





2018



READING JOHN

2018

SEQUENCE

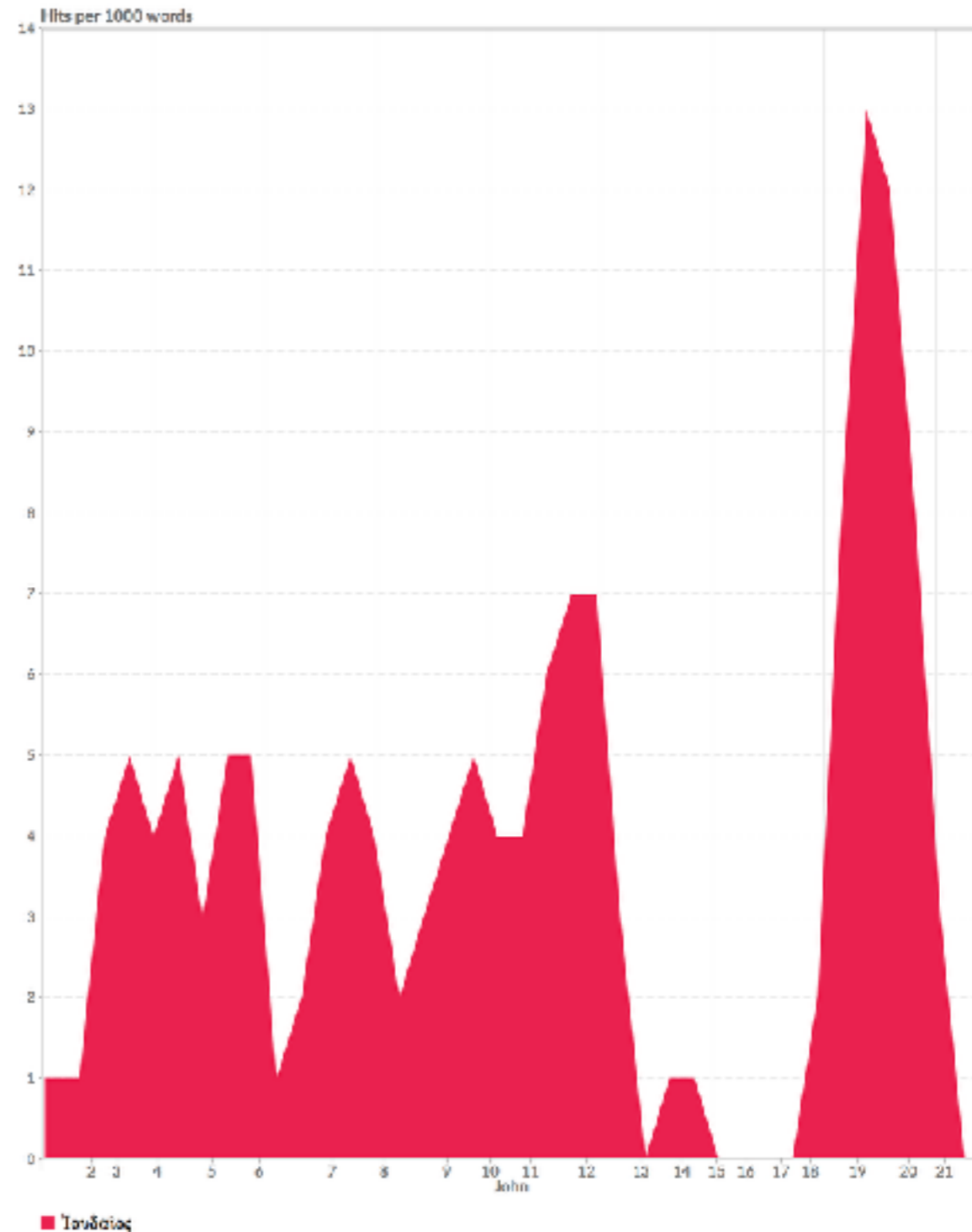
- Importance of the question
- Evidence
- Ioudaios
- Hypotheses
- Key texts for analysis
- And so...
- Prayer

EVIDENCE

	Mark	Matthew	Luke	John
Pharisee	12	29	27	20
Scribe	21	22	14	1
Herodians	2	1	–	–
Sadduccee	1	7	1	–
Elder	7	12	5	1
Priest	2	3	5	1
Highpriest	22	25	15	21
Israelite	–	–	–	1
Ioudaios	7	5	5	71

