

Carson HW Assignment # 2 (John 8-21)

1. The Woman Caught in Adultery (John 7:53-8:11; Carson 333-336)

- a. Does Carson believe John 7:53-8:11 is an original part of John's Gospel? (p. 333) **No**

- a. But does Carson believe the incident with the woman caught in adultery actually occurred? (p. 333) **Yes**

- a. According to Deuteronomy and the Mishnah, was the woman who was about to be stoned for "adultery" a married woman or a single woman who was betrothed? (p. 335) **Betrothed**

- a. What OT passage was Jesus referring to when he said, "if anyone of you is without sin, let him be the first to throw a stone at her"? (p. 336) **Deuteronomy 13:9, 17:7**

1. At the Feast of Tabernacles II: Jesus' Debate with the Jews (John 8:12-59; Carson 337-358)

- a. What are some of the festivities that marked the Feast of Tabernacles? (p. 337) **Lighting of the four huge lamps in the temple's court of women and the exuberant celebration that took place under their light; Men of piety and good works danced through the night, holding burning torches in their hands and singing songs and praises; The Levitical orchestras cut loose every night of the Feast of Tabernacles.**

- a. The NIV translates Jesus' words John 8:24 as "If you do not believe that I am *the one I claim to be*." But what does the Greek text actually say? (p. 342-344) **"If you do not believe that *ego eimi*." This phrase means "It is I". The expression is to be taken absolutely and is a claim to deity.**

- a. Does Carson believe that the faith of “the Jews who had believed in him” (John 8:31) was real? (p. 346-348) **No.**

- a. When the Jews say to Jesus in John 8:41, “We were not illegitimate children,”, what are two possible things that they might be implying? (p. 352)
 - 1. **The Jews are alluding to the irregularities connected with Jesus’ birth.**
 - 2. **It is also possible that this verse anticipates v. 48, where Jesus is charged with being a “Samaritan”. The Jews in this passage may be thinking that Jesus is siding with the Samaritans against them and they respond to the charge and deny that their origins lay in fornication.**

- a. What does Carson believe Jesus leaving the temple grounds in John 8:59 symbolizes? (p. 358)

It symbolizes that Jesus is replacing the tabernacle and the temple.

1. Jesus Heals a Man Born Blind (John 9:1-41; Carson 359-378)

- a. Summarize the theory of J. Louis Martyn regarding John 9 (p. 360)

Martyn believes the text was written at two levels or two tiers. The first level takes place “back there” during the ministry of Jesus; the second takes place in the life of the church in Ephesus.

- a. What period of time does Jesus mean when he speaks of the “night” that is coming, according to John 9:4? (p. 363) **It is a “night” on many Jewish leaders who refused to open their eyes to the light.**

- a. What does the saliva in John 9:6 signify, according to . . .
 - 1. church fathers (p. 363)

It was an allusion to Genesis 2:7 where God made human beings out of the dust of the ground, Jesus, in an act of creation, used a little dust to make eyes that were otherwise lacking.

 - 1. Calvin (p. 364)

Calvin suggests the mudpack was designed to double the intensity of the blindness in order to magnify the cure.

1. David Smith (p. 364)

Based on Jewish tradition that believed blood cleanses and saliva cures, Jesus is making a claim to have religious authority.

a. Why was it suitable to draw attention to the name of the pool, "Siloam" (or Shiloah in Hebrew), in John 9:7? (p. 365)

Drawing attention to Siloam may have depended simply on its name. As it was called, "Sent", so Jesus was supremely the sent one.

1. Jesus as the Shepherd of the Sheep (John 10:1-21; Carson 379-389)

a. What OT passage does Carson believe serves as the most important background to Jesus' words about shepherds and sheep? (p. 381) **Ezekiel 34**

1. In this OT passage, who are the bad shepherds? **The religious leaders of Ezekiel's day.**

1. In this OT passage, who is the shepherd that God will set in place? **God's servant David.**

a. Whom does Jesus mean when he speaks of "all who ever came before me" in John 10:8? (p. 385)

Messianic pretenders who promise the people freedom but who lead them into war, suffering and slavery.

a. Who are the "other sheep that is not of this sheep pen" in John 10:16? (p. 388)

The Gentiles.

