

Jo 21:18

P109

NA²⁷ John 21:18 ... ὅταν δὲ γηράσης, ἐκτενεῖς τὰς χεῖράς σου,
καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.
19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν.

ἄλλος ζώσει σε καὶ οἴσει B, C^{*vid}, WH, NA²⁵, Weiss, Trg

ἄλλος σε ζώσει καὶ οἴσει A, X, Θ, Ψ, f13, Maj, Lat, Trg^{m9}
...καὶ οἴσει σε A
...καὶ ἀποίση 892^s

ἄλλοι σε ζώσουσιν καὶ ἀποίσουσιν σε W, 0141, f1, 22, 33, 565, pc
ἄλλοι σε ζώσουσιν καὶ ἀπάγουσιν σε D
ἄλλοι σε ζώσουσιν καὶ ἀποίσουσιν Π
ἄλλοι σε ζώσουσιν καὶ ἐξοίσει Chrys

ἄλλοι ζώσουσιν σε καὶ ἀποίσουσιν σε 01
ἄλλοι ζώσουσιν σε καὶ οἴσουσιν C^{c2}
one of these: p59^{vid}, p109^{vid}

P109 (3rd CE, P.Oxy. 4448) reads:

[τας χειρας σου κ]αι αλλοι

[... ca. 12 letters ...]ουσιν σε

[οπου ου θελεις τ]ουτο δε..

Comfort is in agreement with this.

Overview:



Detail 1: The first two lines



κ]αι αλλοι in the first line and ουσιν in the next line are quite clear. In principle αλλοι could also be αλλος, but this is improbable because the other Sigmas in the papyrus are small and very rounded. Second, it would not fit to the following ουσιν.

The problem is what comes in the lacuna between αλλοι and ουσιν?

Since we have the plural variant, one would expect σε ζώσουσιν και ἀποΐσουσιν, but this is slightly too long (see reconstruction below). Perhaps P109 omitted the first σε?

The right margin is not very clearly defined in our fragment. It is possible therefore that σε followed right after αλλοι. There is a black dot visible after αλλοι, of unknown origin. On the other hand it cannot be ruled out that σε followed on the next line and the letters were written a little compressed.

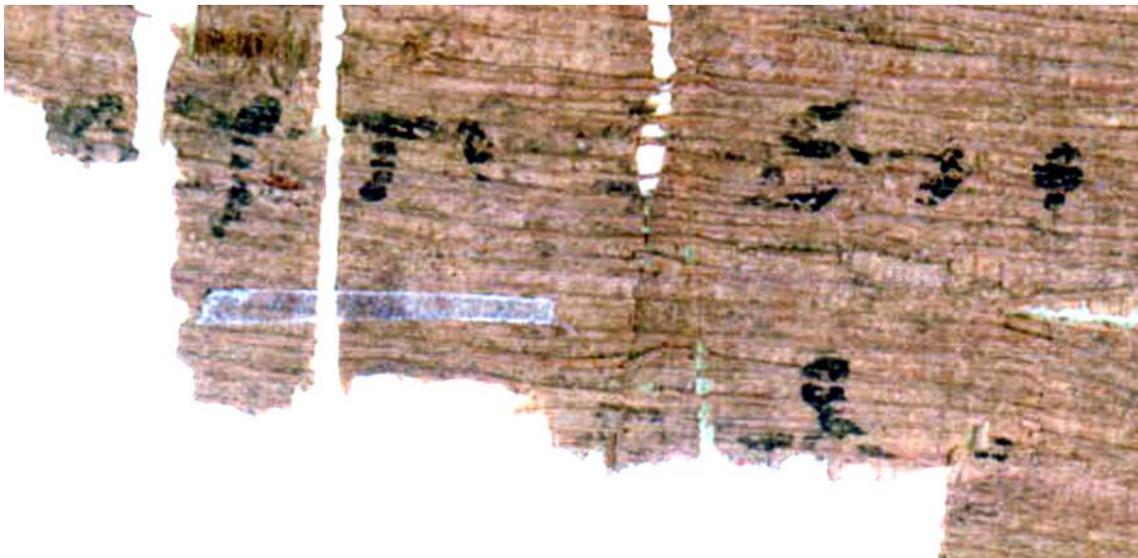
Some letters for comparison:



Detail 2: Reconstruction of ΟΥΣΙΝ ΣΕ



Detail 3: the fourth and fifth line



Here we can see ΟΥΤΟ followed by something that includes an ε. The majority of manuscripts reads ΤΟΥΤΟ ΔΕ ΕΪΠΕΝ here (verse 19). It is possible that what we see is ΔΕ ΕΙ. It is also possible that it is ΤΟΥΤΟ ΔΕ ἔΛΕΓΕΝ. ἔΛΕΓΕΝ is read by some of those witnesses that have the plural in verse 18 (W, f1, 565, Chrys). It is also possible that the words are only ΤΟΥΤΟ ΔΕ followed by two dots to fill the line (or left overs from a correction, so the ed.pr.). It appears that there are possibly such dots also after αλλοι and after the α of θανα.
(for more on this see appendix below)

Possible reconstruction:



ΕΚΤΕΝ
ΕΙΣΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΑΛΛΟΙ.
ΖΩΣΟΥΣΙΝ ΚΑΙ ΑΠΟΙΣΟΥΣΙΝ ΣΕ
ΟΠΟΥ ΟΥ ΘΕΛΕΙΣ ΤΟΥΤΟ ΔΕ ΕΙ
ΠΕΝ ΣΗΜΕΙΝΩΝ ΠΟΙΩ ΘΑΝΑ.

... ΕΚΤΕΝ
ΕΙΣΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΑΛΛΟΙ
ΖΩΣΟΥΣΙΝ ΚΑΙ ΑΠΟΙΣΟΥΣΙΝ ΣΕ
ΟΠΟΥ ΟΥ ΘΕΛΕΙΣ ΤΟΥΤΟ ΔΕ ΕΙ
ΠΕΝ ΣΗΜΕΙΝΩΝ ΠΟΙΩ ΘΑΝΑ
ΤΩ ΔΟΞΑΣΕΙ ΤΟΝ ΘΕΟΝ ΚΑΙ ΤΟΥ
ΤΟ ΕΙΠΩΝ ΛΕΓΕΙΑ ΥΤΩ ΑΚΟ
ΛΟΥΘΕΙ ΜΟΙ ΕΠΙΣΤΡΑΦΕΙΣ
ΠΕΤΡΟΣ ΒΛΕΠΕΙ ΤΟΝ ΜΑΘΗ

From the almost certain readings *αλλοι* and *ουσιν* alone it is clear that P109 supports the plural text.

We do not know if and where the first *σε* was present, but we can add P109 as "vid" for the plural form. It would be its oldest witness.

Appendix regarding the ending of the fourth line:



The ed. pr. wrote regarding the fourth line:

"There is a problem at the end of this line, where two strokes of ink are visible after δ€. They look like parts of two uprights and it would be easy to read nu, which, however, is nonsensical. This ink cannot be part of εΙΠΕΝ and may be just an error which the writer then cancelled."

Option 1: Remains of a correction or possibly filler signs



Option 2: Remains of εΙΠΕΝ



Option 3: remains of ελεγειν



I find option 1 quite improbable.

Option 2 fits rather nicely. Why can it not be part of εΙΠΕΝ?

Option 3 has the problem of the squeezed-in € after the Δ. But there is some faint horizontal bar visible. The rest fits good and would be the reading of part of those witnesses that also have the plural in verse 18.

Slight preference for option 2?

From the emails I have received all opted for it, too.