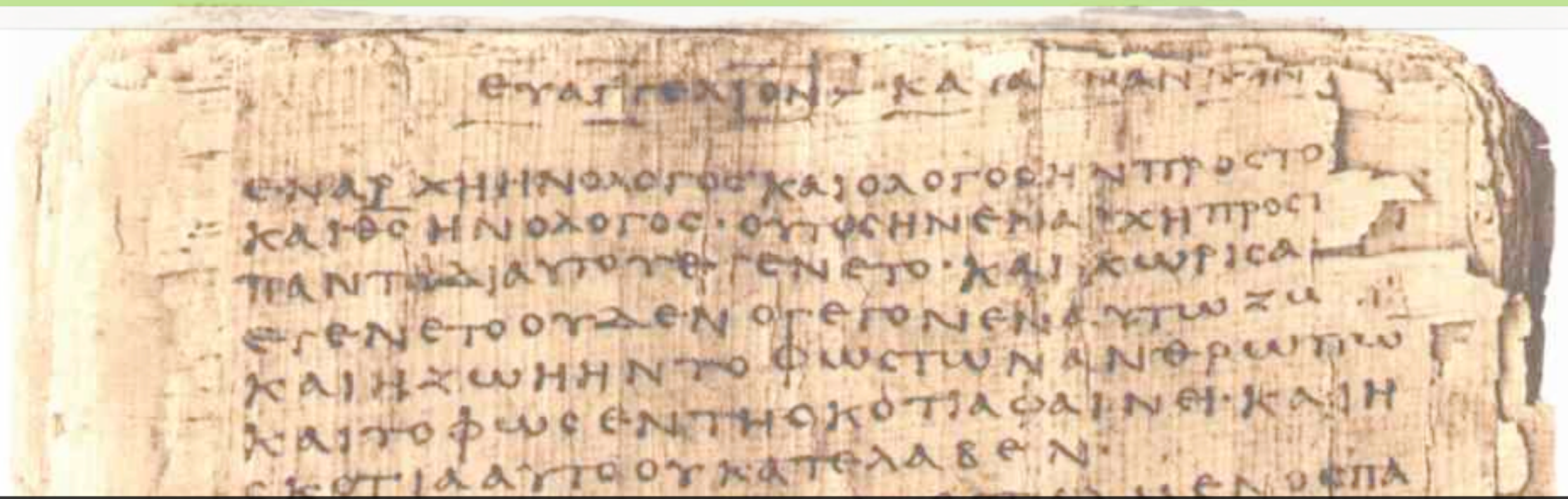
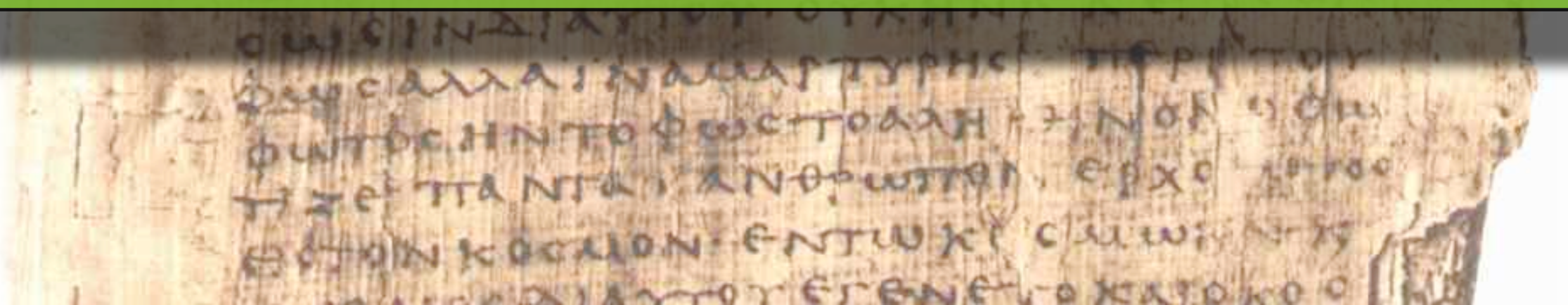


# John Chapter Nine:



John's Historical Setting and Anti-Semitism?

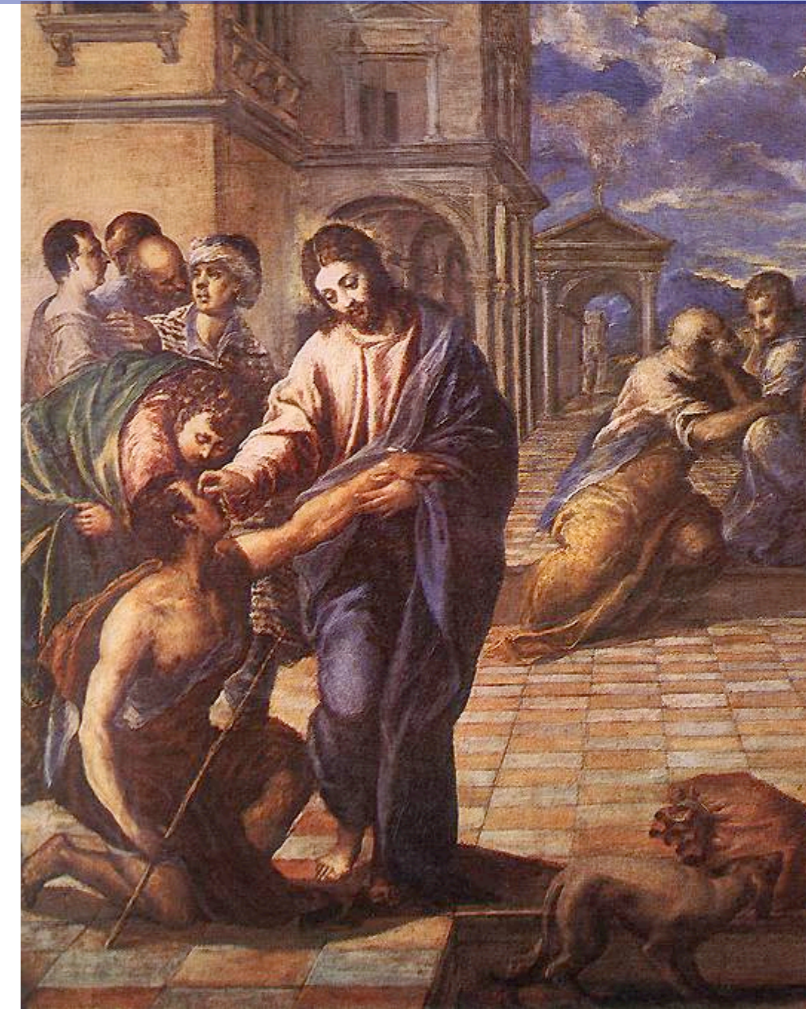


# “Judaism” in the 1st century

- Factionalism (Josephus as evidence)
  - Pharisees, Saducees, Essenes, “fourth philosophy”
- Intra-Jewish antagonism
  - Psalms of Solomon, DSS, Galatians
- Role of “Definitive Revelation”

# John 9: Man Born Blind

- describe the “journey” of the blind man in this story: where does he start and where does he end up?
- What do his parents do/not do? What motivates them?
- What is some of the key or repeated terminology / language in this story? How does this contribute to the story’s interpretation?
- How does all of this relate to reconstructions of John’s community, especially in the argument of J. Louis Martyn?



# John 9: Man Born Blind

- ἀποσυνάγωγος (9:22)
- Two-level drama
  - *Einmalig*
  - John's Community



# R. Brown's History of the Community

- Phase One: **Origins** (55 - late 80s C.E.)
  - In palestine; low christology; origins of BD;
  - Group from Samaria joins
  - developed higher christology; conflict with Synagogue leaders

# R. Brown's History of the Community

- Phase Two: *Gospel* (90 C.E.)
  - Gentile Converts (e.g., 12:2--23)
  - conflict with apostolic Christians
  - Anthropological dualism
  - “cryptic Christians” with inadequate faith (e.g., Nicodemus)

# R. Brown's History of the Community

- Phase Three: *Epistles* (100 C.E.)
  - Breaking into two groups
  - key: Jesus come in the flesh
  - Secessionist heading toward docetism

# Significance:

- Thoroughly Jewish
- Context for understanding anti-semitic texts
- Another layer of diversity within earliest Christianity



# Jewish Traditions in John

- Jesus “replaces” the temple (2:13-22)
- Jesus better than Jacob’s well (4:10)
- Moses wrote about Jesus (5:46)
- Jesus precedes Abraham (8:58)
- Isaiah wrote about Jesus (12:41)

# Anti-Semitism?

- Example: 8:44
- intra-Jewish, not anti-Semitic
- This does not erase the past



# Conclusions

- historical analysis indispensable--to a point
- context for phrase, "The Jews"
- reasonable in a homiletical context

