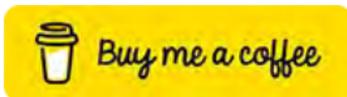


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pdfs are named: [Volume]_[1st page of article]

TWO NOTES ON ST JOHN'S GOSPEL.

(1) SUGGESTED interpretation of St John xix 35.

καὶ ὁ ἑωρακὸς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.

I cannot myself doubt that ἐκεῖνος is not naturally to be interpreted of the writer ; for that gives no assurance of his trustworthiness. Still less does the interpretation which refers the word to Christ Himself commend itself to me as satisfactory. It appears to me that the key to the explanation of the passage lies in its similarity to St John xxi 24. The words ὁ ἑωρακὸς μεμαρτύρηκεν are very similar to οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν, and again the words ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία closely resemble οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστίν. I believe that in xix 35 we have a relic of the *vina voce* comment of some present at an early reading of the passage, expressive of their approbation. I venture to suggest, therefore, that ἐκεῖνος is used *δεικτικῶς* and refers to the disciple who was presiding over the little body who were reading, and giving their *imprimatur* and approval to, the Fourth Gospel. It is possible that the ἐκεῖνος (that is, he who was presiding) is the same as the 'I' in οἶμαι (xxi 25) ; for I believe that chapter xxi was written in close connexion with the original Gospel, and that the same revising body were concerned with it and with the main body of the Gospel.

(2) Suggestion of a 'primitive error' in St John viii 56.

Ἄβραάμ ὁ πατὴρ ὑμῶν ἠγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

It seems clear that the words ἠγαλλίασατο ἵνα ἴδῃ cannot be taken to mean 'rejoiced in the effort to see'. Moreover, the idea of joy or satisfaction has its right place later in the sequence of ideas (εἶδεν καὶ ἐχάρη). Hence I wish to invite students to consider whether ἠγαλλίασατο ἵνα ἴδῃ is not a 'primitive error' for ἠγωνίασατο (or possibly the collateral form ἠγωνίασατο) ἵνα ἴδῃ. I would call attention (*a*) to ἀγωνίζομαι being precisely the word which naturally expresses Abraham's concentrated effort 'to see the day' ; (*b*) to the very close similarity in uncials between the words ; (*c*) to the idea of joy later on in the proper sequence suggesting to a *very* early copyist the idea at this point of joy ; (*d*) to the fact that in its ordinary sense the word ἀγωνίζομαι occurs in the Fourth Gospel, followed by a clause introduced by ἵνα (St John xviii 36 : εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρεταὶ οἱ ἐμοὶ ἠγωνίζοντο ἂν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις).