

## I (1)

**4** καὶ ὁ θεὸς τοῦ αἰῶνος ἐπὶ γῆν πατήσκει ἐπὶ τὸ Σεινὰ ὄρος καὶ φανήσεται ἐκ τῆς παρεμβολῆς αὐτοῦ, καὶ φανήσεται ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ τῶν οὐρανῶν.

*... Upon their account I spoke and conversed with him, who will go forth from his habitation, the Holy and Mighty One, the God of the world (Aeon)...*

## III – V (3-5)

**1** πᾶς τὰ φύλλα χλωρὰ ἐν αὐτοῖς σκέποντα τὰ δένδρα, καὶ πᾶς ὁ καρπὸς αὐτῶν εἰς τιμὴν καὶ δόξαν. διανοήθητε καὶ γινῶτε περὶ πάντων τῶν ἔργων αὐτοῦ, καὶ νοήσατε ὅτι θεὸς ζῶν ἐποίησεν αὐτὰ οὕτως, **καὶ ζῆ εἰς πάντας τοὺς αἰῶνας**

*They consider how the trees, when they put forth their green leaves, become covered, and produce fruit; understanding everything, and knowing that He who lives **for all the Aeons** does all these things for you*

For all the Aeons, *pantas tous aiōnas*, I think here are doubtlessly periods of time meant

**2** καὶ τὰ ἔργα αὐτοῦ πάντα ὅσα ἐποίησεν εἰς τοὺς αἰῶνας ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν γινόμενα πάντα οὕτως, καὶ πάντα ὅσα ἀποτελοῦσιν αὐτῷ τὰ ἔργα, καὶ οὐκ ἀλλοιοῦνται αὐτῶν τὰ ἔργα, ἀλλ' ὥσπερ ἐκ κατατάγῃν τὰ πάντα γίνεται

*...all the things He created happen from year to year for the Aeons...*

Years rather belong to time than to eternity, *year after year for the ages* makes good sense, *year after year in eternity* sounds kind of odd, *eis ton aiōnas* therefore not necessarily endless, Aeon of course seems to mean an age, but the writer could have thought of an endless series of Aeons.

**5** τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε καὶ τὰ ἔτη τῆς ζωῆς ὑμῶν ἀπολείται, καὶ τὰ ἔτη τῆς ἀπωλείας ὑμῶν πληθυνθήσεται ἐν **κατάρᾳ αἰώνων**, καὶ οὐκ ἔσται ὑμῖν ἔλεος καὶ εἰρήνη.

*Therefore your days shall you curse, and the years of your lives shall perish; your perdition shall with **a curse of Aeons** be multiplied, and you shall not obtain mercy*

**6** τότε ἔσται τὰ ὀνόματα ὑμῶν εἰς **κατάρᾳ αἰώνιον** πᾶσιν τοῖς δικαίοις, καὶ ἐν ὑμῖν καταράσονται πάντες οἱ καταρώμενοι, καὶ πάντες οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται, καὶ πάντες οἱ ἀναμάρτητοι χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν καὶ πᾶν ἔλεος καὶ εἰρήνη καὶ ἐπιείκεια, ἔσται αὐτοῖς σωτηρία, φῶς ἀγαθόν, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία, ἀλλὰ ἐπὶ πάντας ὑμᾶς κατάλυσις, **κατάρᾳ**.

*...curse aeonian...*

It might possibly but not necessarily mean eternal here, couldn't find a proper translation

9 οὐδὲ μὴ ἀμάρτωσιν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν, καὶ οὐ μὴ ἀποθάνωσιν ἐν ὀργῇ θυμοῦ, ἀλλὰ τὸν ἀριθμὸν αὐτῶν ζωῆς ἡμερῶν πληρώσουσιν, καὶ ἡ ζωὴ αὐτῶν ἀυξηθήσεται ἐν εἰρήνῃ, καὶ τὰ ἔτη τῆς χαρᾶς αὐτῶν πληθυνθήσεται ἐν ἀγαλλιάσει καὶ εἰρήνῃ **αἰῶνος** ἐν πάσαις ταῖς ἡμέραις τῆς ζωῆς αὐτῶν.

