι δηλονότι ἐμπεριελημμένων καὶ τῶν αἰώνων. 17 εἴπερ αἰῶνες πάντες κάτω . . . τῆς γενέσεως τοῦ Μονογενοῦς νοοῦνται, αὐτοῦ ἐκείνου ὄντες ποιήματα. *spir. ch.* 6 § 14 τὸν ποιητὴν τῶν αἰώνων.

And so *Alex. episc. Alex. ep.* 1. 6 M 18. 556 c (where πᾶς αἰών is equivalent to a plural) πᾶς αἰὼν καὶ χρόνος καὶ διαστήματα καὶ τὸ ποτέ, ἐν οἷς τὸ "οὐκ ἦν" εὑρίσκεται, δι' αὐτοῦ (the Son) ἐγένετο.

v. *eternity*, whether referring to only past or fut., or to both past and fut.

(1) *gen.* in sing. (for examples where the plural suggests eternity v. sub iii. 1 and 5) *Numen. ap. Eus. p. e.* 11. 10 p. 525 c τοῦτον τὸν ἐνεστῶτα εἴ τις ἐθέλει ἀνακαλεῖν αἰῶνα, καγὼ συμβουλεύομαι. *act. Jo.* 34 μὴ προσδοκᾶν τὸν χρόνον τοῦτον αἰῶνα ὑπάρχειν. *Athenag. sup.* 22 ἢ περὶ τῆς Ἰσίδος ἦν φύσιν αἰῶνος, ἐξ ἧς πάντες ἔφυσαν καὶ δι' ἧς πάντες εἰσίν, λέγουσιν (cf. quot. from *Plutarch ap. Otto in loc.* ἐγὼ εἰμι πᾶν τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον). *Clem. paed.* 1. 6. 28. 4 οὐ . . . ἐστι ταῦτον αἰὼν καὶ χρόνος. *str.* 1. 13. 57. 3 ὁ αἰὼν τοῦ χρόνου τὸ μέλλον καὶ τὸ ἐνεστὸς, ἀτὰρ δὴ καὶ τὸ παρῳχηκὸς ἀκαρμαίως συνίστησι. *Hipp. ref.* 9. 9. 1 Ἡράκλειτος . . . φησιν εἶναι τὸ πᾶν λόγον, αἰῶνα. *ps-Clem. Rom. hom.* 2. 15 μικρὰ τὰ πρῶτα παραθέμενος αὐτῷ, μεγάλα δὲ τὰ δεύτερα, οἷον κόσμον, αἰῶνα. *Eus. laud. Const.* 6. 3 αἰὼν . . . ὁ σύμπας . . . οὐτ' ἀρχὴν οὔτε περιγραφὴν θνητῶν λογισμοῖς πεφυκὸς ὁρᾶσθαι. *Greg. Naz. or.* 38. 8 αἰὼν . . . οὔτε χρόνος οὔτε χρόνου τι μέρος· οὐδὲ γὰρ μετρητὸν· ἀλλ' ὅπερ ἡμῖν ὁ χρόνος, ἡλίου φορᾶ μετρούμενος, τοῦτο τοῖς αἰδίοις αἰῶν, τὸ συμπαρακτεινόμενον τοῖς οὖσιν (repeated 45 [42]. 4). *car. m.* 1. 2. 32. 79 Αἰῶνα θησαυρίζε τὸν ἕξω τέλους. *Cyr. Collect. M.* 77. 1232 D (in *Deut.* 15. 1 seq.) ὅταν . . . περάσωμεν εἰς τὸν αἰῶνα (*quando . . . transierimus ad aeternitatem*), καὶ φθάσωμεν εἰς ἀπάθειαν. *Max. Conf. ambig.* p. 162<sup>n</sup> (Moses) Ἰησοῦν . . . ἔχει τὸν παντὸς ὄντα καὶ χρόνου καὶ αἰῶνος (*who belongs to all time and all eternity*) διάδοχον . . . αἰὼν . . . ἐστὶν ὁ χρόνος ὅταν στή τῆς κινήσεως, καὶ χρόνος ἐστὶν ὁ αἰὼν ὅταν μετρηθῆι κινήσει. *Jo. Dam. orth. fid.* 2. 1 (v. *sup. init.*) *et sub fin.* ὁ αἰὼν ὁ εἰς πάντων τῶν αἰώνων ἐστὶ περιεκτικὸς, καὶ αἰὼν αἰῶνος λέγεται, ὁ νῦν καὶ ὁ μέλλων: *et sup.* ὁ Θεὸς αἰώνιος, ἀλλὰ καὶ προαιώνιος· καὶ αὐτὸν γὰρ τὸν αἰῶνα ἐποίησε.

personified *Nonn. par.* 6. 179 Ζωὴν ὄψεται οὗτος ἕως δολιχοῦ γενείου Ἀμφιλαφῆς πολήσι κόμην λευκαίνεται Αἰών.

(2) in acc. of duration *for ever* *ps-Clem. Rom. hom.* 3. 54 κᾶν τὸν αἰῶνά τις ζητῆ, and perhaps 3. 20 τὸν αἰῶνα τρέχει (cf. vii. 1. a): and cf. (*inf.* 5) *ep. ad. Jac.* 10: *hom.* 1. 7.

N.B. ἀπειρος (also ἀπέραντος) αἰὼν occurs frequently, but the sense of *eternity* in such phrases is due to the adjective, not to αἰών, which continues to mean *age*.



(3) *of the eternal life hereafter* ps-Dion. Ar. *D.N.* 10. 3 ἡμῶς ἐνθάδε κατὰ χρόνον ὀριζομένους αἰῶνος μεθέξειν ἢ θεολογία φησίν, ἡνίκα τοῦ ἀφθάρτου . . . αἰῶνος ἐφικώμεθα.

in this sense αἰών is said to have a beginning Clem. *paed.* 1. 13. 102. 2 τοῦ . . . αἰῶνός ἐστιν ἀρχὴ τὸ ἡμέτερον τέλος.

(4) *of eternal happiness lib.* *Enoch.* 5. 9 τὰ ἔτη τῆς χαρᾶς αὐτῶν πληθυνθήσεται ἐν . . . εἰρήνῃ αἰῶνος. ps-Clem. Rom. *ad. Cor.* 19 εὐφρανθήσεται εἰς τὸν ἀλύπτρον αἰῶνα. Eus. *vit. Const.* 1. 2 ψυχὴν . . . μακαρίου αἰῶνος ἀθανασία τετιμημένην.

(5) *of eternal punishment lib.* *Enoch* 10. 13 τὸ δεσμωτήριον συγκλείσεως αἰῶνος. ps-Clem. Rom. *ep. ad. Jac.* 10 οἱ . . . ἁμαρτωλοὶ εὐρεθέντες ὡς κακοὶ ἀπορρήτου κολάσεως τεύξονται τὸν αἰῶνα. *hom.* 1. 7 ὧν δὲ (τὰς ψυχὰς) ἐν πυρὶ ἀσβέστῳ ριφείσας τὸν αἰῶνα κολασθήσονται (Paul. *sup. αἰδῶς κολαζόμεναι*).

(6) *in prepositional phrases.*

(a) in all these phrases whether αἰών is in sing. or plur. the sense is *for ever*, but the use of the plural shews that the singular does not strictly denote eternity, but *an age*; and even the plural denotes strictly only *ages*, and 'ages' do not connote eternity, e.g. we can say, 'To live for ages if one dies in the end is not immortality.' εἰς (τὸν) αἰῶνα *lib. Enoch* 24. 4 τὸ δένδρον οὐ φθίνει εἰς τὸν αἰῶνα. *Ps. Sol.* 7. 8 *al.* ps-Barn. *ep.* 12. 2. *al.* εἰς τὸν αἰῶνα καὶ ἔτι *Ps. Sol.* 11. 8, 9.