EVIDENCE

Chapter	"Hits"
1	1
2	4
3	3
4	3
5	5
6	3
7	6
8	5
9	3
10	4
11	8
12	2
13	1
14-17	—
18	9
19	13
20	1
21	—



IOUDAIOS

- The Hebrew tribal name Judah is the basis of the gentilic form in both its Aramaic and Greek forms.
- The word “Yehudi”, which is seldom used in the OT, designates members of the tribe of Judah.
- In the post-exilic period “Yehudi” designates also the members of the people of Israel without regard to tribal membership and place of residence.
- This was also the case in the Greek-speaking Diaspora: Jews identified themselves as Ioudaioi
- Other terms such as Israel or Israelite were limited primarily to prayer formulations.

IOUDAIOS

- Usage among Jews in Palestine was very different: In the books of the Apocrypha and Pseudepigrapha originating in Palestine loudaios either does not appear at all (Tobit, Sirach, Judith, Psalms of Solomon, 4 Ezra, Testaments of the Twelve Patriarchs, etc.) or it appears occasionally with the more commonly used Israel, limited to specific communication situations.
- In rabbinic literature it appears seldom, most often in the rendering of Gentile statements.
- Broadly, while Jews refer to themselves as Israelites, Gentiles use the term Jews.

IOUDAIOS

- Synoptic use of loudaios is remarkably similar to Palestinian Jewish usage, for it does not appear there “as a proper name for the people to whom Jesus comes”.
- Instead, the Synoptists differentiate either according to membership in a group or the position of the respective parties (high priest, scribe, elder, Sadducee, Pharisee) or they speak of Israel when they have in mind the people as a totality.
- For the Synoptists, therefore, it is especially significant that their view of the Jewish environment (either from the tradition or from the historical Jesus) is never indicated with loudaios.

IOUDAIOS

- John consistently abandons the differentiation of Jews into groups and positions and refers to “the Jews” as a homogeneous body of individuals, whose essential characteristic is portrayed in their hostility to Jesus and in their rejection of his mission.
- Just as they did with John the Baptist (1:19), they oppose Jesus from the very beginning (2:18) and continually seek his life (5:16, 18; 7:1; cf. v. 19; 8:22-24, 37-59; 10:31-39; 11:45-53; 19:7).
- Thus about half of the occurrences of Ioudaios are in descriptions of conflict situations between Jesus and “the Jews” or in similar texts with clear anti-Jewish tendencies (1:19; 2:18, 20; 3:25; 5:10, 16, 18; 6:41, 52; 7:1, 11, 13, 15; 8:22, 48, 52, 57; 9:18, 22; 10:24, 31, 33; 11:8, 54; 13:33; 18:12, 14, 31, 36; 19:7, 31, 38; 20:19).

IOUDAIOS

- Neutral use: “the Jews” are not regarded as antagonists, but the crowd of people apart from any appraisal (10:19; 11:19, 31, 33, 36, 45; 12:9, 11; 18:20, 38; 19:12, 14, 20, 21).
- “Jews” are mentioned sometimes in contrast to non-Jews (18:33, 35, 39; 19:3, 19, 21)
- Sometimes as people whose customs and institutions must be explained (2:6, 13; 3:1; 4:9; 5:1; 6:4; 7:2; 11:55; 19:40, 42).
- The basic openness of the term can be seen in the fact that John also knows loudaioi who believe in Jesus (8:31; 11:45; 12:11) and that he has the Samaritan woman at the well call Jesus himself a Jew (4:9).

HYPOTHESES

- John's use is not consistent.
- Reference to a whole group (nationally, ethnically, religiously): 11:45 or 4:22.
- Cf. the appropriation of Israelite figures and Jewish traditions.
- Jews are the "villains" of the Gospel: persecution (5:16) misunderstanding (8:22); attempted stoning (8:59); arrest and death (18:12; 19:12); refusal to believe in him (10:31-39).

