

Chapter 26: The Servanthood of Jesus

John 13:1–20

At various points throughout our study of the Gospel of John, we have assumed a connection between the suffering of Jesus and our own suffering. Is this a safe assumption to make? Jesus' suffering is redemptive in a way that ours is not, so that no amount suffering we endure can save us or anyone around us. If this is the case, then how can we see any connection between Jesus' experiences and our own? Can we legitimately argue from the fact that Jesus' glory is revealed in his suffering to make the case that his glory will also be revealed in us through our own suffering? What glory does the Master retain, and what does he share with his servants? As Jesus enjoys his final meal with his disciples in John 13:1–20, our Lord begins to make these connections clearer when he passes on his pattern of *servanthood* to his disciples. In this passage, Jesus serves his disciples as yet one more form of his humiliation and suffering. Then, he tells them to follow his example by serving just as he has served. Ultimately, no one could ever replicate the glorious, redemptive, suffering servanthood of Jesus, but Jesus calls all of us to imitate it. The suffering servanthood of Jesus connects to our own suffering in this way: *Jesus takes the form of a servant to save and to send.*

The Servanthood of Jesus (John 13:1–5)

Up to this point in the Gospel of John, Jesus has both spoken his word and performed his works primarily in the hearing and sight of the crowd.¹ While the Synoptic Gospels tell us about much that he says and does privately among his disciples, the Gospel of John focuses almost exclusively on the *public* ministry, signs, and discourses of Jesus—at least, up until now. John 13–17 now record for us the intimate, private conversations that Jesus held with his disciples alone, safely away from the prideful unbelief of the crowd. All that Jesus said and did publicly was primarily apologetic in nature, given to *prove* his identity as the Christ, the Son of God sent by his Father into the world. The instructions that Jesus will give in the next five chapters assumes that his disciples already believe in him (with one major exception), so Jesus instead prepares his disciples for faithfully living and serving him after he returns to his Father.

The Love of Jesus

To begin this critical section, John anchors everything we are about to read in the love of Jesus for his disciples: “Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end” (John 13:1). It is during the Passover that the hour for Jesus' death and resurrection arrives—when Jesus will “depart from the world to his Father.” John briefly mentions here what will happen to Jesus, but his main intention in this verse is to describe the motivation that carries Jesus through these last moments before dying: *love*. Although the Scriptures teach of God's general love

for the world (e.g., Matt. 5:43–48; John 3:16), notice that John speaks here specifically of Jesus' love for *his own*.² Jesus has faithfully loved his own in the world up to this point, and he will love his own all the way to the end. Ultimately, this reflects the fact that Jesus' going to the cross is an act of love, but this verse also characterizes Jesus' instructions to his disciples over the next five chapters as an act of love. It is out of *love* that Jesus prepares his own for the mission they must undertake after his departure—first through washing their feet (as we will see in this section), but then through his farewell discourses, his high priestly prayer, and ultimately his crucifixion.³

The Treachery of Judas

In contrast to the love of Jesus, John tells us about the treachery of Judas, one of Jesus' own disciples: "During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him..." (John 13:2). Grammatically, John uses the perfect tense to convey his parenthetical thought that "the devil had already put it into the heart of Judas...to betray him." In general terms, the Greek perfect tense conveys something that happened in the past that carries ongoing significance into the present. In this case, the devil put the idea in Judas's heart to betray Jesus, but rather than repenting from that thought and seeking to put it out of his mind, Judas allowed that thought to embed itself, take root, grow in strength, and eventually bear the poisonous fruit of Judas's betrayal. We do not know when the devil first put this thought in Judas's heart, but only that it has remained there up to this point.⁴ Even as Jesus demonstrates his extraordinary love to Judas by washing his feet, Judas nevertheless hardens his heart as he plots to betray his master. The unbelieving crowd bears guilt for their hardness of heart against Jesus after all that he has said and done in front of them (John 12:37–40). How much more, then, does Judas bear guilt after Jesus even stoops to wash his feet!