εἰς τὸν αἰῶνα τοῦ αἰῶνος Diod. Tars. *in Ps.* 51 (52). 10 (8) ἔχει . . . τῆν ἐλπίδα οὐκ ἐφ' ἕνα αἰῶνα ἀλλ' εἰς τὸν αἰῶνα τοῦ αἰῶνος.

εἰς (τοὺς) αἰῶνας *Ps. Sol.* 8. 31 "τὸ ὄνομά" σου τὸ "ἔντιμον" εἰς αἰῶνας. *test. xii Patr. Jos.* 18. 1 ὑψώσει ὑμᾶς ὁ θεὸς . . . εἰς αἰῶνας. Ign. *Smyrn.* 1 εἰς τοὺς αἰῶνας. *did.* 8. 2 *al. mart. Polyc.* 21 βασιλεύοντος . . . εἰς τοὺς αἰῶνας Ἰησοῦ Χριστοῦ. *c. a.* 4. 5. 4 *al. pass.*

*mart. Polyc.* 14. 3 δόξα καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας.

εἰς τοὺς αἰῶνας τῶν αἰῶνων Clem. Rom. 32 φ' ἔσται ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. Iren. *haer.* 1. 1. 5 (1. 3. 1) ἀλλὰ καὶ ἡμᾶς ἐπὶ τῆς εὐχαριστίας (the word need not refer to the Holy Eucharist v. Harvey *in loc.*) λέγοντας, "εἰς τοὺς αἰῶνας τῶν αἰῶνων." Clem. *Q.D.S. fin.* Or. *in Jer. hom.* 1 *fin. al. pass.*

Serap. *sacr.* 1 (19) εἰς τοὺς σύμπαντας ἄ. τ. ἄ., the almost invariable doxology in Serapion.

Or. *in Jer. hom.* 9. 1 εἰς πάντας τοὺς αἰῶνας.

*of eternal happiness Ps. Sol.* 13. 9 ἡ . . . ζωὴ τῶν δικαίων εἰς τὸν αἰῶνα, *al.* ps-Barn. *ep.* 8. 5 οἱ ἐλπίζοντες ἐπ' αὐτὸν ζήσονται εἰς τὸν αἰῶνα. *c. a.* 2. 21. 7 "δικαίος" . . . ἀδικῶς φονευθεὶς . . . "ἐν ἀναπαύσει ἔσται" (Sap. Sol. 4. 7) εἰς τὸν αἰῶνα.

of eternal punishment Ps. Sol. 3. 13 ἡ ἀπόλεια τοῦ ἀμαρτωλοῦ εἰς τὸν αἰῶνα, *al.* Herm. *past. sim.* 9. 18. 2 οἱ δὲ τὸν θεὸν ἐγνωκότες . . . καὶ πονηρεύομενοι δισπῶς κολασθήσονται καὶ ἀποθανοῦνται εἰς τὸν αἰῶνα.

μέχρι (μέχρις) αἰῶνος *lib. Enoch* 22. 11 τῶν κατηραμένων μέχρι αἰῶνος, *et paul. inf.* ἐκεῖ δήσει αὐτοὺς μέχρις αἰῶνος.

among the Manichaeans Hegemon *act. Arch.* 11 ἀποθνήσκει εἰς τοὺς αἰῶνας, *cf.* 13.

ἕως (τοῦ) αἰῶνος Ps. Sol. 19. 3 (18. 13) “ἀφ’ ἧς ἡμέρας ἔκτισεν” αὐτοὺς ὁ θεὸς καὶ ἕως αἰῶνος. *test. xii Patr. Lev.* 4. 4, *Dan.* 6. 10 ἕως τοῦ αἰῶνος, *al.* Herm. *past. vis.* 2. 3, 3 *al.*

δι’ αἰῶνος Hipp. *ref.* 9. 9. 4 (*ref.* to a statement of Heraclitus) ἐστι παῖς τὸ πᾶν καὶ δι’ αἰῶνος αἰῶνιος βασιλεὺς τῶν ὄλων. Or. *in Jer. hom.* 20 (19). 9 p. 275 (*Jer.* 20. 11). *Meth. res.* 1. 25. 2 *al.* Bas. ap. Sym. *Met. or.* 11 (*de morte*) 4 (6) p. 534.

of eternal punishment *c. a.* 6. 26. 3 οἵτινες καταδικασθήσονται δι’ αἰῶνος ἐν τῷ αἰωνίῳ πυρί.

*ep. Const.* ap. Gelas. *h. e.* Berlin ed. *Anhang* ii p. 200<sup>12</sup> νῦν μὲν ἀξίαν παρ’ αὐτῶν ἤγησε δίκην, μείζονα καὶ εἰς τὸ ἐξῆς διὰ τοῦ παντὸς αἰῶνος λήψεται.

ἐπὶ πάντας τοὺς αἰῶνας *lib. Enoch* 14. 5.

of the life hereafter *Meth. res.* 1. 32. 7 ἐν τῇ κατὰ τοὺς αἰῶνας διαγωγῇ.

(b) adjectivally with χρόνος (*Ex.* 14. 13; *Is.* 13. 20; *Judith* 15. 10) Ps. Sol. 15. 14 εἰς τὸν αἰῶνα χρόνον. *mart. Matt.* 28 (2nd vers.).

(c) with ἀπό and ἐξ from eternity, from the beginning.

ἀπὸ (τοῦ) αἰῶνος *lib. Enoch* 14. 1 ἐγγηγώρων τῶν ἀπὸ τοῦ αἰῶνος. *Tert. lib. de spect.* 25 quale est . . . εἰς αἰῶνας ἀπ’ αἰῶνος alii omnino dicere nisi Deo Christo (*cf.* *Dion Cass. hist. Rom.* 72. 20. 2).

ἀπὸ (τῶν) αἰῶνων *Clem. Rom.* 65 δι’ οὗ αὐτῷ δόξα . . . ἀπὸ τῶν αἰῶνων εἰς τ. ἀ. τ. ἀ. ps.-Barn. *ep.* 18. 2 ὁ μὲν (θεός) ἐστὶν κύριος ἀπὸ αἰῶνων καὶ εἰς τοὺς αἰῶνας, ὁ δὲ (Satan) ἄρχων καιροῦ τοῦ νῦν τῆς ἀνομίας.

ἐξ αἰῶνος *Clem. str.* 7. 2. 12 θεὸς ἐξ αἰῶνος εἰς αἰῶνα σώζων διὰ υἱοῦ.

(7) a name for, or description of God, Eternity hymn. ap. *Clem. paed.* 3 *fin.* line 35 Αἰὼν ἀπλετος. ps-Dion. *Ar. D.N.* 5. 4 αἰὼν τῶν ὄντων . . . αὐτός . . . ἐστὶν ὁ αἰὼν τῶν αἰῶνων (*cf.* *Epictetus diss.* 2. 5. 13 οὐ γὰρ εἰμι αἰὼν ἀλλ’ ἄνθρωπος).

(vi) of a long but definite period, age, era, epoch.