*They shall not be condemned the whole period of their lives, not die in torment and indignation; but the sum of their days shall be completed, and they shall grow old in peace; while the years of their happiness shall be multiplied with joy, **and with peace of Aeon**, the whole duration of their existence.*

Aeon seems to refer here to a long but not endless earthly lifetime in the context

## IX (9)

4 Καὶ εἶπα[ν] τῷ κυρίῳ Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ **βασιλεὺς τῶν αἰώνων**· ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς **τοῦ αἰῶνος**<sup>1</sup>, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλογητὸν **εἰς πάντας τοὺς αἰῶνας**.

<sup>1</sup> or τὰς γενεὰς τῶν αἰώνων, *for all the generations of the Aeons*

Kai eipan tō kyrie Sy ei kyrios tōn kyriōn o theos tōn theōn kai basileus tōn aiōnōn o thronos tēs doxēs sou eis pasas tas geneas tou aiōnos, kai to onoma sou to agion kai mega eulogēton eis pantas tous aiōnas

*Then they said to their Lord, the King, You are Lord of lords, God of gods, **King of the Aeons**. The throne of your glory remains for **all generations of the Aeon**, and for **all the Aeons** is your name sanctified and glorified. You are blessed and glorified.*

*King of the Aeons* is also found in the NT, *all generations of the Aeon(s)* seems to belong to time, again *all the Aeons*

6 καὶ πάντα σὺ ὁρᾷς ἃ ἐποίησεν Ἀζαήλ, ὃς ἐδίδαξεν πάσας τὰς ἀδικίας ἐπὶ τῆς γῆς καὶ ἐδήλωσεν τὰ μυστήρια **τοῦ αἰῶνος** τὰ ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν [καὶ] ἔγνωσαν ἄνθρωποι,

*...he revealed the heavenly mysteries of the Aeon...* the German translation has something like “ancient past”

## XI (11)

2 καὶ τότε ἀλήθεια καὶ εἰρήνη κοινωνήσουσιν ὁμοῦ εἰς πάσας τὰς **ἡμέρας τοῦ αἰῶνος** καὶ εἰς πάσας τὰς γενεὰς τῶν ἀνθρώπων.

*Peace and equity shall associate with the sons of men all the **days of the Aeon** and for all the generations of men.*

Days of the Aeon is connected with the generations of men, therefore no timeless eternity, I,7 says the world will be destroyed, therefore the writer seemed to have believed in an end of these generations and could hardly thought of eternity.

## XII (12)

**3** Καὶ ἐστὼς ἤμην Ἐνὼχ εὐλογῶν τῷ κυρίῳ τῆς μεγαλωσύνης, τῷ **βασιλεῖ τῶν αἰώνων**. καὶ ἰδοὺ οἱ ἐγγήγοροι τοῦ ἁγίου τοῦ μεγάλου ἐκάλουν με·

*...King of Aeons...*

**4** Ἐνὼχ, ὁ γραμματεὺς τῆς δικαιοσύνης, πορεύου καὶ εἶπε τοῖς ἐγγηγόροις τοῦ οὐρανοῦ οἵτινες ἀπολιπόντες τὸν οὐρανὸν τὸν ὑψηλόν, τὸ ἁγίασμα τῆς στάσεως **τοῦ αἰῶνος**, μετὰ τῶν γυναικῶν ἐμίανθησαν, καὶ ὡσπερ οἱ υἱοὶ τῆς γῆς ποιοῦσιν, οὕτως καὶ αὐτοὶ ποιοῦσιν, καὶ ἔλαβον ἑαυτοῖς γυναῖκας. Ἀφανισμὸν μέγαν ἠφανίσατε τὴν γῆν

*Then the Lord said to me: Enoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky, and their holy station **of Aeon**, who have been polluted with women.*

**6** τὸν φόνον τῶν ἀγαπητῶν αὐτῶν ὄψονται, καὶ ἐπὶ τῇ ἀπωλείᾳ τῶν υἱῶν αὐτῶν στενάξουσιν καὶ δεηθήσονται **εἰς τὸν αἰῶνα**, καὶ οὐκ αὐτοῖς ἔσται εἰς ἔλεον καὶ εἰρήνην.

*...shall lament for the destruction of their sons; and shall petition **for the Aeon**; but shall not obtain mercy and peace.*

## XIV (14)

**1** Βίβλος λόγων δικαιοσύνης καὶ ἐλέγξεως ἐγγηγῶρων τῶν ἀπὸ **τοῦ αἰῶνος**, κατὰ τὴν ἐντολὴν τοῦ ἁγίου τοῦ μεγάλου ἐν ταύτῃ τῇ ὁράσει.