The Mission of Jesus

After revealing to us the secret intentions of Judas's heart, John continues: "...Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God" (John 13:3). John first anchored the actions of Jesus in his *love* (John 13:1), but now John speaks of Jesus' *mission*. The love of Jesus is not compassion without purpose. Rather, the love of Jesus takes its shape, direction, and ultimate success from the mission that Jesus has received from his Father. Through his obedience, Jesus will receive into his hands all things from the Father, for he has come from his Father, and he is about to return to his Father. Nothing that we see in the life of Jesus—from his signs to his teaching to his humbly washing his disciples' feet to his bloody death on the cross—is an empty gesture or mere virtue signaling. Jesus is accomplishing something with every step he takes toward finishing his mission and returning to his Father.

The Servanthood of Jesus

In this section, the piece of the mission that Jesus accomplishes is something that does not look much like a mission: he washes his disciples' feet. John writes that Jesus "...rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him" (John 13:4–5). That Jesus "rose from supper" signals that this is an interruption to the expectation of the disciples. By rising from the supper, Jesus removes himself from participation in

the meal in order to accomplish this next piece of his Father’s mission of redemptive love for the sake of his own.

So, Jesus lays aside his outer garments, takes up a towel, ties the towel around his waist, pours water into a basin, and then washes his disciples’ feet, wiping them off with the towel tied around his waist. In the filth and dust of ancient streets, it was common to wash the feet of someone entering into a home; however, it was unfathomable for the person of the greatest authority do the foot washing. Typically, the job was done by a slave, or at the very least, the person of the lowest social standing available for the task. This job was so undesirable that in those days, the disciples of a teacher were required to do anything for their master that a slave might do, except that disciples were explicitly exempted from the task of foot-washing, “which was considered too demeaning for a free person.”⁵ By the standards of the day, the disciples were not being lazy by not washing each other’s feet, and they were not awkwardly wondering who might draw the short straw to do it. Culturally, they were under no obligation whatsoever to take up such disgraceful work.

Before we turn our attention to Peter’s objections when he sees Jesus washing his feet (John 13:6–11), we should notice one important detail of this scene. When John writes that Jesus “laid aside his outer garments” (John 13:4) we should note that this is the same word that Jesus used in John 10:11, 15, 17, 18 to describe how the Good Shepherd “lays down” his life for the sheep. In both cases, we see an act of shocking humility: Jesus lays down his outer garment to take upon himself the role of a slave by washing Peter’s feet, just as he will lay down his life for his people. Jesus’ laying down of his outer garment explicitly “links the foot-washing with Jesus’ sacrificial death.”⁶ The nature of the servanthood that Jesus demonstrates here is not a one-time anomaly; Jesus’ foot-washing epitomizes his loving servanthood to his disciples throughout the course of his life, ultimately at the cross.

The Salvation of Jesus (John 13:6–11)

Jesus’ disciples, as the recipients of Jesus’ service, do not understand what he is doing. When Jesus comes to Peter, Peter asks, “Lord, do you wash my feet?” (John 13:6), and Jesus answers, “What I am doing you do not understand now, but afterward you will understand” (John 13:7). The cultural expectations surrounding foot-washing were clear, and for Jesus to disgrace himself by taking the form of a slave underneath his own disciples in dignity is too much for Peter to bear. Peter begins here with a question, not to learn *why* Jesus is washing his feet, but to express his shock *that* Jesus is doing this.

Don’t miss, though, that this is the third major point in the Gospel of John that we read of how Jesus’ disciples do not understand something that Jesus says or does until much later. First, the disciples did not understand that Jesus was talking about the temple of his body when he told the Pharisees to tear down the temple so he could raise it up after three days (John 2:19–22). Second, the disciples did not understand the nature of Jesus’ kingship when he entered Jerusalem on a donkey until after Jesus had been glorified (John 12:16). In both of those cases, Jesus took something that was well-known in the sight of the people—the temple and the kingship—and redefined those elements in light of his death and resurrection. As we have already seen to some degree, Jesus is doing the same thing here. The disciples will not understand until much later that Jesus must endure every bit of his estate of humiliation in the form of a servant—including *both* washing their feet *and* dying on a cross—in order to save them.