(1) a thousand years, one of the seven ages of the world, the belief being that, as the world was made in six days, so it should last 6,000 years, 1,000 years being in the Sight of God as one day (*Ps.* 89 [90]. 4),

the seventh day of creation typifying the consummation of this world ; hence they spoke of the world's ages as seven, and of the world to come as the eighth day or age *test. Abraham* (A) 19 James p. 101<sup>18</sup> τοὺς ἑπτὰ αἰῶνας ἐγὼ (θάνατος) λυμαίνω τὸν κόσμον. *id.* (B) 7 p. 112<sup>5</sup> τὸ σῶμά σου μενεῖ ἐπὶ τῆς γῆς ἕως ἂν πληρωθῶσιν ἑπτακισχίλιοι αἰῶνες (does this mean 'seven ages of 1,000 years each?') τότε γὰρ ἐγεργήσεται πᾶσα σὰρξ. *Meth. Symph.* 7. 5 (in ref. to Cant. 6. 8) τὰς ἀπὸ τῆς συστάσεως . . . τοῦ κόσμου . . . τὸν θεὸν ποθεῖν ἐλομένης ψυχᾶς καὶ σχεδὸν . . . τοῦ πρώτου αἰῶνος οὐσας ἔκγονα καὶ γεῖτονας τῆς . . . ἑξαήμερου ἑξήκοντα βασιλίσσας ἔφη (cf. 6 ἡ τῆς πνευματικῆς ὀγδοῦδος χαρά). *Greg. Naz. Or.* 41 (44). 2 ὁ . . . ἑπτὰ ἐπὶ ἑαυτὸν συντιθέμενος γενῆ τὸν πεντήκοντα, μιᾶς δεουσῆς ἡμέρας, ἣν ἐκ τοῦ μέλλοντος αἰῶνος προσειλήφαμεν, ὀγδοὴν οὖσαν τὴν αὐτὴν (the world to come being the eighth age) καὶ πρώτην· μᾶλλον δὲ μίαν καὶ ἀκατάλυτον. *Bas. de hom. struct. or.* 2. 8 ἑβδόμη ἡμέρα λέγεται ὁ αἰὼν οὗτος πληροῦσθαι κτλ. *Andr. Cret. method.* M. 19. 1329 C πρόσθετος δὲ καὶ ἑτέρας 5' τῶν ἀπ' αἰῶνων. *Jo. Dam. fid. orth.* 2. 1 λέγονται . . . ἑπτὰ αἰῶνες τοῦ κόσμου τούτου, . . . ἀπὸ τῆς οὐρανοῦ καὶ γῆς κτίσεως μέχρι τῆς κοινῆς τῶν ἀνθρώπων συντελείας τε καὶ ἀναστάσεως : *et inf.* λέγονται δὲ καὶ αἰῶνες αἰῶνων, καθότι καὶ οἱ τοῦ παρόντος κόσμου ἑπτὰ αἰῶνες πολλοὺς αἰῶνας, ἦγγον ζωᾶς . . . , περιέχουσι, καὶ ὁ αἰὼν ὁ εἰς πάντων τῶν αἰῶνων ἐστὶ περιεκτικός : *et sup.* ὀγδοὺς δὲ αἰὼν ὁ μέλλων.

(2) *of the period from the Creation to the Last Judgement*, ὁ μέγας αἰὼν (cf. 4) *lib. Enoch* 16. 1 μέχρις ἡμέρας τελειώσεως τῆς κρίσεως τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται.

(3) *of the period from the Creation to the Incarnation*, ὁ μακρὸς αἰὼν *Eus. theoph. fragm.* 6 Berlin ed. vol. 3. p. 20<sup>\*3</sup> ἂ . . . ὁ μακρὸς αἰὼν τοῦ βίου πρὸ τῆς τοῦ σωτήρος θεοφανείας οὐκ ἦνεγκεν. *d. e.* 2. 3 *sub fin.* p. 86 B τί τὸ αἴτιον ἦν τοῦ . . . ἑναγχος . . . καὶ μετὰ τὸν μακρὸν αἰῶνα τῆς τῶν ἔθνῶν ἀπάρξασθαι αὐτὸν κλήσεως. So in *Procop. Gaz. in Jos.* p. 486 M. 87<sup>1</sup>. 1013 B τοῦ ἐν ἑξ ἡμέραις αἰῶνος (Jos. 6. 4 *seq.* typifying the 6,000 years of the world's history up to the Incarnation).

(4 a) *the present world, age*, often accompanied by the suggestion, expressed or implied, of 'imperfection and conflict and trial' as contrasted with the 'age to come' of the perfect reign of God (cf. 2).

in sing. *Ign. Rom.* 6 οὐδὲν με ὠφελήσει τὰ πέρατα τοῦ κόσμου, οὐδὲ αἱ βασιλείαι τοῦ αἰῶνος τούτου (Matt. 4. 8 τοῦ κόσμου : Luc. 4. 5 τῆς οἰκουμένης). *Polyc. ad Philipp.* 5. 2 φ (κυρίῳ) ἐὰν εἰραρεστήσωμεν ἐν τῷ νῦν αἰῶνι, ἀποληψόμεθα καὶ τὸν μέλλοντα. *ps-Clem. Rom. ad Cor.* 6 ἔστιν . . . οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί, *et seq.* *Herm. past. Sim.* 3. 2 ὁ . . . αἰὼν οὗτος τοῖς δικαίοις χειμῶν ἐστι, and 3. *Or. in Jer. hom.* 12. 10 μικρὸς χρόνος ἐστὶν ὁ τῆς ζωῆς τῆς ἀνθρωπίνης πᾶς καὶ ὁ τοῦ πολυχρονίου ὡς πρὸς ὅλον τοῦ παντὸς ἐνεστηκότος αἰῶνος (whole period from

the creation to the end of the world [the Lat. misunderstands *ἐνεστη-κότος*, cf. Gal. 1. 4 and Lightfoot's note]), and so *paul. inf.* αἰὼν ἐστὶν ὅλος τὸ μικρὸν τοῦ θεοῦ. *hom.* 18. 1 ἐπὶν . . . μετὰ τὸν ἐνεστῶτα αἰῶνα ἤκωμεν πρὸς τῷ τέλει γεγόμενοι τῆς ζωῆς. *hom.* 10 *fin.* παραδοθησόμεθα . . . ἀγγέλους . . . μεταβιβάξουσιν ἡμᾶς ἀπὸ τοῦ αἰῶνος τούτου ἐπὶ τὸν μέλλοντα : cf. *hom.* 12. 10 : 14. 15 τοῖς παγγίοις τοῦ αἰῶνος τούτου, *al. saep.* *de voto* 27. 13 τὸν ὅλον αἰῶνα, the whole period from the Creation to the end of the world, also called in this chapter ὁ πᾶς οὗτος αἰὼν. *in Apoc. Schol.* ix. ap. *TU* 3. 8. 3 p. 24 ὁ πᾶς ἐνεστηκῶς αἰὼν νῦν ὀνομάζεται κατὰ τὴν ἐπίνοιαν, ὡς δηλοῖ ἡ παραβολὴ τῶν ἰ παρθένων. *Meth. res.* 2. 25. 9 ἡ ἀνάστασις, τοῦ μέλλοντος μὲν ἀρχὴ αἰῶνος ὑπάρχουσα, τούτου δὲ τέλος. *c. a.* 1. 8. 2. 7. 33. 3 ὁ τὸν παρόντα αἰῶνα στάδιον δικαιοσύνης ἐνεστησάμενος, and 4. *Chrys. in Gal.* 1. 4 criticizes the idea that the time itself, or the world itself, is bad Ben. 10. 664 B ὅταν ἀκούσης πονηρὸν αἰῶνα, τὰς πράξεις νόει τὰς πονηράς. *Theod. Mops. in Gal.* 1. 4 Swete vol. 1 pp. 6-7 (his view should be compared with that of Chrys. in last ex.). *Nil. mal. cogit.* 17 τὰ νοήματα τοῦ αἰῶνος τούτου, e.g. the desires and passions of human life, bad and good. *Thdt. in Gal.* 1. 4 "αἰῶνα πονηρὸν" οὐ τὰ στοιχεῖα προσηγόρευσε κατὰ τὴν Μανιχαίων ἐμβροντησίαν, ἀλλὰ τὸν παρόντα βίον, τουτέστι τὴν πρόσκαιρον ταύτην τῶν ἀνθρώπων διαγωγὴν, ἐν ᾗ χώραν ἔχει τὸ πλημμελεῖν. *in Is.* 9. 6 ὡσπερ . . . ὁ Ἄδὰμ τοῦ παρόντος αἰῶνος πατὴρ ὀνομάζεται, οὕτως αὐτὸς (Christ) τοῦ μέλλοντος. *ps-Dion. Ar. D.N.* 10. 3 (Scripture) πολλάκις τὰ ἀρχαιότατα τῆ τοῦ αἰῶνος ἐπωνυμία χαρακτηρίζει, καὶ τὴν ὅλην . . . τοῦ καθ' ἡμᾶς χρόνου παράτασιν αἰῶνα προσαγορεύει. *Jo. Mosch. pr. sp.* 51 μὴ κτησάμενός τί ποτε τοῦ αἰῶνος τούτου.