1. At the Feast of Dedication: Christological claims and open Opposition (John 10:22-39; Carson 390-399)

- a. What was celebrated during the Jewish Feast of Dedication (or Hanakkah)? (p. 391)

In 167 BC the Syrian antiochus Epiphanes overran Jerusalem and polluted the temple, setting up a pagan altar to displace the altar of Israel's God. Many Jews revolted and under the leadership of Judas Macabaeus they recaptured the temple and reconsecrated it to God on December 25, 164 BC. The people celebrated for eight days and it was decreed that a similar celebration should occur every year.

- a. What are the three chief options for the identity of the "gods" in Psalm 82:6, quoted in John 10:34? (p. 397-398)

1. Israel's judges who corrupted justice in the courts of the land.
2. Angelic powers who abused the authority God had given them over the nations.
3. Israel at the time of the giving of the law.

- a. When Jesus says in John 10:30, "I and the Father are one," is he speaking of only a functional unity (oneness of will and task) or is some deeper metaphysical unity presupposed? (p. 394-395)

In this statement there is some kind of metaphysical unity that is presupposed, even if not articulated.

- a. According to Carson, how does Christ fulfill the Jewish Feast of Dedication (especially in John 10:36)? (p. 399)

The Feast of Dedication commemorates the sanctification of the temple after it had been desecrated. The Son was set aside (sanctified) to the work of the mission and in this way Jesus outstrips and fulfills this Feast.

1. Strategic Retreat, Continued Advance (John 10:40-42; Carson, 400-402)

What significance does Carson see in the people's statement, "John (the Baptist) never performed a miraculous sign" in John 10:41? (p. 400-401)

The people remembered the Baptist's witness to Jesus, and now find Jesus' ministry so powerful that the Baptist's witness is confirmed. John's greatness consists in the faithfulness, clarity and veracity of his witness to Jesus.

1. The Death and Resurrection of Lazarus (John 11:1-44; Carson 403-418)

- a. According to Carson, why did Jesus' delay for two days (John 11:6)? Was it to ensure that an already-dead-Lazarus would not be mistaken as comatose or was it to wait for a merely-sick-Lazarus to die? (p. 407-408)

Jesus' delay for two days did not bring about the death of Lazarus. The decision to delay is to be explained as a deliberate refusal to be manipulated but to await his Father's timing. Above all, the delay ensured that Lazarus had been dead long enough that no one could misinterpret the miracle as mere resuscitation.

- a. In what sense did Thomas speak "better than he knew" in John 11:16: "Let us also go, that we may die with him"? (p. 410)

His words have become a clarion call to would-be disciples, after the resurrection, to take up their cross daily and follow Jesus.

- a. What did the rabbis believe about what happens to the body of a deceased person for the first three days? (p. 411)

The soul hovers over the body of the deceased person for the first three days, intending to re-enter it, but as soon as it sees its appearance change, it departs.

- a. What are the two levels of meaning to Jesus' words, "Your brother will rise again" (John 11:23)? (p. 412)

At one level Jesus' words could be taken as no more than a devout attempt to provide Martha with Solace by drawing her attention to the resurrection at the end. But at another level, Jesus is promising more immediate resurrection for Lazarus.

- a. Why does Carson say that the Greek word *embrimaomai* ("deeply moved") in John 11:33 is "softened" in English translation? What does it normally mean? (p. 415)

The Greek word suggests anger, outrage or emotional indignation. Most English translations soften the passage to 'he groaned in spirit', 'he sighed heavily', 'he was deeply touched' or, 'he was deeply moved in spirit'

1. The Judicial Decision to Kill Jesus (John 11:45-54; Carson 419-423)

What are some Christian overtones to Caiaphas' ironic words in John 10:50: "You do not realize that it is better that one man die for the people than that the whole nation perish"? (p. 422-423)

1. That Jesus would die for the Jewish nation. Both Caiaphas and John understand Jesus' death to be substitutionary.
2. That Jesus would die...not only for the nation but also for the scattered children of God, to bring them together and make them one.

