

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."

Αἰώνιος, II. *Cor.* iv. 17 and v. 1.

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THESE three consecutive verses refute the theory that *αἰώνιος* 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	δόξης
ἐλαφρόν	βάρος
παραντίκα	αἰώνιον.

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

τὰ βλεπόμενα	τὰ μὴ βλεπόμενα
πρόσκαιρα	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 σκήνου	οἰκίαν ἀχειροποίητον
ἐπίγειος	ἐν τοῖς οὐρανοῖς
καταλυθῆ	αἰώνιον.

Both versions render "dissolved" and "eternal." *Αἰώνιον* 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 *αἰώνιος*; 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."