(b) *its ruler is the devil* (cf. 2 Cor. 4. 4 and Jo. 12. 31 *al.*) *Ign. Eph.* 17 δυσωδίαν τῆς διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου, *al. saep.* *Or. de voto* 25. 1 ὁ . . . κατατυραννόμενος ὑπὸ τοῦ ἄρχοντος τούτου τοῦ αἰῶνος. *Cyr. c. Julian.* 1 Aubert 6 (2) p. 6 ὁ νομισθεὶς εἶναι θεὸς τοῦ αἰῶνος τούτου καὶ τῆς ἀνωτάτω δόξης κλοπεύς.

*this was also, in a different form, an Ebionite belief*, *Epiph.* 1. 30. 16 δύο . . . συνιστώσιν ἐκ θεοῦ τεταγμένους, ἕνα μὲν τὸν Χριστὸν ἕνα δὲ τὸν διάβολον. καὶ τὸν μὲν Χριστὸν λέγουσι τοῦ μέλλοντος αἰῶνος εἰληφέναι τὸν κληρὸν, τὸν δὲ διάβολον τοῦτον πεπιστεύσθαι τὸν αἰῶνα.

and *Manichaeae* *Chrys. in 2 Cor.* 4. 4 Ben. 10. 493 D τί . . . ἐστὶν "ὁ θεὸς τοῦ αἰῶνος τούτου"; . . . Μανιχαῖοι . . . φασι τὸν διάβολον ἐνταῦθα λέγεσθαι, but *the followers of Marcion* take it of the *Demiurge*, who is just but not good : cf. anon. in 2 Cor. 4. 4 ap. *Cram. cat. in 2 Cor.* 373<sup>21</sup>. *Chrysostom* takes it of *God*, joining τοῦ αἰῶνος τούτου with ἀπίστων, and so *Theodoret*.

or not Satan only but (in plur.) *the evil powers of the unseen Or. in*

*Jo.* (4. 46) 13. 59 (58) p. 274 (411) εἰ . . . δυνάμεώς τινος εἰκὼν ἐστὶν ὁ βασιλικὸς τῶν ἀρχόντων τούτου τοῦ αἰῶνος . . . σκοπητέον.

(5 a) (with ὁ μέλλον or the like) *the future world, age to come*, in sing. ps.-Barn. *ep.* 10. 11 ὁ δίκαιος καὶ ἐν τούτῳ τῷ κόσμῳ περιπατεῖ καὶ τὸν ἅγιον αἰῶνα ἐκδέχεται. Herm. *past. vis.* 4. 3. 5 ὁ αἰὼν ὁ ἐπερχόμενος. *Sim.* 4. 2 ὁ . . . αἰὼν ὁ ἐρχόμενος θέρος ἐστὶ τοῖς δικαίοις, τοῖς δὲ ἁμαρτωλοῖς χειμῶν. 3 ἐν τῷ αἰῶνι ἐκείνῳ. Aristid. *apol.* 15 ζωὴν τοῦ μέλλοντος αἰῶνος. *act. Thom.* 21 ἀπὸ μὲν τούτου τοῦ κόσμου ἐλευθερωθήσῃ, ἀπὸ δὲ τοῦ μέλλοντος αἰῶνος ζωὴν κομίσει. Or. *Cels.* 6. 35 (some say) ἐκκλησίας τινὸς ἐπουρανοῦ καὶ κρείττονος αἰῶνος ἀπόρροιαν εἶναι τὴν ἐπὶ γῆς ἐκκλησίαν. *in Jo.* 10. 30 (18) p. 191 (187) κατὰ τὸν μετὰ τοῦτον αἰῶνα. 20. 35 (28) p. 353 (311) Σαμαρειτῶν τὸν μέλλοντα αἰῶνα ἀρνούμενων. ps.-Clem. Rom. *hom.* 3. 19 (of Christ) μέλλοντος . . . αἰῶνος βασιλεὺς εἶναι κατηξιωμένος. 8. 17 τὸν ἐσόμενον αἰῶνα, *al.* 11. 17 τὸν ἄλπτον αἰῶνα (*world* rather than *eternity*). 32 οἱ τὸν ἄπειρον αἰῶνα ἐλπίζοντες κληρονομεῖν as opp. to τῶν τὸν παρόντα μόνον εἰδόντων. Eus. *eccl. th.* 3. 16 *sub ipi.* μετὰ . . . τὴν συντέλειαν τοῦ παντὸς ἐπιστάντος τοῦ νεοῦ αἰῶνος, *al.* 17 p. 191 ὁ νέος καὶ καινὸς αἰὼν. Hegemon *act. Arch.* 13 μετὰ τοῦ νέου αἰῶνος. Chrys. *in Jo. hom.* 60 (59) Ben. 8. 352 κατὰ τὸν αἰῶνα τὸν μέλλοντα. Max. Conf. *ambig.* 247<sup>b</sup>.

(b) so in plur. (cf. iii. 2) Meth. *Symp.* 4. 5 *fin.* ἐν ἀρχῇ τῆς εὐφροσύνης τῶν καινῶν αἰώνων, cf. 6. 5 ἔτε . . . ᾧ νεολαία τῶν καινῶν αἰώνων, *al.* 8. 6 πολίτας τῶν μακαρίων ἐκείνων αἰώνων (*the Kingdom of God*, of those so made in Baptism). 11 τῆς ἀποκαταστάσεως τῶν καινῶν αἰώνων. 9. 2. Marc. *fragm.* 116 (103) ap. Eus. *c. Marc.* 2. 4 p. 51 πότερον . . . ταύτην (σάρκα) καὶ ἐν τοῖς μέλλουσιν αἰῶσιν ὁ λόγος ἔξει, ἢ ἄχρι μόνου τοῦ τῆς κρίσεως καιροῦ; Did. Al. *de Trin.* 3. 20 p. 187<sup>b</sup> (391) πῶς . . . ὁ . . . πάντων κρατῶν . . . δύναται εἰς τοὺς ἐφεξῆς αἰῶνας μὴ κρατεῖν; Chrys. *in Julian. mart.* 1 Ben. 2. 672 D τῇ τῶν ἀπείρων αἰώνων ἐκείνων ἀθανασίᾳ.