1. Triumph and Impending Death (John 11:55-12:36; Carson 424-446)

- a. According to Carson, is the anointing story in John 12:1-11 the same as the anointing story in Matt 26:6-13 and Mark 14:3-9 or are they different? (p. 426-27)
Carson believes they are different.
- a. According to Carson, how was Mary's act similar to Caiaphas' in 11:49-52? (p. 430)
Mary's act was like Caiaphas in that she also signalled more than she knew.
- a. According to the Jewish Midrash on Psalm 118, who is the one who comes in the name of the Lord (John 12:13)? (p. 432) **The Messiah**
- a. What three things do we learn about the coming of the gentle king if we examine the OT context surrounding Zechariah 9:9 (quoted in John 12:14)? (p. 433)
 1. The coming of the gentle king is associated with the cessation of war
 2. The coming of the gentle king is associated with the proclamation of peace to the nations, extending his reign to the ends of the earth.
 3. The coming of the gentle king is associated with the blood of God's covenant that spells release for prisoners.
- a. What is the irony in John 12:19 ("Look how the whole world has gone after him")? (p. 435)
By the world, the Pharisees mean 'everyone', everyone in the Jerusalem area, including pilgrims from all over the Mediterranean basin and beyond. But the world commonly refers in the Fourth Gospel to people everywhere without racial distinction but who are lost and in rebellion against God.

- a. According to Carson, what was for Jesus the trigger that signaled that the hour for his glorification had arrived? (p. 437)

The trigger for Jesus is the request of the Greeks: The hour has come for the Son of Man to be glorified. This statement fuses His sufferings and his coming in glory.

- a. What did the rabbis believe about the *bat qol* (the audible voice of heaven), which occurs in John 12:28?

This heavenly voice was the most that could be expected, since the gift of prophecy had been withdrawn and would remain withdrawn until the onset of the messianic age.

- a. What does Jesus mean when he says he will “draw all men to himself” (John 12:32)? Does he mean all individuals without exception? (p. 444)

It does not mean all individuals without exception, since the surrounding context has just established judgment as a major theme. Here it means all people without distinction, Jew and Gentiles alike.

1. Theology of Unbelief (John 12:37-50; Carson 447-454)

- a. Why might John 12:37-38 (p. 447) and 12:39-41 (p. 448) be considered predestinarian in its outlook?

Both passages detail that unbelief was not only foreseen by Scripture but on that very account necessitated by Scripture. The inability of the people to believe is tied to Scripture’s prediction but that prediction is of a judicial hardening: God himself has blinded their eyes and deadened their hearts.

- a. What does Carson think of the faith of the leaders in John 12:42-43? (p. 450-51)

The leaders themselves at this point fit the pattern of inadequate, irresolute, even spurious faith. They knew nothing of the powerful new birth that could make them children of God and enable them to enter the messianic kingdom.

1. The Last Supper (John 13:1-30; Carson 455-470)

- a. Summarize the supposed contradiction between the Synoptics and John on the chronology of the Last Supper (p. 455)

The Synoptic Gospels clearly indicate that Jesus and his disciples celebrated the Passover together during the early hours of 15 Nisan. In that particular year, the Passover ran from about 6pm, Thursday to 6pm, Friday. John places the last supper the night before on Wednesday evening, 14 Nisan. This reckoning assigns Jesus' crucifixion to Thursday afternoon, at the time of the slaughtering of the Passover lambs at the temple in preparation for the Passover that lay just ahead.

a. What are the two themes that are associated with Jesus' footwashing? (p. 458)

1. It is symbolic of spiritual cleansing.
2. It serves as a standard of humble service and a call to all of Jesus' disciples to wash one another's feet.

a. According to Carson, why shouldn't we make footwashing a sacrament on the same level as baptism and the Lord's Supper? (p. 468)

There are two reasons why Carson believes that we should not make footwashing a sacrament. First, nowhere else in the New Testament, or in the earliest extra-Biblical documents of the church, is footwashing treated as an ecclesiastical rite, ordinance or sacrament. Secondly, the heart of Jesus' command is a humility and helpfulness toward brothers and sisters in Christ that maybe cruelly parodied by a mere "rite" of footwashing that easily masks an unbroken spirit and haughty heart.

a. Where does Carson think Judas was seated at the Last Supper? (p. 474)

Judas was close, possibly on Jesus' left, the place of honour.

a. How does Carson view Jesus' offering of bread to Judas in John 13:27 (p. 474-75)

A final gesture of supreme love.