HYPOTHESES

- **Raymond Brown**
- Nothing to do the Jewish people, ethnically or religiously.
- E.g. chap. 9: the parents (= Jews) are afraid of the Jews.
- The term is used interchangeably with the religious leaders (cf. 18:3 and 18:12; 8:13 and 8:22).
- In the Fourth Gospel, "the Jews" fulfil the role taken by the Sanhedrin in the Synoptic gospel.
- Hence, the terms often refers to the Jewish authorities.
- NET used this option in its translation of loudaios.

HYPOTHESES

- **Robert Kysar**
- Often refers to the Jewish authorities.
- But also to a wider class of opponents.
- The ethnic and even religious dimensions are lost in John.
- They are “types” of those who reject Jesus as the Messiah.
- Literary: they act as a foil to those who do accept Jesus.
- Historical: the “synagogue across the road.”
- Thus: Jewish opponents at the time of writing are portrayed in the story itself.

HYPOTHESES

- Still, the use *is* inconsistent.
- It may reflect a mixed use in traditional material behind the Gospel.
- The use may have been both obvious and limited at the time of writing.
- It has certainly proved deadly dangerous across the centuries.
- Each instance requires an explanatory word to help defuse the potential anti-Semitism.

KEY TEXTS FOR ANALYSIS

- John 4: Samaritan Woman
- John 5: the Five Witnesses
- John 8: Sharp conflict
- John 19: appeal for reconciliation.

KEY TEXTS FOR ANALYSIS

John 4:7 A Samaritan woman came to draw water. Jesus said to her, "Give me some water to drink." **8** (For his disciples had gone off into the town to buy supplies.) **9** So the Samaritan woman said to him, "How can you—a Jew—ask me, a Samaritan woman, for water to drink?" (For Jews use nothing in common with Samaritans.)

John 4:19 The woman said to him, "Sir, I see that you are a prophet. **20** Our fathers worshiped on this mountain, and you people say that the place where people must worship is in Jerusalem." **21** Jesus said to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. **22** You people worship what you do not know. We worship what we know, because salvation is from the Jews.

KEY TEXTS FOR ANALYSIS

- God – John 5:32, 37-38
- John the Baptist – John 5:33-35
- The deeds of Jesus – John 5:36
- Scripture – John 5:39-40
- Moses – John 5:45-47

KEY TEXTS FOR ANALYSIS

God

John 5:32 There is another who testifies about me, and I know the testimony he testifies about me is true.

John 5:37 And the Father who sent me has himself testified about me. You people have never heard his voice nor seen his form at any time, **38** nor do you have his word residing in you, because you do not believe the one whom he sent.

The Baptist

John 5:33 You have sent to John, and he has testified to the truth. **34** (I do not accept human testimony, but I say this so that you may be saved.) **35** He was a lamp that was burning and shining, and you wanted to rejoice greatly for a short time in his light.

KEY TEXTS FOR ANALYSIS

Jesus' deeds

John 5:36 “But I have a testimony greater than that from John. For the deeds that the Father has assigned me to complete—the deeds I am now doing—testify about me that the Father has sent me.

The Scriptures

John 5:39 You study the scriptures thoroughly because you think in them you possess eternal life, and it is these same scriptures that testify about me, **40** but you are not willing to come to me so that you may have life.

KEY TEXTS FOR ANALYSIS

Moses

John 5:45 “Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope. **46** If you believed Moses, you would believe me, because he wrote about me. **47** But if you do not believe what Moses wrote, how will you believe my words?”

KEY TEXTS FOR ANALYSIS

- John 7 and 8 belong together
- Simple outline:
- Context: 7:1-13 (the Feast of Succoth)
- Day 1: The source of Jesus' teaching (7:14-36)
- Day 2: The deliverance Jesus offers (7:37-8:59)
- We are looking at Day 2, with its own outline.

KEY TEXTS FOR ANALYSIS

- Jesus resumes his speech: 7:37-39
- The crowd debates: 7:40-44
- Meanwhile: 7:45-49
- Proof I. Jesus' testimony is valid: 8:12-19
- Proof II. Jesus resumes his speech: 8:20-24
- Dialogue with the crowd: 8:25-27
- Jesus resumes his speech: 8:28-30
- Dialogue with opponents: 8:31-47
- Final three arguments "I am": 8:48-58

KEY TEXTS FOR ANALYSIS

- **Jesus resumes his speech: 7:37-39**

John 7:37 On the last day of the feast, the greatest day, Jesus stood up and shouted out, "If anyone is thirsty, let him come to me, and **38** let the one who believes in me drink. Just as the scripture says, '***From within him will flow rivers of living water.***'" **39** (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified.)