Pride Cloaked in Humility

Immediately, Peter confirms that he fails to understand what Jesus is doing: “Peter said to him, ‘You shall never wash my feet.’” (John 13:8). At one level, we can readily understand Peter’s protest against his Master’s service to him. Peter rightly acknowledges the *superiority* of Jesus as the Holy One of God (John 6:69), and he recoils against what he believes to be a demonstration of his Master’s *inferiority*. Peter’s problem is not that he misunderstands the difference in glory between him and Jesus; Peter’s problem is that he misunderstands the way in which Jesus will *reveal* his glory. Jesus will chiefly reveal his glory through the disgrace of the cross, and he here reveals his glory through the disgrace of foot-washing.

Therefore, at another level, Peter’s words to Jesus are not commendable, but concerning. Literally, Peter insists that “in all eternity” (*eis ton aiōna*) Jesus shall never wash his feet, an extraordinary rebuke for a disciple to deliver to his Master. R. C. H. Lenski writes, “Though he had called Jesus ‘Lord,’ he now acts as though he were lord and Jesus subject to his orders.” Jesus has assured Peter that he has a reason for washing Peter’s feet, even though Peter cannot understand his reason now. When Peter refuses to take correction and yield to the will of Jesus so that cloaked underneath an outward humility, it is Peter’s pride that speaks.⁸ In the context of the larger Gospel of John, Peter’s protest against Jesus’ washing his feet echoes the protest of Judas, who complained when Mary washed Jesus’ feet (John 12:4–5). This is not a positive comparison: “Mary and Jesus embody sacrifice and servanthood; Judas and Peter, impending betrayal and denial!”

A Share with Jesus

Jesus’ response requires careful consideration: “If I do not wash you, you have no share with me” (John 13:8). Washing the feet of his disciples is neither a theatrical display, nor an object lesson, nor the institution of another sacrament (more on that below), nor even a hygienic pursuit to improve the cleanliness of the meal. Rather, washing his disciples’ feet is an integral part of Jesus’ mission. In coming into this world, Jesus emptied himself by taking the form of a servant through his incarnation as a human being (Phil. 2:7). In the course of his ministry, Jesus stated explicitly that he had come not to be served, but to serve (Matt. 20:28; Mark 10:45). Here, Jesus serves his disciples in the most degrading, disgraceful, humiliating way possible (aside from going to the cross) by washing their feet. Just as Jesus insists (over the protests of John the Baptist) that he must receive John’s baptism in order to fulfill all righteousness (Matt. 3:15), so now Jesus insists (over the protests of Peter) that he must wash Peter’s feet for his disciple to have a share with him. It is as though Jesus is saying, “Peter, unless by means of my entire work of humiliation—of which this feet-washing is only a part—I cleanse you from your sins, you do not share with me in the fruits of my redemptive merits.”¹⁰

What, then, *are* the fruits of Jesus’ redemptive merits? Paul tells us that *because* Christ faithfully fulfilled his mission—first by taking the form of the servant, and then by humbling himself in obedience to the point of death (which includes his obedience of foot-washing along the way), even death on a cross (Phil. 2:6–8)—God *therefore* highly exalted him with glory, power, and authority over all creation (Phil. 2:9–11). As God, the Son possesses all these things by right and by nature; as a human, Christ *merited* these things through his obedience and sacrifice.¹¹ Through faithfulness in the midst of his estate of humiliation, Christ has now received a kingdom, power, and authority in his

estate of exaltation. Since Jesus has inherited his kingdom on the basis of his humiliation, Jesus is saying that Peter cannot share in that kingdom unless Jesus humiliates himself by washing Peter's feet. It would be the same to say that we cannot share in Jesus' kingdom unless he humiliates himself by dying on the cross, for this too is required to fulfill all righteousness in Jesus' mission.