1. The Farewell Discourse: Part One (John 13:31-14:31; Carson 476-509)

a. Carson draws attention to the awkward words in the middle of the Discourse at John 14:31 ("Come now, let us leave"). What are the two scenarios that Carson suggests that would explain this? (p. 479)

1. That Jesus and his disciples did not in fact leave until after John 17. Jesus may have stated he was going to leave and then stayed longer out of love and concern for his disciples.
2. That Jesus and his disciples did actually leave at this point and continued their conversation in the narrow streets of the old city.

b. In what sense is Jesus' command to love one another "new" (John 13:34)? (p. 484-85)

Its newness is bound up not only with the new standard but with the new order it both mandates and exemplifies.

a. What does Gundry believe is the "coming of Jesus" in John 14:2-3? (p. 489). Does Carson agree?

Gundry finds warrant for his view that the coming of Jesus in vv. 2-3 is the bestowal of the Spirit. Carson believes the simplest explanation is best: my Father's house refers to heaven, and in heaven are many rooms, many dwelling-places. The point is that there is more than enough space for every one of Jesus' disciples to join him in his Father's house.

a. According to Carson, in what sense will the works of the one who has faith be "greater" than Jesus' works in John 14:12? (p. 495-96)

The works that the disciples perform after the resurrection are greater than those done by Jesus before his death insofar as the former belong to an age of clarity and power introduced by Jesus' sacrifice and exaltation. The works believers are given to do through the power of the eschatological Spirit after Jesus' glorification will be set in the framework of Jesus' death and triumph, and will therefore more immediately and truly reveal the Son.

a. What is the primary meaning of the Greek word *parakletos* ("counselor") in John 14:16? (p. 499) Legal assistant, advocate.

a. What are the three possibilities for Jesus' coming to the disciples in John 14:18-20? Which one does Carson favor? (p. 501)

1. Jesus' resurrection
2. The gift of the Spirit
3. The parousia

Carson favors the possibility that it refers to Jesus' resurrection.

1. The Farewell Discourse: Part Two (John 15:1-16:33; Carson 510-549)

a. Summarize Carson's comments on the nature of the "fruit" we are to bear in John 15:5. What is it exactly? (p. 517)

The fruit represents everything that is the product of effective prayer in Jesus' name, including obedience to Jesus' commands, experience of Jesus' joy, love for one another, and witness to the world. This fruit is nothing less than the

outcome of persevering dependence on the vine, driven by faith, embracing all of the believer's life and the product of his witness.

- a. Summarize what Carson believes is the difference between "servants" and "friends" in John 15:15 (p. 522-523)

Jesus takes pains to inform his friends of his motives, plans and purposes. Slaves are simply told what to do, while his friends are informed of his thinking, enjoy his confidence and learn to obey with a sense of privilege and with full understanding of their master's heart.

- a. Of what significance is Jesus' use of the word "hour" for the disciple's persecution in John 16:2 (p. 530) and 16:4 (p. 532)?

The "hour" language suggests that this time is bound up with the death, resurrection and exaltation of Jesus. That is, after all, the crucial turning point after which the animus of the world will begin to be redirected from Jesus to Jesus' disciples. The onset of the kingdom is also the onset of persecution for those who live under its rule.

- a. Isn't it strange that Jesus says the Holy Spirit will convict the world in regard to its "righteousness" (John 16:8)? Why is this statement appropriate? (p. 537-538)

John on occasion throughout treats one of his favorite words negatively. He is doing that here with "righteousness". The point is that Jesus was the paradigm, the model of behavior, the master who was to be followed. Now the Paraclete so empowers them, taking from what was mine and making it known to you, that they continue to follow Jesus and this convict the world of its empty righteousness.

- a. Why does Carson say that Jesus' word about the woman in childbirth (John 16:21) illustrates John's "realized or inaugurated eschatology"? (p. 544)

The combination of intense suffering and relieved joy at childbirth is in the Old Testament a common illustration of the travail God's people must suffer before the immense relief and joy brought about by the advent of the promised messianic salvation.

1. The Prayer of Jesus (John 17:1-26; Carson 550-570)

- a. According to Carson, is the authority of Jesus in John 17:2 inherent in his being the Son? If God granted Jesus this authority at some point, when did He do it? (p. 555)

No, this is not the authority Jesus enjoys inherent in his being the Son. God granted Jesus authority in eternity past over all humanity.