KEY TEXTS FOR ANALYSIS

- **The crowd debates: 7:40-44**

John 7:40 When they heard these words, some of the crowd began to say, "This really is the Prophet!" **41** Others said, "This is the Christ!" But still others said, "No, for the Christ doesn't come from Galilee, does he? **42** Don't the scriptures say that the Christ is *a descendant of David* and comes from *Bethlehem*, the village where David lived?" **43** So there was a division in the crowd because of Jesus. **44** Some of them were wanting to seize him, but no one laid a hand on him.

KEY TEXTS FOR ANALYSIS

- **Meanwhile: 7:45-49**

John 7:45 Then the officers returned to the chief priests and Pharisees, who said to them, "Why didn't you bring him back with you?" **46** The officers replied, "No one ever spoke like this man!" **47** Then the Pharisees answered, "You haven't been deceived too, have you?" **48** None of the rulers or the Pharisees have believed in him, have they? **49** But this rabble who do not know the law are accursed!"

John 7:50 Nicodemus, who had gone to Jesus before and who was one of the rulers, said, **51** "Our law doesn't condemn a man unless it first hears from him and learns what he is doing, does it?" **52** They replied, "You aren't from Galilee too, are you? Investigate carefully and you will see that no prophet comes from Galilee!"

KEY TEXTS FOR ANALYSIS

- **Proof I. Jesus' testimony is valid: 8:12-19**

John 8:12 Then Jesus spoke out again, "I am the light of the world. The one who follows me will never walk in darkness, but will have the light of life." **13** So the Pharisees objected, "You testify about yourself; your testimony is not true!" **14** Jesus answered, "Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people do not know where I came from or where I am going. **15** You people judge by outward appearances; I do not judge anyone. **16** But if I judge, my evaluation is accurate, because I am not alone when I judge, but I and the Father who sent me do so together. **17** It is written in your law that *the testimony of two men is true*. **18** I testify about myself and the Father who sent me testifies about me."

John 8:19 Then they began asking him, "Who is your father?" Jesus answered, "You do not know either me or my Father. If you knew me you would know my Father too."

KEY TEXTS FOR ANALYSIS

- **Proof II. Jesus resumes his speech: 8:20-24**

John 8:20 (Jesus spoke these words near the offering box while he was teaching in the temple courts. No one seized him because his time had not yet come.)

John 8:21 Then Jesus said to them again, "I am going away, and you will look for me but will die in your sin. Where I am going you cannot come." **22** So the Jewish leaders began to say, "Perhaps he is going to kill himself, because he says, 'Where I am going you cannot come.'" **23** Jesus replied, "You people are from below; I am from above. You people are from this world; I am not from this world. **24** Thus I told you that you will die in your sins. For unless you believe that I am he, you will die in your sins."

KEY TEXTS FOR ANALYSIS

- **Dialogue with the crowd: 8:25-27**

John 8:25 So they said to him, "Who are you?" Jesus replied, "What I have told you from the beginning. **26** I have many things to say and to judge about you, but the Father who sent me is truthful, and the things I have heard from him I speak to the world." **27** (They did not understand that he was telling them about his Father.)

KEY TEXTS FOR ANALYSIS

- **Jesus resumes his speech: 8:28-30**

John 8:28 Then Jesus said, "When you lift up the Son of Man, then you will know that I am he, and I do nothing on my own initiative, but I speak just what the Father taught me. **29** And the one who sent me is with me. He has not left me alone, because I always do those things that please him." **30** While he was saying these things, many people believed in him.

KEY TEXTS FOR ANALYSIS

- **Dialogue with opponents: 8:31-47**

John 8:31 Then Jesus said to those Judeans who had believed him, "If you continue to follow my teaching, you are really my disciples **32** and you will know the truth, and the truth will set you free." **33** "We are descendants of Abraham," they replied, "and have never been anyone's slaves! How can you say, 'You will become free'?" **34** Jesus answered them, "I tell you the solemn truth, everyone who practices sin is a slave of sin. **35** The slave does not remain in the family forever, but the son remains forever. **36** So if the son sets you free, you will be really free. **37** I know that you are Abraham's descendants. But you want to kill me, because my teaching makes no progress among you. **38** I am telling you the things I have seen while with the Father; as for you, practice the things you have heard from the Father!"

