NOTES.

The caption of the "Index" is worth quoting as the first literary record on the subject: "Index eorum quae in Novo Testamento docentur. Primus numerus, caput: alter, versum significat."

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AIWVNOΣ, II. Cor. iv. 17 and v. 1.

REV. W. H. COBB.

These three consecutive verses refute the theory that aiwvnoς is not a time-word, as distinctly as though they were written with that object in view. In iv. 17 we find the following contrasts:

\[ θλίψεως \quad δόξης \\
\[ ελαφρόν \quad βάρος \\
\[ παραντικα \quad αἰώνιον. \]

The A. V. renders παραντικα "but for a moment." Similarly the R. V. "for the moment." The contrast holds aiwvnoς strictly to the sense "everlasting." The next verse gives two more oppositions:

\[ τὰ βλεπόμενα \quad τὰ μὴ βλεπόμενα \\
\[ πρόσκαιρα \quad αἰώνια. \]

Both versions render "temporal" and "eternal." Alford brings out the contrast still more sharply: "not 'temporal,' 'belonging to time,' but 'fleeting,' 'only for a time.'"

Following the etymology of πρόσκαιρος, I should translate thus: "the things that are seen are for a season, but the things that are not seen are for ever."

The apostle still pursues his contrasts in the verse that follows, v. 1:

\[ οἰκία τοῦ σκήνους \quad οἰκίαν ἀξιεροποιήτων \\
\[ ἐπίγειος \quad ἐν τοῖς οὐρανοῖς \\
\[ καταλυθη \quad αἰώνιον. \]

Both versions render "dissolved" and "eternal." Aiwvnoς therefore = ἀκατάλυτον, indestructible, i.e. never-ending. There is no important variation in the Greek authorities for the above verses. Either of them singly witnesses for the temporal sense of aiwvnoς; as combined in immediate succession, the testimony has great force. No doubt it is possible to evade this force; and, indeed, if the Bible had said, in so many words, "eternal punishment is endless," the obvious comment would be: "that is, it has nothing to do with end; it pertains to a sphere where the terms 'beginning' and 'end' have no meaning."