The Humiliation of Jesus

When Peter hears the possibility that he might be excluded from having a share of Jesus, Peter swings wildly to the other extreme: "Lord, not my feet only but also my hands and my head!" (John 13:9). While it is possible that Peter offers his hands and his head along with his feet for some symbolic reason, he does not give us any direction about what that symbolism might be. It is probably better, then, to read this as Peter's over-compensation without trying to decipher what the hands and the head might suggest.¹²

More important for the interpretation of this passage is Jesus' response: "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you" (John 13:10). What does Jesus mean by differentiating between being "clean" and needing to be "washed"? Why does Jesus place special emphasis on the need for their feet to be washed? Commonly, this passage is interpreted allegorically as though Jesus were speaking about the difference between justification and sanctification. Justification is a one-time event where God forgives sinners and imputes to them the righteousness of Jesus Christ by faith. Justification makes sinners "clean." Sanctification, on the other hand, is a lifelong process, where Jesus is always finding impurities and uncleanness in us that must be "washed" away in our struggle by grace to grow in holiness.¹³ On top of this, some tie the idea of a one-time cleansing to the one-time act of baptism, to suggest that Jesus is telling Peter that he does not need to be baptized again (with water not only touching his feet, but his hands and head as well), since he is already clean through his unrepeatable baptism. Instead, he only needs to improve upon his baptism through ongoing sanctification, symbolized by the washing of his feet.

This interpretation, however, misses the point of emphasis on the humiliation of foot-washing to which Jesus draws our attention. Jesus says that his disciples are already clean, so that they do not need to wash, except that he must *wash their feet*. Therefore, the emphasis falls on "Jesus' servanthood and not the disciples' impurity."¹⁴ Unless *he* undergoes every part of the estate of humiliation laid out for him in his mission from the Father, including the slave's task of washing his disciples' feet, they can have no share with him. This story is about Jesus and Jesus' mission of humiliation as a servant, and we will twist the meaning if we force the narrative to tell us something about the disciples and their need for cleansing.

Not All are Clean

John then interprets for us the words of Jesus that "not every one of you" is clean: "For he knew who was to betray him; that was why he said, 'Not all of you are clean'" (John 13:11). It is not the act of washing that cleanses the disciples, but the righteousness of Jesus the servant—a righteousness that the disciples receive through faith. Judas too receives the foot-washing of Jesus, but his hardness of heart and lack of faith rejects the righteousness that Jesus is accomplishing. On Judas's involvement in the foot-washing, D. A. Carson writes, "If this proves anything beyond the unfathomable love and forbearance of the Master, it is that no rite, even if performed by Jesus himself, ensures spiritual

cleansing. Washed Judas may have been; cleansed he was not (*cf.* 6:63–64).”¹⁵

The Sending of Jesus (John 13:12–20)

As Jesus victoriously finishes his work of humiliation through foot-washing, he then unfolds the meaning of what he has done to his disciples:

When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them.” (John 13:12–17)

To begin, don't miss the fact that just as Jesus “*laid aside* his outer garments” (John 13:4) in the language of “*laying down* his life” (John 10:11, 15, 17, 18), so now Jesus “*put on* his outer garment” again (John 13:12), in the language of how Jesus insisted that he will “*take . . . up* [his life] again” (John 10:17, 18). This phase of Jesus' suffering in his estate of humiliation in the form of a servant is complete. Additionally, Jesus once again redefines for his disciples the true nature of authority and glory. Finally, Jesus explains that what Jesus has done is not only something for *him* to do, but it is an example for his *disciples* to follow as well. Notice here that the disciples' cleansing is not in view here as Jesus explains what he has done. Instead, his focus is entirely on servanthood—his own servanthood that he calls his disciples to imitate in turn.

Authority and Servanthood

In the culture of Jesus' day (as well as in ours), authority is the opposite of servanthood. The main reasons that people want to possess authority is to exempt themselves from the requirement of serving someone else while also requiring other people to serve them. Jesus, though, says that his disciples are *right* to call him Teacher and Lord (John 13:13), but he explains that they are *wrong* in what they understand those titles of authority to mean. In this story, Jesus does not use his influence and power to *direct* those underneath him to serve, but to *teach* them what it means to serve by modeling it in front of them in the most shameful way conceivable in that culture. He leverages his authority to *serve*, not to *be served*.

Therefore, Jesus tells his disciples that they “also ought to wash one another's feet” (John 13:14). Jesus makes himself the *Chief* Servant, but he has no intention of being the *exclusive* servant. He leads in service in order to lead his servants to serve as well as he does. We cannot remain as consumers who only receive the service of Jesus for us, but we must instead look to his service as an example that we must follow, so that we may do just as he has done to us (John 13:15). In this respect, Jesus is indeed a *Teacher*.