*This is the book of the words of righteousness, and of the reproof of the Watchers, who belong to the world (**Aeon**), according to that which He, who is holy and great, commanded in the vision. I perceived in my dream, that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put into the mouth of men, that they might converse with it.*

The German translation has “eternal Watchers”

**5** ἵνα μηκέτι εἰς τὸν οὐρανὸν ἀναβῆτε ἐπὶ **πάντας τοὺς αἰῶνας**, καὶ ἐν τοῖς δεσμοῖς τῆς γῆς ἐρρέθη δῆσαι ὑμᾶς εἰς πάσας τὰς γενεὰς **τοῦ αἰῶνος**,

*From now on **for all the Aeons** you shall not ascend into heaven; He has said that on the earth He will bind you, **for all the generations of the Aeon.***

Again plural, generations referring to the Aeons, not necessarily an endless punishment, at least Aeon does hardly mean eternity here.

## XV (15)

**3** διὰ τί ἀπελίπετε τὸν οὐρανὸν τὸν ὑψηλὸν τὸν ἅγιον **τοῦ αἰῶνος**, καὶ μετὰ τῶν γυναικῶν ἐκοιμήθητε καὶ μετὰ τῶν θυγατέρων τῶν ἀνθρώπων ἐμίανθητε καὶ ἐλάβετε ἑαυτοῖς γυναῖκας; ὥσπερ υἱοὶ τῆς γῆς ἐποίησατε καὶ ἐγεννήσατε ἑαυτοῖς τέκνα, υἱοὺς γίγαντας.

*Wherefore have you forsaken the lofty and holy heaven **of Aeon** and have lain with women; have defile yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of the earth, and have begotten an impious offspring?*

**4** καὶ ὑμεῖς ἦτε ἅγιοι καὶ πνεύματα ζῶντα **αἰώνια** ἐν τῷ αἵματι τῶν γυναικῶν ἐμίανθητε, καὶ ἐν αἵματι σαρκὸς ἐγεννήσατε καὶ ἐν αἵματι ἀνθρώπων ἐπεθυμήσατε. καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα καὶ αἷμα, οἵτινες ἀποθνήσκουσιν καὶ ἀπόλλυνται.

*You being spiritual, holy, and possessing **a life aeonion**, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do.*

Here aeonian could possibly meant eternal, however the German translation says they have been eternal living spirits in past tense which implies they no longer have eternal life therefore aeonian wasn't endless. I don't know what's true to the Greek.

**6** ὑμεῖς δὲ ὑπήρχετε πνεύματα ζῶντα **αἰώνια** καὶ οὐκ ἀποθνήσκοντα εἰς πάσας **τὰς γενεὰς τοῦ αἰῶνος**.

*But you have been aeonian living Spirits, which should have been immortal for all the generations of the Aeon.*

This was the German translation (partly edited by me), if it's true to the Greek the aeonian life and immortality should belong to the Aeon, again generations imply time rather than eternity or endlessness.

## XVI (16)

**1** ἀπὸ ἡμέρας σφαγῆς καὶ ἀπωλείας καὶ θανάτου, ἀφ' ὧν τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν ἔσται ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσιν μέχρις ἡμέρας τελειώσεως, τῆς κρίσεως τῆς μεγάλης, ἐν ἧ ὁ **αἰὼν ὁ μέγας τελεσθήσεται**.

*And as to the death of the giants, wheresoever their spirits depart from their souls, let their flesh, that which is perishable, be without judgment. Thus shall they perish, until the day of the great **consummation of the great Aeon**.*

Here Aeon seems to mean the entire age of the kosmos, the other Aeons might be shorter periods of this great Aeon.

## XXI (21)

**10** καὶ εἶπεν Οὗτος ὁ τόπος δεσμοτήριον ἀγγέλων· ὧδε συνσχεθήσονται **μέχρι αἰῶνος εἰς τὸν αἰῶνα**.

*This, he said, is the prison of the angels; and here they are kept here **until the Aeon of the Aeon**.*

I don't know whether αἰῶνα is plural here or not but mechri (μέχρι), until, implies possibly a limited punishment.