(c) in plur. *both worlds, the present and the future* Clem. Rom. 35 τίνα . . . ἐστὶν τὰ ἐτοιμαζόμενα τοῖς ὑπομένουσιν; ὁ δημιουργὸς καὶ πατὴρ τῶν αἰώνων . . . γινώσκει . . . τὴν καλλονὴν αὐτῶν. 55 Θεὸν τῶν αἰώνων (whereas the devil is the god of *this* world only (2 Cor. 4. 4 *al.*)). 61 βασιλεὺ τῶν αἰώνων (Westcott on Heb. 11. 3 takes all three passages in sense vii. 2 of 'the many ages going to form one world', but Lightfoot, whom I have followed, seems clearly right). ps.-Clem. Rom. *hom.* 20. 2 ὁ θεὸς δύο βασιλείας ὄρισας καὶ δύο αἰῶνας συννεστήσατο, κρίνας τῷ πονηρῷ δεδούσθαι τὸν παρόντα κόσμον . . . τῷ δὲ ἀγαθῷ δώσειν ὑπέσχετο τὸν μέλλοντα αἰῶνα: cf. 15. 7. *act. Philiph.* 144 (38) Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν αἰώνων (but this may here mean simply *of all ages*, or *of the world*, i.e. *the present world*). Chrys. *de fut. delíc.* 3 Ben. 3. 340 A δύο τούτους

αἰώνας ἐποίησεν ὁ θεός, τὸν μὲν παρόντα, τὸν δὲ μέλλοντα· τὸν μὲν δρατόν, τὸν δὲ ἀόρατον *et seq.*

(d) *in Origen* αἰών *is used of any of the different worlds or ages through which the soul passes in the course of its purification princ.* 3. 1. 23 (22) δυνατὸν . . . ἐκ προτέρων τιῶν κατορθωμάτων γερόμενον . . . σκεῶς τιμῆς, καὶ μὴ . . . δράσαντα . . . ἀκόλουθα τῷ σκεύει τῆς τιμῆς, γενέσθαι εἰς ἕτερον αἰῶνα σκεῶς ἀτιμίας. *de voto* 27. 15 πλείονων αἰῶνων συντέλειά ἐστιν ὁ ἐνεστὼς αἰὼν, μεθ' ὃν μέλλοντές τινες αἰῶνες ἐστησονται, ὧν ἀρχή ἐστιν ὁ μέλλον, and whole section. *in Jo.* 13. 52 (51) p. 265 (351) (Jo. 4. 40) οὔτε τοὺς ἐπερχομένους αἰῶνας μετὰ τὸν μέλλοντα νενόηκεν (Heracleon), περὶ ὧν φησιν ὁ ἀπόστολος (Eph. 2. 7). *fragm.* 10 (*in Jo.* 1. 15) Berlin ed. p. 492<sup>85</sup> μετὰ τὴν ἐπίκαιρον ζωὴν ἐν τοῖς μέλλουσιν αἰῶσι.

cf. ps-Clem. Rom. *hom.* 3. 6 μεμετρημένου αἰῶνος (*within a measured period*) τὸ πέμπτον πυρὶ αἰωνίῳ κολασθέντες ἀποσβεσθήσονται.

(vii) *the created world, universe.*

(1) *in sing.*

(a) *gen.* ps-Clem. Rom. *hom.* 2. 44 τίς φῶς ὧν φωτίζει τὸν μέγιστον αἰῶνα; 45 ὁ ἐν ἀπειρῷ τὸν μέγαν αἰῶνα ὡς κέντρον πῆξας. 3. 20 τὸν αἰῶνα τρέχει *runs through the world*, unless it means *for ever*. Eus. *vit. Const.* 4. 66 ἐκ πρώτης αἰῶνος συστάσεως. Const. ap. Gelas. *h. e.* 2. 7. 5 τοῦ αἰῶνος ἀεὶ τικτομένου μᾶλλον δὲ φαινομένου βραβεῖα.

(b) (with συντέλεια or the like) of *the end of the world* (Matt. 13. 39 al.) *test. xii. Patr. Ben.* 11. 3 ἕως συντελείας τοῦ αἰῶνος (v.l. τῶν αἰῶνων) ἔσται ἐν συναγωγαῖς ἔθνων. Or. *in lib. Jesu hom.* 21. 1 “ἕως τῆς σήμερον ἡμέρας” ὅπερ ἐν τῇ Γραφῇ μέχρι τῆς συντελείας τοῦ παρόντος αἰῶνος δηλοῦ. *de voto* 20. 1 ἐὰν μὴ δεκάτη γενεὰ πληρωθῇ καὶ ὁ αἰὼν τελεσθῇ. Meth. *res.* 3. 17. 5 πρὸ τῆς συντελείας τοῦ αἰῶνος. *nov. fid. form. conc. Antioch.* (341 A.D.) ap. Hard. *act. conc.* 1. 609 C ἐρχόμενον ἐπὶ συντελείᾳ τοῦ αἰῶνος κρῖναι. *c. a.* 5. 19. 7 τοῦτο . . . ἔστω νόμιμον αἰώνιον ἕως τῆς συντελείας τοῦ αἰῶνος, μέχρις ἂν ἔλθῃ ὁ κύριος. 20. 2 al. ἐπὶ συντελείᾳ τοῦ αἰῶνος. 7. 43. 4 ἐπὶ τὸ τέρμα τοῦ αἰῶνος ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἄνθρωπον γενέσθαι (of expected end of world). Theod. Mops. *in Gal.* 1. 4 Swete vol. 1 p. 6.

(c) *with prepositions.*

πρὸ Marc. *fragm.* 17 (14) ap. Eus. *c. Marc.* 2. 3 p. 45 (ref. to Prov. 8. 23) “πρὸ τοῦ αἰῶνος”· ἐνὸς . . . αἰῶνος ἐνταῦθα μέμνηται . . . καίτοι πολλῶν παρεληλυθότων αἰῶνων: cf. *fragm.* 18 (15) ap. Eus. *c. Marc.* 1. 4 p. 23. Bas. *adv. Eun.* 2. 3 p. 239 *fin.* οὐδὲ ἡ τοῦ ἀποστόλου διάνοια (Act. Ap. 2. 36) τὴν πρὸ αἰῶνος ὑπόστασιν τοῦ μονογενοῦς ἡμῶν παρίστησι. Greg. Nyss. *c. Eun.* M. 45. 525 D Paris 2. 469 C τὸ . . . πρὸ τοῦ αἰῶνος ταῦτόν ἐστι τῷ αἰδίῳ κατὰ τὴν ἐννοίαν (Eun. *et Ps.* 54 [55], 20 [19] τῶν αἰῶνων). Υἱὸν . . . ἐξ αὐτοῦ πρὸ τῶν αἰῶνων γεννηθέντα *in the Arian Second Sirmian Creed*

A.D. 357, called the 'Blasphemy', ap. Ath. *de syn.* 28 shows that the words π. τ. ἀ. do not properly mean 'from all eternity', nor are they so translated in the Psalm, cf. Bas. *adv. Eun.* 2. 13 p. 247 *fin.*

ἀπό Clem. Rom. 32 διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος (*from the beginning of the world*) ὁ . . . Θεὸς ἐδικαίωσεν. ps-Clem. Rom. *hom.* 3. 19 τὰ ἀπ' αἰῶνος ἐν κρυπτῷ ἀξίους παραδιδόμενα κηρύσσων. *c. a.* 5. 7. 1 ἀναστήσει ἡμᾶς σὺν πᾶσι τοῖς ἀπ' αἰῶνος κοιμηθεῖσιν. 6. 30. 2 πάντων τῶν ἀπ' αἰῶνος ἀγίων.

so with ἐξ *did.* *Apost.* 16. 4 ἡ γῆ . . . ποιήσει ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος. *Eus. vit. Const.* 1. 4 μόνον τῶν ἐξ αἰῶνος ἀκοῆ βοηθέντων αὐτοκρατόρων, *al.* Philostorg. *h. e.* 11. 7 τοσαύτη φθορὰ γέγονεν ἀνθρώπων ὅσην οὐδεὶς χρόνος ἐξ αἰῶνος ἔγνω.