But Jesus is also a *Lord*. He is our Master, so we must follow his example. If we are indeed his servants, we cannot keep ourselves from the kind of servanthood he models out of a belief that we are too good to serve, for that would make us greater than our Master (John 13:16). The logic of

Jesus' simple statement is airtight—if we refuse to serve as Jesus has served, then we make ourselves to be greater than our Master, and we therefore demonstrate that we are not actually his servants. On the other hand, if we follow the example of our Lord and Teacher by doing as he has *commanded* us through serving as he has *taught* us, then we will be blessed as we serve (John 13:17).

An Example, not a Sacrament

If Jesus commands us to follow his example, does this mean that we ought to practice literal feet-washing in our churches? When Jesus says that we “should do just as I have done to you” (John 13:15), does that mean that he is establishing a sacrament alongside baptism and the Lord's Supper for us to practice? There are several reasons against interpreting Jesus' exhortation to service as the institution of a sacrament. First, we must note that Jesus does not instruct his disciples to do *what* he has done, but *as* he has done, and the language in the Greek is a little stronger than it might appear in English.¹⁶ Jesus is not asking for a specific *act* because he wants to cultivate a specific *attitude*. Jesus is not interested in services of feet-washing, but about disciples who serve each other as he has served them.

Second, Jesus does not promise that the performance of the act will be accompanied by any kind of grace.¹⁷ By contrast, the Scriptures promise us that baptism is connected to the forgiveness of sins and the gift of the Holy Spirit (Acts 2:38) and that in the bread and cup of the Lord's Supper we participate in the body and blood of Christ (1 Cor. 10:16). Jesus gives us no similar promise regarding foot-washing, because foot-washing is not a sign and seal of the covenant of grace, but rather a vivid “example” of what it looks like to fulfill Jesus' commandment that we love one another, just as he has love us (John 13:34). The sacraments symbolize the great works of God's redemptive grace through Christ that we cannot accomplish for ourselves. In contrast, Jesus washes his disciples feet to demonstrate to them the example that of what they *must* do for one another.

The Betrayal of Jesus

For the third time in this passage (cf. John 13:2, 10–11), we read of the coming betrayal of Jesus: “I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who ate my bread has lifted his heel against me.’ I am telling you this now, before it takes place, that when it does take place you may believe that I am he” (John 13:18–19). With each reference, the contrast between the remarkable servant-hearted love of Jesus and the wicked treachery of Judas grows increasingly stark. Just as a Master's washing the feet of his disciples is a shocking condescension, so it is the “depth of depravity” for someone to betray another with whom he had eaten, since in this culture “sharing bread and salt bound people together in covenant support.”¹⁸ Nevertheless, Jesus knows exactly what is going to happen, and he clearly differentiates his promises and commands for his disciples who love him versus the destruction that awaits the one who will betray him.

Nevertheless, notice that Jesus speaks of his *election* of Judas in this passage: “I am not speaking of all of you; I know whom I have chosen” (John 13:18). That is, Jesus has chosen Judas along with the other eleven disciples, even though Jesus *knows* who Judas is, and what Judas will do. The Scriptures often differentiate between God's *temporal* election and God's *eternal* election, which is the distinction that Jesus is making here.¹⁹ So, God speaks of his temporal election of Israel (e.g., Deut. 7:6), while also acknowledging that not all of ethnic Israel belongs to the spiritual Israel whom he has

chosen in his *eternal* election (e.g., Matt. 3:9–10; Rom. 2:28–29, 9:6). Or, God chose Saul *temporally* as king over Israel (1 Sam. 9:16), but God *eternally* rejects Saul on the basis of his disobedience (1 Sam. 13:14; 15:11, 23). In the same way, Jesus *temporally* chose Judas as a disciple, but he *eternally* rejects Judas on the basis of Judas’s hard-hearted, unbelieving betrayal.

