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Notes.

*Modern Chapters and Verses.*

PROF. I. H. HALL, PH.D.

IN the matter of the Modern Chapters and Verses, one point seems to have escaped modern notice. (See generally my article *Chapters and Verses, Modern*, in Schaff's Herzog's *Cyclopædia*.) That is, the fact that, although the Arabic numerals were first printed in the margin of a Hebrew Bible in 1660, at the instance of John Leusden, an attempt was begun at the same thing in the Hebrew Bible of Plantinus, small 8vo, Antwerp, 1574. In this volume, every fifth verse is marked with Hebrew numerals, after the fashion already long in vogue; but the first 16 pages (that is, the first sheet) has also the Arabic numerals in the margin, opposite the beginning of each verse, like the modern Hebrew Bibles. The last verse thus numbered is Genesis xxxi. 4, verse 5 beginning the next page.

After I had discovered this fact for myself, I found that it was noted in Masch's *Le Long, Pars i., Cap. i., Sect. i., § xxxvi. 1.*, as follows: "Capita et versus Judæorum more sunt distincti; at in prima codicis plagula singulis commatibus numerus arabicus in margine est adscriptus." Whether the other Plantin Bible of the same date (also 1573), in smaller form, has the same phenomenon or not I am unable to say; though Masch says, "Altera editio in forma minori ab hac non nisi forma differt." The only copy of that edition, which is ordinarily accessible to me, is at present boxed up. But the Plantin Peshitto Syriac New Testament of both forms,—the first, (about) 1573; the second, 1575,—have the Arabic verse-numbers in the margin.

Also, though in the New Testament the modern verses were made by Robert Stephen for his Latin Concordance of 1555, and are commonly reported to have been *first used for reference* in that book, the fact is that the first references made by the modern verse-numbers appear in the marginal references of his first New Testament divided into verses (1551), in the "Index" of the same, and in the "Harmonia Evangelica" which forms a part of the second volume of the same.

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.

REV. W. H. COBB.

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."