## XXII (22)

**11** ὧδε χωρίζεται τὰ πνεύματα αὐτῶν εἰς τὴν μεγάλην βάσανον ταύτην, μέχρι τῆς μεγάλης ἡμέρας τῆς κρίσεως, τῶν μαστίγων καὶ τῶν βασάνων τῶν κατηραμένων **μέχρι αἰῶνος**· ἦν ἀνταπόδοσις τῶν πνευμάτων· ἐκεῖ δῆσει αὐτοὺς **μέχρις αἰῶνος**.

ode chōrizetai ta pneumata autōn eis tēs megalēn basanon pantēn, mechri tēs megalēs ēmeras tēs kriseōs, tōn mastikōn kai tōn basanaon tōn katēramenōn mechri aiōnos ên antapodosis tōn pneumatōn ekei dêsei autous mechris aiōnos

*Here their spirits are separated for the great torment until the day of the great judgment, the castigation, and the torment of those who are cursed **until Aeon**, whose spirits are punished and bound there **until Aeon**.*

Again until, which might imply an end of punishment, however in German we say “bis in Ewigkeit”, something like “until in Eternity” meaning forever without end (though also in Germany Eternity need not necessarily be understood as endless), but I don't know if this is true to the Greek, **until** implies an end for me.

**14** Τότε ἠύλόγησα τὸν κύριον τῆς δόξης, καὶ εἶπα Εὐλογητὸς εἶ, Κύριε ὁ τῆς δικαιοσύνης, **κυριεύων τοῦ αἰῶνος**.

*...Lord of the Aeon...*

## XXIV (24)

**4** καὶ ἦν ἐν αὐτοῖς δένδρον ὃ οὐδέποτε ὠσφρανμαι καὶ οὐδεὶς ἕτερος αὐτῷ ἠύφρανθη, καὶ οὐδὲν ἕτερον ὅμοιον αὐτῷ· ὁσμὴν εἶχεν εὐωδεστέραν πάντων ἀρωμάτων, καὶ τὰ φύλλα αὐτοῦ καὶ τὸ ἄνθος καὶ τὸ δένδρον οὐ φθίνει **εἰς τὸν αἰῶνα**. οἱ δὲ περὶ τὸν καρπὸν ὡσεὶ βότρυες φοινίκων.

kai ên en autois dendron o oudepote ôsphanmai kai oudeis eteros autō ênphanthê kai ouden eteron omoion autō osmên eichen enōdesteran pantōn arōmatōn, kai ta phylla autou kai to anthos kai to dendron ou phthinei eis ton aiōna oi de peri ton karpon ôsei botres phoinikōn

*Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark **does not wither for the Aeon**, and its fruit was beautiful.*

## XXV (25)

**3** καὶ ἀπεκρίθη λέγων Τοῦτο τὸ ὄρος τὸ ὑψηλόν, οὗ ἡ κορυφή ὁμοία θρόνου θεοῦ, καθέδρα ἐστὶν οὗ καθίζει ὁ μέγας κύριος, ὁ ἅγιος τῆς δόξης ὁ **βασιλεὺς τοῦ αἰῶνος**, ὅταν καταβῆ ἐπισκέψασθαι τὴν γῆν ἐπ' ἀγαθῶ.

...*King of Aeon*...

**4** καὶ τοῦτο τὸ δένδρον εὐωδίας, καὶ οὐδεμία σὰρξ ἐξουσίαν ἔχει ἄψασθαι αὐτοῦ μέχρι τῆς μεγάλης κρίσεως, ἐν ἣ ἐκδίκησις πάντων καὶ τελείωσις **μέχρις αἰῶνος**· τότε δικαίους καὶ ὁσίοις δοθήσεται

kai touto to dendron euōdias kai oudemia sars exousian echei apsasthai autou mechri tēs megalês kriseōs en ê ekdikêsis pantōn kai teleiōsis mechris aiōnos tote dikairois kai osiois dothêsetai

*And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation until Aeon... (?)*

Well here I have no clue what might be meant here with *until Aeon*, I would appreciate a literal translation of the Greek text here.

**5** ὁ καρπὸς αὐτοῦ τοῖς ἐκλεκτοῖς εἰς ζωὴν εἰς βορρᾶν, καὶ μεταφυτευθήσεται ἐν τόπῳ ἁγίῳ παρὰ τὸν οἶκον τοῦ θεοῦ **βασιλέως τοῦ αἰῶνος**.

...*King of Aeon*...

**7** Τότε ἠυλόγησα τὸν θεὸν τῆς δόξης, τὸν **βασιλέα τοῦ αἰῶνος**, ὃς ἠτοίμασεν ἀνθρώποις τὰ τοιαῦτα δικαίους, καὶ αὐτὰ ἔκτισεν καὶ εἶπεν δοῦναι αὐτοῖς.

