

Father' is not read in the better manuscripts, and is an insertion from verse 17. The long association which the apostles have had with Christ is soon to be ended. It will, however, be followed by the apparitions after the resurrection, which will turn their sorrow into joy. Judging from the context, one would be inclined to think that the two verbs have been chosen to express the difference between that continuous beholding which the disciples have enjoyed throughout the public ministry, and the brief apparitions they will be granted after the resurrection. It is possibly with the intention of expressing this distinction that the Westminster Version translates the verse: 'A little while and ye behold me no more; and again a little while, and ye shall see me'. But this difference of meaning is decided entirely from the context and is not contained in the use of the two verbs.  $\theta\epsilon\omega\rho\epsilon\omega$  is certainly used in the sense of 'to behold, view attentively' even 'to enjoy the presence of someone' cf. Acts xx, 38. But  $\delta\rho\alpha\omega$  too, is used of a long contemplation: e.g., in Matt. v, 8; Heb. xii, 14; and Apoc. xxii, 4 it is used of the vision of God which is the reward of the just. Why then are the two different verbs used? The reason seems to lie simply in the New Testament usage:  $\delta\psi\omicron\mu\alpha\iota$  is the regular future tense of the verb 'to see', whereas the future of  $\theta\epsilon\omega\rho\epsilon\omega$  was not used. It is found once only: in John vii, 3, and even in this case, there is a variant reading (though with less support) of the aorist subjunctive.

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*In an old (1887) edition of the Missale Romanum the verses of the Epistles and Gospels are not given by numbers as in modern editions by but single letters, thus John xvi b. What was this system, when did it originate and when did it end?*

The books of the Bible were first divided into chapters by Cardinal Stephen Langton (d. 1228). A further step was taken soon afterwards towards facilitating reference when the first concordance to the Vulgate was compiled by Cardinal Hugh of Saint-Cher c. 1240. He sub-divided the chapters into seven parts which he noted in the margin by using the letters a, b, c, d, e, f, g. This system of sub-division was used for about three hundred years, until the verses were first numbered as they are to-day, in a Greek and Latin edition of the New Testament edited by Robert Estienne in 1555. This was obviously a more convenient method of reference and it soon replaced the former system, which, however, is still preserved in certain editions of the Missal and Breviary.