So *Eus. vit. Const.* 3. 58 (59) ἐκ τοῦ παντὸς αἰῶνος, *al.*

(2) in plur. ('the many ages going to form one world' Westcott cf. *N.T. sup.*).

(a) *gen.* Ign. *Eph.* 8 Ἐφεσίων ἐκκλησίας τῆς διαβολῆτου τοῖς αἰῶσιν. 19 πῶς . . . ἐφανέρωθη τοῖς αἰῶσιν (μυστήρια); *Meth. symph.* 5. 4 ὁ Λόγος, ὁ κύριος, ὁ γραμματεὺς τῶν αἰῶνων ὀξυγράφος. *Gelas. h. e.* 2. 17. 28 οἱ αἰῶνες οἱ ἐν τῷδε τῷ κόσμῳ ἐκ τῆς περιόδου τῆς ἡμέρας καὶ τῆς νυκτὸς τὴν σύστασιν ἔχουσι, τὸ δὲ προϋπάρξει τῆς ἡμέρας καὶ τῆς νυκτὸς προϋπάρξει ἐστὶ τοῦ αἰῶνος τούτου (on *Prov.* 8. 22 *seq.*).

(b) particularly of *the end of the world* (*Heb.* 9. 26) *test. xii. Patr.* *Lev.* 10. 2 ἀθῶός εἰμι . . . παραβάσεως ἣν ποιήσετε ἐπὶ τῇ συντελείᾳ τῶν αἰῶνων. 14. 1 ἐπὶ τὰ τέλη (α, A<sup>a</sup>. *al.* ἐπὶ τέλει) τῶν αἰῶνων ἀσεβήσετε ἐπὶ κύριον. *Tat. ad Gr.* 6 τῶν καθ' ἡμᾶς αἰῶνων πεπερασμένων. *Or. in I Sam.* 28. 3-25 ch. 10 Berlin ed. vol. 3. 294<sup>12</sup> ἡμεῖς οἱ ἐπὶ συντελείᾳ τῶν αἰῶνων ἐληλυθότες, *et inf.* line 24.

(c) in comments on *Heb.* 1. 2 and 11. 3 *Or. in Jo.* 2. 10 (6) p. 60 (72) "δι' οὐ κτλ." (*Heb.* 1. 2) διδάσκων . . . ὅτι ὁ θεὸς τοὺς αἰῶνας πεποιήκε διὰ τοῦ υἱοῦ, ἐν τῷ τοὺς αἰῶνας γίνεσθαι τοῦ μονογενοῦς ἔχοντος τὸ δι' οὐ. *Chrys. in Heb.* 11. 3 *hom.* 22 *Ben.* 12. 202 B "πίστει νοοῦμεν . . . κατηρτισθαι τοὺς αἰῶνας" . . . ἐξ οὐκ ὄντων τὰ ὄντα ἐποίησεν ὁ θεός. *Pallad. vit. Chrys.* ch. 18 p. 71 A πῶς τὸν τεχνίτην τῶν αἰῶνων καὶ ποιητὴν ἐπέγνω (*Jo.* 1. 36); (Other interpretations of αἰών in these passages are *time* [*v. exx.* from *Greg. Nyss.*, *Cyr.*, and *Thdt.* in ii. 2 *supr.*, in a sense closely allied to that given above], *an indefinite period on the supernatural plane* [*supr.* iv. 1, 2], *eternity* [*v. Jo. Dam. orth. fid.* 2. 1 last ex. v. 1].)

(d) *with prepositions.*

πρὸ Ign. *Eph. prooem.* τῇ (ἐκκλησίᾳ) προωρισμένη πρὸ αἰῶνων εἶναι εἰς δόξαν, *al.* *Or. princ.* 1. 8. 1 Berlin ed. p. 96<sup>1</sup> πρὸ τῶν αἰῶνων νόες ἦσαν πάντες καθαροί (cf. line 10 ἐποίησεν . . . ὁ θεὸς τὸν παρόντα κόσμον). *Meth.*

*symp.* 7. 1 τοῦ πρὸ αἰῶνων υἱοῦ τοῦ θεοῦ. *Ath. c. Apoll.* 1. 20 (of the doctrine according to Paul of Samosata) πρὸ αἰῶνων μὲν προορισθέντα (i.e. in God's foreknowledge only), ἐκ δὲ Μαρίας τὴν ἀρχὴν τῆς ὑπάρξεως ἐσχηκότα. *de syn.* 28 (1. c.)

(3) *the world of men*, as in our 'All the world knows' ps-Clem. *Rom. hom.* 2. 52 Μωϋσῆς . . . ὁ παντὶ τῷ αἰῶνι τὸν τοῦ θεοῦ νόμον προφητεύσας (κόσμος in same sense *paul. sup.* ὑπὲρ πάντα τὸν κόσμον). *Eus. vit. Const.* 1. 10 βασιλεί, οἷον ὁ σύμπας οὐχ ἰστόρησεν αἰῶν, *cf.* 2. 22.

(4) in plur. of *other worlds beyond ours* (*Paradise*) *Tat. ad. Gr.* 20 τὰ δὲ ὑπὲρ τούτων (οὐρανόν) αἰῶνες οἱ κρείττονες οὐ μεταβολὴν ὥρων ἔχοντες.

(viii) (1 a) Aeon, *a divine entity in the Gnostic (Valentinian) system act. Jo.* (which uses Gnostic terminology) 104 (18) οὐκ ἄνθρωπον ὑμῖν καταγγέλλω (MSS καταγγέλων) σέβειν (MSS σέβει), ἀλλὰ θεὸν . . . ἀγγέλων πάντων καὶ κτίσεων λεγομένων καὶ αἰῶνων ὄλων (*all aeons*) πρεσβύτερον. In the Valentinian system the Supreme Aeon is called Bythus, having Sige for his consort. From them (or from him) were born, according to Hippolytus, who gives the original scheme of Valentinus, thirty Aeons (15 pairs) [*ref.* 6. 29-31], or, according to Irenaeus, who exhibits the later Valentinian system of Ptolemaeus, twenty-eight, making up with Bythus and Sige the mystical number 30 (v. Harvey's note on *Iren. haer.* 1. 1. 1 p. 11 *seq.*). The Aeons in the Valentinian system 'expressed those co-eternal emanations from the Deity that connected the Supreme Being with this lower world of matter and of time'. Αἰὼν is Eternity (*v. sup.* v. 1 *et* 7) as opposed to Time, and God as opposed to man. According to Hippolytus (and to some extent Irenaeus) Bythus, the Supreme Deity and 'First Inscrutable Cause of all', should not strictly be reckoned among the Aeons (v. *ref.* 6. 29-31), but in the later Valentinian system, as given in the passage from Irenaeus which follows, he is so reckoned (v. Harvey p. cxviii). *Iren. haer.* 1. 1. 1 λέγουσι . . . τινα εἶναι ἐν ἀοράτοις . . . ὑψώμασι τέλειον Αἰῶνα προόντα τούτων δὲ καὶ [*προαρχὴν καὶ*] προπάτορα καὶ Βυθὸν καλοῦσιν, *et inf.* (Mass. 1. 1 3) οὗτοί εἰσιν οἱ τριάκοντα Αἰῶνες . . . τοῦτο τὸ . . . πλήρωμα, τριχῇ διεσταμένον εἰς ὄγδοαδα, καὶ δεκάδα, καὶ δωδεκάδα. 1. 26. 1 (1. 30, 31 : 1. 28. 1) referring to Tatian (ap. *Eus.* 4. 29. 3) Αἰῶνάς τινας ἀοράτους ὁμοίως τοῖς ἀπὸ Οὐαλεντίνου μυθολογήσας. Valentinus ap. *Clem. str.* 4. 13. 89. 6 ὅποσον ἐλάττων ἢ εἰκὼν τοῦ ζῶντος προσώπου, τοσοῦτον ἦσσαν ὁ κόσμος τοῦ ζῶντος Αἰῶνος. *exc. Theod.* 7. 1 ἀγνωστος . . . ὁ Πατὴρ ὣν ἠθέλησεν γνωσθῆναι τοῖς Αἰῶσι. 64 Αἰῶνες νοεροί. *Tertull. adv. Valentinianos* 7 Valentinianorum Deus ad summas egulas habitat. Hunc substantialiter . . . Αἰωνα Τελειον appellant, personaliter vero Προαρχην et Την Ἀρχην, etiam Bython : *et sub fn.* Habes Ogdoadem, Tetradem duplicem, ex coniugationibus masculorum et feminarum ; cellas, ut ita dixerim, primordialium