...*King of Aeon*...

## XXVII (27)

**2** γῆ κατάρατος τοῖς κεκατηραμένοις ἐστὶν **μέχρι αἰῶνος**. ὧδε ἐπισυναχθήσονται πάντες οἱ κεκατηραμένοι οἵτινες ἐροῦσιν τῷ στόματι αὐτῶν κατὰ Κυρίου φωνὴν ἀπρεπῆ, καὶ περὶ τῆς δόξης αὐτοῦ σκληρὰ λαλήσουσιν. ὧδε ἐπισυναχθήσονται, καὶ ὧδε ἔσται τὸ οἰκητήριον.

*This accursed valley is for those who are accursed until Aeon: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be their place of judgement.*

Again until, does it imply an end?

**3** ἐπ' ἐσχάτοις αἰῶσιν, ἐν ταῖς ἡμέραις τῆς κρίσεως τῆς ἀληθινῆς ἐναντίον τῶν δικαίων εἰς τὸν ἅπαντα χρόνον ὧδε εὐλογήσουσιν οἱ ἀσεβεῖς τὸν κύριον τῆς δόξης, τὸν **βασιλέα τοῦ αἰῶνος**·

en eschatois aiōsin, en tais êmerais tēs kriseōs tēs alêthinês enantion tōn dikaiōn eis ton apanta chronon ōde eulogēsousin oi asebeis ton kyrion tēs doxēs ton basilea tou aiōnos

*In the last Aeons there shall be upon them the spectacle of righteous judgment in the presence of the righteous for all time: here shall the merciful bless the Lord of glory, the King of the Aeon.*

apanta chronon, what does it mean, all or endless time?

### XCII (92)

**2** Οὐαὶ ὑμῖν οἱ ἐξαλλιοῦντες τοὺς λόγους τοὺς ἀληθινούς, καὶ διαστρέφοντες τὴν **αἰώνιον** διαθήκην, καὶ λογιζόμενοι ἑαυτοὺς ἀναμαρτήτους· ἐν τῇ γῆ καταποθήσονται.

ouai umin oi exalloiountes tous logous tous alêthrinous kai diastrephontes tēn aiōnion diathêkēn kai logizomenoi eautous anamartêtous en tē gē katapothêsontai

**14** οὐαὶ οἱ ἐξουθενοῦντες τὴν θεμελίωσιν καὶ τὴν κληρονομίαν τῶν πατέρων αὐτῶν τὴν ἀπ' **αἰῶνος**, [ὅτι] διώξεται ὑμᾶς πνεῦμα πλανήσεως· οὐκ ἔστιν ὑμῖν ἀναπαῦσαι.

ouai oi exouthenountes tēn themeliōsin kai tēn klêronomian tōn pateros auton tēn ap aiōnos oti diōxetai umas pneuma planêseōs ouk estin umin anapausai

Here I found no proper translation.

### XCIV (95)

**3** καὶ οἱ ἄγγελοι συντελοῦντες τὸ συνταχθὲν αὐτοῖς, καὶ ὁ οὐρανὸς καὶ οἱ φωστῆρες σειόμενοι καὶ τρέμοντες· ἅπαντες οἱ υἱοὶ τῆς γῆς καὶ ὑμεῖς ἁμαρτωλοὶ ἐπικατάρατοι **εἰς τὸν αἰῶνα**· οὐκ ἔστιν ὑμῖν χαίρειν.

kai oi aggeloi suntelountes ou suntachthen autous kai ouranos kai oi phōstêres seiomenoi kai tremontes apantes oi uiōi tēs gēs kai umein amartōloi epikataratoi eis ton aiōna ouk estin umin chairein.

Sinners are cursed for the Aeon... needn't mean eternally

**8** ἀπὸ τοῦ νῦν ἀναστήτωσαν καὶ σωθῆτωσαν, καὶ ὄψονται **εἰς τὸν αἰῶνα** ἡμᾶς φαγεῖν καὶ πεῖν.

apo tou nun anastêtōsan kai sōthêtōsan, kai opsontai eis ton aiōna êmas phagein kai pein.

*...what will they see for the Aeon...*

Here might be thought of eternity, though it's questionable, eternity is a very abstract and philosophic idea, even if Aiōn could mean eternity, something I earnestly doubt, eternity does not necessarily mean absolute endlessness.