As an additional evidence of Jesus’ foreknowledge of Judas’s betrayal, our Lord quotes Psalm 41:9: “He who ate my bread has lifted his heel against me.” Notice that this is not an explicit prophecy, for the psalmist David is speaking of the treachery of Ahithophel, who betrayed David by giving counsel to David’s son Absalom during Absalom’s rebellion (2 Sam. 15–17). David writes of the betrayal of Ahithophel not only in Psalm 41, but also in Psalm 55. The deep wound that Ahithophel’s treason against David serves as a type (that is, a shadow) of Judas’s betrayal of Jesus.²⁰

The Sending of the Sent One

Jesus closes this section by drawing together two themes that he has not previously connected in the Gospel of John: his being sent with his sending the disciples. Jesus says, “Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me” (John 13:20). Jesus frequently refers to himself as the one *sent* by the Father (e.g., John 12:49), and Jesus has previously *sent* his disciples (John 4:38), but Jesus has not connected these two kinds of sending and being sent in this Gospel. Still, there are close parallels in the Synoptic Gospels (Matt. 10:40; Mark 9:37; Luke 10:16).²¹

This theme, however, will become increasingly important in these final chapters of Jesus’ private instruction of his disciples. Not only will Jesus send his disciples (John 20:21), but he will also send another Helper, the Holy Spirit (John 15:26). Furthermore, Jesus will speak of how the Holy Spirit will “receive” what is his in order to give it to the disciples (John 16:14–15), and that the world will not “receive” the Spirit (John 14:17). There is a complex interconnection between receiving and giving, being sent and sending, and the basic idea through the Gospel of John is that this flows from the Father to the Son, and then from the Son through the Spirit to the disciples. Just as Jesus has come not on his own authority, but as a servant of his Father, so also the disciples will go out to serve—not on their own authority, but empowered by the Holy Spirit to serve Jesus.

Discussion Questions

1. Observe as many details as you can from John 13:1–5 to describe the servanthood of Jesus. Why does he serve? What does his service accomplish? To what degree does he humble himself as a servant? How does the servanthood of Jesus compare to the way that you serve those around you?
2. Why does Peter refuse to let his master wash his feet? Why does Jesus insist on doing so? What makes the total humiliation of Jesus during his earthly ministry necessary in order to bring about our salvation? What part of Jesus’ ministry belongs exclusively to him, unrepeatable by us? What part of Jesus’ humiliation does he *command* us to imitate?
3. What kind of a Lord is Jesus? How does he use his authority when he commands his disciples to serve? How does Jesus’ use of authority compare with the way that we use authority? How do we seek to be served, and how does Jesus’ example compel us to leverage our authority in order to seek

to serve?

4. What kind of a Teacher is Jesus? How does Jesus model what he intends to teach? How can our own teaching become more about leading by example and less about lecturing people about things we aren't willing to do?

Notes

1. Morris, *The Gospel According to John*, 542.
2. Köstenberger, *John*, 402.
3. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 221.
4. Lenski, *The Interpretation of John's Gospel*, 909.
5. Keener, *The Gospel of John*, 911.
6. Köstenberger, *John*, 404.
7. Lenski, *The Interpretation of John's Gospel*, 917.
8. Calvin, *Commentary on the Gospel According to John*, vol. II, 57. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iii.ii.html>>
9. Keener, *The Gospel of John*, vol. 2, 909.
10. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 231–32.
11. Westminster Larger Catechism #55: “Q. How does Christ make intercession? A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven, in the *merit of his obedience and sacrifice* on earth, declaring his will to have it applied to all believers; answering all accusations against them, and procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of grace, and acceptance of their persons and services.”
12. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 232.
13. For this view, see Calvin, *Commentary on the Gospel According to John*, vol. II, 59. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iii.ii.html>>
14. Ridderbos, *The Gospel According to John*, 462.
15. Carson, *The Gospel According to John*, 466.
16. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 235–36.
17. Lenski, *The Interpretation of John's Gospel*, 927.
18. Beasley-Murray, *John*, 236.
19. For more on this distinction, see Calvin, *Commentary on the Gospel According to John*, vol. II, 63–65. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iii.iv.html>>
20. Lenski, *The Interpretation of John's Gospel*, 934.
21. Carson, *The Gospel According to John*, 471–72.