KEY TEXTS FOR ANALYSIS

- **Dialogue with opponents: 8:31-47**

John 8:39 They answered him, "Abraham is our father!" Jesus replied, "If you are Abraham's children, you would be doing the deeds of Abraham. **40** But now you are trying to kill me, a man who has told you the truth I heard from God. Abraham did not do this! **41** You people are doing the deeds of your father."

KEY TEXTS FOR ANALYSIS

- **Dialogue with opponents: 8:31-47**

Then they said to Jesus, "We were not born as a result of immorality! We have only one Father, God himself." **42** Jesus replied, "If God were your Father, you would love me, for I have come from God and am now here. I have not come on my own initiative, but he sent me. **43** Why don't you understand what I am saying? It is because you cannot accept my teaching. **44** You people are from your father the devil, and you want to do what your father desires. He was a murderer from the beginning, and does not uphold the truth, because there is no truth in him. Whenever he lies, he speaks according to his own nature, because he is a liar and the father of lies. **45** But because I am telling you the truth, you do not believe me. **46** Who among you can prove me guilty of any sin? If I am telling you the truth, why don't you believe me? **47** The one who belongs to God listens and responds to God's words. You don't listen and respond, because you don't belong to God."

KEY TEXTS FOR ANALYSIS

- **Final three arguments "I am": 8:48-58**

John 8:48 The Judeans replied, "Aren't we correct in saying that you are a Samaritan and are possessed by a demon?" **49** Jesus answered, "I am not possessed by a demon, but I honour my Father—and yet you dishonour me. **50** I am not trying to get praise for myself. There is one who demands it, and he also judges. **51** I tell you the solemn truth, if anyone obeys my teaching, he will never see death."

KEY TEXTS FOR ANALYSIS

- **Final three arguments "I am": 8:48-58**

John 8:52 Then the Judeans responded, "Now we know you're possessed by a demon! Both Abraham and the prophets died, and yet you say, 'If anyone obeys my teaching, he will never experience death.' **53** You aren't greater than our father Abraham who died, are you? And the prophets died too! Who do you claim to be?" **54** Jesus replied, "If I glorify myself, my glory is worthless. The one who glorifies me is my Father, about whom you people say, 'He is our God.' **55** Yet you do not know him, but I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I obey his teaching. **56** Your father Abraham was overjoyed to see my day, and he saw it and was glad."

KEY TEXTS FOR ANALYSIS

- **Final three arguments "I am": 8:48-58**

John 8:57 Then the Judeans replied, "You are not yet fifty years old! Have you seen Abraham?" **58** Jesus said to them, "I tell you the solemn truth, before Abraham came into existence, I am!"

59 Then they picked up stones to throw at him, but Jesus hid himself and went out from the temple area.

KEY TEXTS FOR ANALYSIS

- Two-level listening.
- Nothing to do with the historical context and cause of Jesus' death.
- Everything to do with theological arguments at the time of writing.

KEY TEXTS FOR ANALYSIS

John 19:25 Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** So when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman, look, here is your son!" **27** He then said to his disciple, "Look, here is your mother!" From that very time the disciple took her into his own home.

- Symbolism: maternity and sonship.
- The woman is being asked to recognise the child.
- The child is being asked to recognise the mother.
- Thus, a final appeal for mutual recognition and reconciliation.

AND SO...

- As we saw, the use of loudaioi is varied, calling for different readings according to the context of each narrative.
- Positive affirmation: salvation is from the Jews.
- Negative portrayal: most cases in this Gospel.
- Claim to fulfilment in Jesus (NB the feasts).
- The final appeal shows that Judaism has not "gone away" in fact and is not superseded in the mind of the writer.

PRAYER

God of Abraham, Isaac and Jacob,
You call us,
both the children of Abraham
and the followers of Jesus,
to mutual respect, to fraternal understanding, and
to acceptance of difference.

Be with us on the way
and help us to listen with open hearts,
open minds and open lives.

You are blessed forever and ever. Amen.