- a. What are the two possible interpretations for the phrase “Keep them in your name” in John 17:11? (p. 562) Which one does Carson favor?

1. If the phrase, in your name, is taken to have instrumental force, the petition means “Protect them by your name” or more “protect them by the power of your name.”
2. The phrase may be taken to have locative force meaning “keep them in your name” or “keep them in loyalty to you” or “keep them in full adherence to your character.”

Carson favors the second interpretation.

- a. According to Carson, when will all believers see Jesus’ glory, the glory he had before the creation of the world (John 17:24) (p. 569-570)

Christians from every generation glimpse something of Jesus’ glory even now but one day, when he appears, we shall be like him, for we shall see him as he is.

1. The Trial and Passion of Jesus (John 18:1-19:42; Carson 571-586)

- a. In light of the holocaust, what does Carson suggest for Jews to remember and for Christians to remember when contemplating the role of the Jews in the death of Christ? (p. 575)

All of us must remember that it is the party in power that is most likely to do the persecuting, whether in the first century or in the sixteenth. And all of us who are Christians must constantly remember that our own theology insists that each of us is as guilty of putting Jesus on the cross as Caiaphas.

- a. Why does Carson say the soldiers and officials who drew back and fell to the ground in John 18:6 responded “better than they knew”? (p. 578-79)

They probably did not realize all of what Jesus meant by his words, “I am he”, but their bodily response (their physical ineptitude) was another instance of people responding better than they knew.

- a. If Caiaphas was high priest, why was Jesus taken first to Annas (John 18:12-14)? (p. 580-581)
Annas was the patriarch of a high priestly family, and doubtless many still considered him the “real” high priest even though Caiaphas was the high priest by Roman lights.

1. The Trial of Jesus Before Pilate (John 18:28-19:16a; Carson 587-630)

- a. Why does Carson say the desire of the Jewish authorities to avoid ceremonial uncleanness (John 18:28) was an example of “Johannine irony”? (p. 589)
The Jews take elaborate precautions to avoid ritual contamination in order to eat the Passover, at the very same time they are busy manipulating the judicial system to secure the death of him who alone is the true Passover.
- a. What is the difference between the Roman beatings known as the *verberatio* and the *fustigatio* and which beating did Pilate administer to Jesus (John 19:1)? (p. 597)
The *verberatio* is the most terrible scourging of all and one that was always associated with other punishments including crucifixion. The *fustigatio* was a less severe beating meted out for relatively light offences. There appear to be two possibilities of Pilate’s beating. One is that it was *verberatio*, the most terrible scourging meted out to a victim about to be crucified. The other is *fustigatio*, the least severe form, and was intended to appease the Jews and partly teach Jesus a lesson.
- a. How does Carson reconcile the difference between John’s report (19:14) that Jesus was crucified at the sixth hour (12 noon) with the report in Mark 15:25 that Jesus was crucified at the third hour (9 AM)? (p. 604-605)
Carson believes more than likely we are trying to be too precise about time in the days before watches. The reckoning of time for most people, who could not very well carry sundials and astronomical charts, was necessarily approximate.

1. Jesus Crucified (John 19:16b-30; Carson 608-632)

- a. What part of the crucifixion apparatus was the *patibulum* and what was the *sedecula*? (p. 608)
The *patibulum* was the cross-member, the horizontal bar to which the arms were tied or nailed. The *sedecula* was a kind of seat at the bottom of the vertical beam

that partially supported the body's weight. This was designed to increase the agony, not relieve it.

- a. According to Carson, why does John omit mention of Simon of Cyrene, the man who helped Jesus carry the cross? (p. 609)

The brief answer is that it does not lend support to his central themes and would therefore be distracting. John emphasizes the sovereign plan of the Father and the Son's obedience. And so he reports that Jesus carried his own cross.

- a. Why was it that the *sedecula* prolonged the victim's agony? (p. 610)

The *sedecula* partially supported the body's weight, and therefore encouraged the victim to fight on.

- a. What are the two possible symbolic meanings to Jesus' seamless garment (John 19:23), which, by the way, Carson believes are unlikely? (p. 614)

1. From the fact that Josephus describes a high priest's robe as woven from a single thread, Jesus' seamless tunic has been taken as a symbol for his high priestly ministry.
2. From the fact that Philo can use a robe as a symbol of the logos which binds all things into a unity, Jesus' seamless tunic has been taken to represent the unity of the church.

