TWO NOTES ON ST JOHN’S GOSPEL.

(1) Suggested interpretation of St John xix 35.

καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστίν ἡ μαρτυρία, καὶ ἐκεῖνος ἱδεῖν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

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 ἑωρακὼς μεμαρτύρηκεν are very similar to οὗτός ἐστιν ὁ μαθητής ὁ μαρτυρῶν, and again the words ἀληθινὴ αὐτοῦ ἐστίν ἡ μαρτυρία closely resemble οὗτως ἀνευ ἡ μαρτυρία ἔστιν. I believe that in xix 35 we have a relic of the vîna 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 imprimitur 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.

Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἱδῇ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἔχαρη.

It seems clear that the words ἠγαλλιάσατο ἵνα ἱδῇ 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 ἔχαρη). Hence I wish to invite students to consider whether ἠγαλλίασατο ἵνα ἱδῇ is not a ‘primitive error’ for ἡγονύσατο (or possibly the collateral form ἡγονύσατο) ἵνα ἱδῇ. I would call attention (a) to ἡγονύζομαι 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 ἡγονύζομαι occurs in the Fourth Gospel, followed by a clause introduced by ἵνα (St John xviii 36: εἰ ἐκ τοῦ κόσμου τούτου ἡ βασιλεία ἡ ἐμή, οὐ ὑπηρέται οἱ ἐμοὶ ἡγονύζοντο ἃν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαῖοις).

F. H. CHASE.