Aeonum. *adv. Marcion*. I. 5 liberalior Valentinus, qui simul ausus est duos concipere, Bython et Sigen: cum usque ad triginta Aeonum fetus, tanquam Aeneiae scrophae (Verg. Aen. 8. 43-45), examen divinitatis effudit. Hipp. *ref.* 6. 29. 7 τῶν ἐντὸς πληρώματος καταριθμουμένων Αἰώνων. 6. 31. 5 τὸ ἔκτρομα . . . τὸ ἄμορφον . . . τῆς Σοφίας . . . ἀποχωρίζει τῶν ὄλων (*complete*) αἰώνων, ἵνα μὴ . . . ταράσσωνται διὰ τὴν ἀμορφίαν οἱ τέλειοι αἰῶνες (*perfect*, not in same sense as ὁ τέλειος Αἰὼν, the supreme Aeon in *Iren. haer.* I. I. I *sup.*). Or. *in Ezech. hom.* 2. 2 (haeretici) disserunt . . . quasi de evangelii et quasi de Apostolis, αἰώνων suorum fabulas . . . exponentes: cf. *in Matt. tom.* 17. 33 τὴν περὶ τῶν αἰώνων μυθοποιῶν ἀρρένων καὶ θηλειῶν.

Or. *in Jo.* 2. 24 (19) p. 77 (155) τοὺς τὴν περὶ αἰώνων ἀναπλάσαντας ἐν συζυγίαις μυθολογίαν. Epiph. *anaceph. tom.* 2 p. 54, *haer.* I. 31. 2. 7 τὸν ἀριθμὸν δὲ εἶναι τριάκοντα αἰῶνας (inclusive of Bythus and Sige), but in *epist. lib. pr.* Dind. p. 364<sup>16</sup> Epiph. speaks of Val.'s Aeons as 32, Thdt. *haer. fab. comp.* 5. 6 p. 399 Βαλεντίνος, καὶ Σεκουνδίνος, καὶ Μάρκος, καὶ οἱ ἐκείνων διάδοχοι παμπόλλους Αἰῶνας πρεσβυτέρους τοῦ δημιουργοῦ φάσιν εἶναι.

(b) of the Aeon Christ (Valentinus) Epiph. I. 31. 4. 3 Ὑστερήματι (i.e. the Demiurge) βούλονται συνάπτειν μὲν ἀμιγῆ τινα Αἰῶνα καὶ ἀθήλωντον, ἀπὸ Πληρώματος δὲ ἐνταῦθα ἐλθόντα κατ' ἀναζήτησιν τῆς ψυχῆς τῆς ἄνωθεν . . . ἐλθούσης . . . ὃν . . . Σωτήρα καλεῖν καὶ Ὅρον καὶ Σταυρὸν καὶ Ὅροθέτην καὶ Μεταγωγέα καὶ Ἰησοῦν τὸν διὰ Μαρίας . . . παρελθόντα. εἶναι δὲ αὐτὸν φῶς ἀπὸ τοῦ ἄνω Χριστοῦ καὶ . . . καλεῖσθαι . . . Χριστὸν διὰ τὸν ἄνω Χριστόν: cf. 7. 5. *ib.* 25. 2 τὸν Κύριον ἐν τοῖς ἐσχάτοις τοῦ κόσμου χρόνοις . . . ἐληλυθέναι ἐπὶ τὸ πάθος λέγουσιν, ἐν' ἐπιδείξει τὸ περὶ τὸν ἔσχατον τῶν Αἰώνων γεγὸς πάθος, καὶ διὰ τούτου τοῦ τέλους ἐμφήνη τὸ τέλος τῆς περὶ τοὺς Αἰῶνας πραγματείας.

(2) *in Tatian* *Iren. haer.* I. 26. I (I. 30, 31: I. 28. I: cf. Hipp. *ref.* 8. 16) (Τατιανός) ἀποστὰς τῆς Ἐκκλησίας . . . ἴδιον χαρακτῆρα διδασκαλείου συνεστήσατο, Αἰῶνάς τινας ἀοράτους ὁμοίως τοῖς ἀπὸ Οὐαλεντίνου μυθολογήσας.

(3) the use of the word goes back, according to Hippolytus, to *the Greek mysteries and the Phrygian system* *ref.* 5. 9. 5 ἐν τῷ οἰκητηρίῳ, οὗ ἡ ρίζα τῶν ὄλων τεθεμελιώται, . . . αἰώνων, δυνάμεων κτλ.

(4) *in the Gnostic (Marcosian) system* *Iren. haer.* I. 8. I (I. 10. I: I. 14. 2) τοὺς . . . φθόγγους ὑπάρχειν τοὺς μορφοῦντας τὸν ἀνοῦσιον καὶ ἀγέννητον Αἰῶνα (Hipp. *ref.* 6. 42. 8). I. 8. 2 (I. 10. I: I. 14. 2: Hipp. *ref.* 6. 43. I) τὰ ὀνόματα τῶν στοιχείων τὰ ῥητὰ καὶ κοινὰ Αἰῶνας, καὶ λόγους, καὶ ρίζας, καὶ σπέρματα, καὶ πληρώματα, καὶ καρποὺς ὠνόμασε. I. II. I (I. 15. I: I. 18. I) (φασὶ Μωϋσεά) οὕτω . . . διὰ τῶν δέκα

ὀνομάτων (φῶς, ἡμέρα κτλ.) τοὺς δέκα Αἰῶνας μεμνηκέναι. Thdt. *haer. fab. comp.* 1. 9 Sch. 4. 3οι οὗτος (Marcus) . . . τοῖς τέσσαρσι καὶ εἴκοσι στοιχείοις τοὺς Αἰῶνας ἀπέικασε, καὶ τοὺς μὲν ἀφώνους, τοὺς δὲ ἡμφώνους, τοὺς δὲ φωνήντας προσηγόρευσεν.

(5) *in the system of Simon Magus* Hipp. *ref.* 6. 17. 2 τρεῖς . . . ἐστῶτας αἰῶνας.

(6) *in the system of Menander* Eus. *h. e.* 3. 26. 2 ἐαυτὸν . . . ὡς . . . εἶη λέγων ὁ σωτήρ ἐπὶ τῇ τῶν ἀνθρώπων ἀνωθὲν ποθεν ἐξ ἀοράτων αἰῶνων ἀπεσταλμένος σωτηρία.

(7) *in the Gnostic (Nicolaitan) system* Epiph. 1. 25. 5 μετὰ πάντας τούτους προβεβλήσθαι τινα αἰσχρὸν αἰῶνα . . . καὶ ἐκ τούτου . . . καὶ τῆς Μήτρας γεγενῆσθαι θεοῦ τε καὶ ἀγγέλου κτλ.

(8) *in the Gnostic (Naassene) system* Hipp. *ref.* 5. 6. 5 "ἀπὸ σοῦ (Adamas), πατήρ, καὶ διὰ σέ, μήτηρ, . . . αἰῶνων γονεῖς . . . , μεγαλόνυμε ἀνθρώπε". 5. 8. 45 (v. *inf.* x) αὕτη . . . ἐστὶν ἡ παρθένος (Is. 7. 14) ἡ . . . τίκτουσα υἱόν, οὐ ψυχικόν, οὐ σωματικόν, ἀλλὰ μακάριον Αἰῶνα Αἰῶνων.

(9) *in Gnostics in general* c. a. 6. 10. 2 οἱ μὲν πλείους εἶναι θεοὺς λέγουσιν, οἱ δὲ τρεῖς ἀνάρχους, οἱ δὲ δύο ἀγεννήτους, οἱ δὲ αἰῶνας ἀπείρους. v. also *pist. soph.* 1 *Kopt.-Gnost. Schr.* (Berlin) p. 1. 25, *et pass.* *Book of Jeu* 1. 1 p. 257<sup>12</sup>, *et pass.* *lib. Gnost. anon.* 2 p. 335<sup>26</sup>, *et pass.*

(10) *in the Docetic system* Hipp. *ref.* 8. 8. 5 οὕτως . . . τρεῖς γεγόνασιν αἰῶνες, ἀπὸ τῆς πρώτης ἀρχῆς τῶν ὄλων ἀρχαί. 6 μένει ὁ θεὸς αὐτὸς καθ' ἐαυτὸν πολὺ τῶν τριῶν αἰῶνων κεχωρισμένος, αλ. 7 ἴσων . . . γεγονότων ἀριθμῷ καὶ τελειότητι τῶν αἰῶνων . . . τριάκοντα γεγόνασιν αἰῶνες.

(11) *in the Manichaeian system* Hegem. *act. Arch.* 8 (26) τῆς . . . σελήνης μεταδιδούσης τὸν γόμον τῶν ψυχῶν τοῖς αἰῶσι τοῦ πατρὸς (these were emanations of the Good Spirit, cf. Aug. *c. Faust. Manich.* 15. 5).

(ix) The word αἰών is also used by some Gnostics as *the equivalent of* Πλήρωμα, *the invisible spiritual world*, as distinct from the Κένωμα, or visible material world, e.g. :—

*by the Ophites* Iren. *haer.* 1. 28. 1 (1. 34: 1. 30. 1) φασὶ . . . τὸν . . . Χριστὸν . . . σὺν τῇ μητρὶ εἰς τὸν ἀφθαρτον ἀνασπασθῆναι Αἰῶνα, ἣν καὶ ἀληθινὴν ἐκκλησίαν καλοῦσι. Severus (whose teaching was Ophite in character) taught Epiph. 1. 45. 1 εἶναι . . . ἐν ἀκατονομάστῳ τινὶ ἀνωτάτῳ τε οὐρανῷ καὶ αἰῶνι ἀγαθόν τινα θεόν (or perhaps vaguely *world*, but the deliberate addition of κ. ἄ. to οὐρανῷ, which makes sense without them, suggests a more definite meaning).

*by Heraclion* Heracl. *ap. Or. in Jo.* 13. 19 p. 229 (114) τὸ . . . "Ἡμεῖς προσκυνοῦμεν" (Jo. 4. 22) ὁ Ἡρακλέων οἶεται "εἶναι ὁ ἐν αἰῶνι καὶ

οὐ σὺν αὐτῷ ἐλθόντες". 2. 14 (8) p. 66 (100) φησὶ . . . "Οὐ τὸν Αἰῶνα ἢ τὰ ἐν τῷ Αἰῶνι γεγονέναι διὰ τοῦ λόγου" (ref. to Jo. 1. 3), ἄτινα οἶεται πρὸ τοῦ λόγου γεγονέναι. 13. 11 p. 221 (71) "Ἐν τῷ κόσμῳ οὐκ εἶχεν ἄνδρα ἢ Σαμαρεῖτις (Jo. 4. 17-18) ἦν γὰρ αὐτῆς ὁ ἀνὴρ ἐν τῷ Αἰῶνι".

(x) The word αἰών is applied in the mysteries of Eleusis to the son of the virgin (? Core = Persephone) Hipp. *ref.* 5. 8. 45 (*sup.* viii. 8) αὕτη . . . ἐστὶν ἢ παρθένος (Is. 7. 14) ἢ . . . τίκτουσα υἱόν, οὐ ψυχικόν, οὐ σωματικόν, ἀλλὰ μακάριον Αἰῶνα Αἰώνων: and at Alexandria and elsewhere Epiph. 2. 51. 22. 10 (addition not in M.) Dind. vol. 2 p. 483<sup>29</sup> ταύτη τῇ ὥρᾳ σήμερον ἢ Κόρη (τουτέστιν ἢ παρθένος) ἐγέννησε τὸν Αἰῶνα (cf. note Berlin ed. vol. 2 p. 286): cf. Cosmas *in carm. Greg. Naz.* M. 38. 464. The Pagan rites described in Epiphanius were said to be held on the birthday of Jesus Christ.

(xi) *divine being*, of Christ Meth. *symp.* 3. 4 ἦν . . . πρρωδέστατον τὸν πρεσβύτατον τῶν αἰώνων καὶ πρῶτον τῶν ἀρχαγγέλων, ἀνθρώποις μέλλοντα συνομιλεῖν, εἰς τὸν πρεσβύτατον καὶ πρῶτον τῆς ἀνθρωπότητος ἄνθρωπον εἰσοικισθῆναι, τὸν Ἀδὰμ (a very difficult ch. as the Latin translator says).

(xii) (1) *of supernatural powers, possibly good and evil*, but probably *evil only*, (v. next ex.) *act. Philipp.* 132 (2nd vers.) (26) ὁ Χριστὸς . . . οὐ τὸ ὄνομα φοβοῦνται πάντες αἰῶνες.

*of evil powers* certainly *ib.* 137 ἐπειδὴ κατέλιπες τὴν ἐντολὴν μου . . . κατασχέθησιν ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἡμέρας (v.l. ἔτη): cf. 143 (37) (2nd vers.) *fin.* (unless ἐν τοῖς αἰῶσιν can mean *for a period*).

(2) *of good (angelic) powers* ps-Ign. *Trall.* 5 θρόνων τε καὶ ἐξουσιῶν παραλλαγᾶς, αἰώνων τε μεγαλειότητας, τῶν τε Χερουβείμ καὶ Σεραφεὶμ τὰς ὑπεροχάς. *c. a.* 8. 12. 8 τὰ Σεραφίμ, αἰωνᾶς τε καὶ στρατιάς, δυνάμεις τε καὶ ἐξουσίας.

(3 a) So with gen. *the power or God of, act. Philipp.* 132 (2nd vers.) (26) ἀνοξιάτω τὸ ἑαυτῆς στόμα ὁ αἰὼν τοῦ φραγμοῦ, ὃ ἐστὶν ἢ ἄβυσσος, καὶ καταπιέτω.

(3 b) Origen, in referring to the Naassene (Ophite) system, uses αἰών in the sense of *power*, or perhaps *divinity* *Cels.* 6. 31 ἀκουέτω ὁ διδάσκοντα λέγειν μετὰ τὸ διελθεῖν ὃν ὀνομάζουσι "φραγμὸν κακίας", πύλας ἀρχόντων αἰῶνι δεδεμένους: *et inf.* "σὺ . . . ἑβδομῆ γεγονὸς κρατεῖν Ἰαλδαβαῖῶθ, ἄρχων . . . ἦν ἔκλεισας αἰῶνι σῶ (Lat. *te regnante*) πύλην κόσμου ἀνοίξας (cf. *act. Philipp. sup.* 3).

[To be continued]