- a. What are some possible symbolic meanings to the beloved disciple taking in Jesus' mother, Mary (John 19:25-27), which by the way, Carson believes are unlikely? (p. 617-18)

1. An expression of Jesus' love and care for his mother, a thoughtful provision for her needs at the hour of supreme devastation.
2. Others have taken the beloved disciple to represent the ideal Christian, and Mary to represent the faithful remnant of Israel that accepted Jesus as the promised Messiah. The remnant of Israel is thus the "mother" from which the church is born.

- a. Does Carson see any symbolic meaning in the flow of water and blood from Jesus' side (John 19:34)? (p. 623-24)

The flow of blood and water from Jesus' side may be a "sign" of the life and cleansing that flow from Jesus' death. The blood of Jesus Christ is the basis of eternal life in the believer and purifies from every sin. The water is symbolic of cleansing, life, and the Spirit.

1. The Resurrection of Jesus (John 20:1-31; Carson 631-664)

- a. Why is it that Mary was commanded not to touch Jesus (20:17) while Thomas was commanded to touch Jesus (20:27)? (p.644-645)

Mary is told to stop because her enthusiastic and relieved grasping of Jesus does not really comprehend what is transpiring. She now believes him to be alive, but has understood neither that he is not about to disappear, nor that he soon will. Thomas is told to touch, because he has not yet believed that Jesus has risen from the dead.

- a. What is the relationship between Jesus saying "Receive the Holy Spirit" in John 20:22 and the outpouring of the Holy Spirit in Acts 2? Summarize in one or two sentences Carson's rather lengthy opinion (p. 651-655)

Jesus' exhalation and command, "Receive the Holy Spirit", are best understood as a kind of acted parable pointing forward to the full endowment still to come (though in the past for John's readers).

1. Jesus Appears to His Disciples By the Sea (John 21:1-14; Carson 668-674)

Repeat below two or three theories on why John tells us specifically that Peter and the other disciples hauled in 153 fish (John 21:11). Does Carson find these theories convincing? (p. 672-673)

1. The theory advanced by Jerome ties this miracle to Ezekiel 47 where the stream of living water that flows from the temple to the Dead Sea is teeming with life. Jerome cites the naturalist Oppian who states there are 153 different species of fish. Thus this catch of fish, effected by the risen Lord's command, becomes an acted parable of the fruitful mission of the church that draws all human beings without distinction.
2. Another proposal based on Ezekiel 47 has also been put forward. This proposal suggests using gematria to discern two numbers 153 as the triangular number of 17. Thus the number represents the places where, in the time of the fulfillment of messianic hopes, gospel fishermen are to spread their nets.
3. Others break 7 down into 3+4, the number of the Trinity and the number of the new Jerusalem, the city built foursquare.

Carson does not find any of these theories convincing. Whatever internal difficulty each might have, as a group most of them do not relate to this passage very well.

1. Jesus and Peter and John (John 21:15-24; Carson 675-684)

- a. What are three possibilities for the word “these” when Jesus asks Peter, “Do you love me more than these?” (John 20:15)? (p. 675-76). Which view does Carson favor?

1. Do you love me more than you love these disciples?
2. Do you love me more than you love this fishing gear?
3. Do you love me more than these other disciples do?

Carson favors the third view because Peter has always been able to advance the strongest personal boast.

- a. Repeat below one or two of the reasons why Carson does not see any significance in the switch from the word *agapao* to *phileo* in Jesus’ exchange with Peter in John 21:15-17 (p. 676-677)

1. We have already seen that the two verbs are used interchangeably in this Gospel.
2. No reliable distinction can be based on the LXX.
3. Convincing evidence has been advanced that the verb *agapao* was coming into prominence throughout Greek literature from about the fourth century BC onward, as one of the standard verbs for “to love.” One of the reasons for this change is that *phileo* has taken on the additional meaning “to kiss” in some contexts.
4. By now it has become clear that the Evangelist constantly uses minor variations
 1. Jesus is siding with the Samaritans against them and they respond to the charge and deny that their origins lay in fornication.