## XCVI (96)

**4** καὶ χαίρῃσονται καὶ οὐ μὴ ἀπόλωνται τὰ πνεύματα αὐτῶν οὐδὲ τὸ μνημόσυνον ἀπὸ προσώπου τοῦ μεγάλου εἰς πάσας τὰς γενεὰς τῶν αἰώνων. μὴ οὖν φοβεῖσθε τοὺς ὀνειδισμοὺς αὐτῶν.

kai chairésontai kai ou mê apolōntai ta pneumata autōn oude to mnēmosynon apo prosōprou tou megalou eis pantas tas geneas tōn aiōnōn. mê oun phobeisthe tous oneidismous autōn

*But your spirits, those of you who die in righteousness, will live, be happy and glad, their spirits will not perish but their remembrance will be before the Great One for all the generations of the Aeons.*

I translated this verse from the German translation, again generations of the Aeons carries rather the idea of time than of eternity.

**8** καὶ ἐκεῖ ἔσονται ἐν ἀνάγκῃ μεγάλη καὶ ἐν σκοτει καὶ ἐν παγίδι καὶ ἐν φλογὶ καιομένη, καὶ εἰς κρίσιν μεγάλην εἰσελεύσονται αἱ ψυχὰ ὑμῶν ἐν πάσαις ταῖς γενεαῖς τοῦ αἰῶνος. οὐαὶ ὑμῖν, οὐκ ἔστιν ὑμῖν χαίρειν.

*...in darkness, chains and burning flames will your souls be send and a great judgment will be for all the generations of the Aeon...*

Not necessarily an endless punishment was the idea of the writer.

## XCVII (97)

**5** [μὴ φοβεῖσθε] τὰ κακὰ ἐν τῇ ἡμέρᾳ τῆς κρίσεως τῆς μεγάλης καὶ οὐ μὴ εὐρεθῆτε ὡς οἱ ἁμαρτωλοὶ. [ἀλλ' ὑμεῖς οἱ ἁμαρτωλοὶ] σκυλήσεσθε καὶ **κρίσις αἰώνιος** ἐξ ὑμῶν ἔσται εἰς πάσας τὰς γενεὰς τῶν αἰώνων.

[mê phobeisthe] ta kaka en tê êmera tês kriseōs tês megalês kai ou mê eurethête ōs oi amartōloi [all umeis oi amartōloi] skylēsesthe kai krisis aiōnios ex umōn esotai eis pantas tas geneas tōn aiōnōn.

*...aeonian judgment...for all the generations of the aeons*

Here I also found no proper translation, I would very appreciate a translation of this verse, but it seems the aeonian judgment is connected with the the generations of the aeons, which again carries rather the idea of time than of eternity or endlessness.

## CVI (106)

**11** καὶ ἀνέστη ἀπὸ τῶν τῆς μαίας χειρῶν καὶ ἀνοίξας τὸ στόμα εὐλόγησεν τὸν **κύριον τοῦ αἰῶνος**.

*...Lord of the Aeon...*

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## My conclusion:

In most of all occurrences Aiôn obviously means a finite period of time, aiōnios both in 15:6 and 97:5 seems to refer to Aeons, as the noun in most occurrences means not eternity but rather something like an age or a period, the proper meaning for aiōnios seems in fact to be rather age-lasting or lasting for an unknown period shorter or longer (500 years in 10:10) than eternal in the sense of necessarily endless.

Sometimes I'm unsure if *eis ton aiōna* might not mean eternally in the platonic sense cause *for an age* does not always make literal sense. But it also occurs in the Septuagint where it can impossible mean eternal, there is also *eis ton aiōna* and further found in the Septuagint as far as I know.

Psalms 73:12<sup>LXX</sup>

ιδου ουτοι αμαρτωλοι και ευθηνουνται εις τον αιωνα κατεσchon πλουτου

idou outoi amartōloi kai euthênountai eis ton aiōna kateschon ploytou

Something like *the wicked prosper into the Aeon*. There is also a verse saying *a slave shall serve his master into the Aeon*.

A possible solution might be: Hebrew *le'olam* as far as I know does only exist as a noun and means something like unknown time and is translated *eis ton aiōna* in the LXX, therefore *eis ton aiōna* might possibly neither mean for an age or eternally but *for le'olam*, just for an unknown period.

I compared two German and two English translations made of the Ethiopic version, they all have differently chapters and verses, sometimes the German, sometimes the English version fitted better to the Greek text as far I could tell. It's possibly that most verses to are not very accurate to the Greek, my intention was just to examine the use if Aiôn as far it was possible for me.