

Chapter 28: The Way of Jesus

John 14:1–14

After reading the Gospel of John up to this point, we might start to think that Jesus is permanently subordinate to his Father. Many times, Jesus has insisted that he neither speaks on his own authority (John 5:31; 7:17; 8:14, 18; 12:49), nor acts on his own authority (John 5:19, 30; 7:28; 8:28, 42, 54), but that he only does his Father's will (John 4:34; 5:19, 30; 6:38; 8:28, 38). Furthermore, Jesus seeks to glorify his Father (John 8:50; 12:28), while he puts himself in the position of a slave in relation to his Father and even to his disciples (John 13:1–11).

But is Jesus nothing more than an errand boy for the Father? Is he like the prophets, priests, and kings of old—a servant of Yahweh, but in no way approaching Yahweh himself? In fact, the biblical testimony about Jesus is much more glorious than that. He serves the Father, speaks for the Father, acts according to the prompting of his Father, and leads us to the Father, but he does so much more than that. In John 14:1–14, Jesus proclaims that he reconciles us to the Father, he reveals the Father to us, and he reigns on behalf of his Father. Much more than a mere servant, *Jesus manifests the Father*.

Jesus Reconciles us to the Father (John 14:1–6)

When Jesus tells his disciples, “Let not your hearts be troubled” (John 14:1a), it marks the fourth straight chapter we have seen the word “troubled” appear. The previous three times, *Jesus* was troubled in various ways—troubled in grief at Lazarus's grave (John 11:33), troubled in fear as he considered going to the cross (John 12:27), and troubled in sorrow as he addressed the fact that one of his disciples would betray him (John 13:21).¹ Here, it is the disciples who are troubled in all these ways and more as they are “filled with a medley of emotions” over the prospect that Jesus will soon leave them.² The specific nuance of the imperative is not that the disciples should *keep* their hearts from being troubled (as though they were not yet troubled), but that the disciples should *stop* their hearts from being troubled any longer.³ But why shouldn't the disciples be troubled? One from their midst will betray Jesus (John 13:21), and even Peter will deny Jesus three times (John 13:38). More than that, Jesus is going somewhere and they cannot follow him now (John 13:36). Leon Morris writes, “To men who had left everything for their Leader, to be told that he is about to leave them is shattering.”⁴ Everything about this situation—and especially the cross where this situation will lead them—offers nothing “but ground for the lowest despair.”⁵

Instead of continuing to be troubled, Jesus encourages his disciples toward a surprising kind of faith: “Believe in God; believe also in me” (John 14:1b). These words are surprising from two different perspectives. First, since Jesus has exhorted people to believe in him as one sent by the Father throughout this Gospel (e.g., John 3:16, 36; 4:48; 6:35, 40, 47; 7:38; 8:24, 46; 9:35; 10:25; 11:25), it would have been possible for Jesus' disciples to think of Jesus primarily as only a messenger or a servant of God. Indeed, while Jesus has instructed people to believe in him, he also explained

that those who listen to his word and who see his works should do so in order to believe the one who sent him (e.g., John 5:24; 6:29; 10:37–38; 11:42; 12:44). While God demanded that his people believe the prophets he sent, the reason was never because of the power, authority, or salvation of the prophets themselves, but because God sent them to speak for him. Here, Jesus states explicitly that his relationship to God is different than the prophets who came before him. It is not enough to believe in *God* on the basis of Jesus' word; rather, the disciples must equally believe in *Jesus*. Whatever the disciples may have thought up to this point, Jesus does not permit them to believe any longer that he is only a prophet.

Second, Jesus is encouraging his disciples to believe in him at the moment when believing in him becomes most difficult. It would have been one thing for Jesus to urge his disciples to believe in him earlier on in Jesus' ministry, especially when things were going well by all human accounts. In the midst of miracles and crowds and powerful refutations of the religious leaders, Jesus' words would have seemed plausible. Instead, Jesus tells his disciples that *this* is the moment that they must believe in him as he makes his final preparations to go to the cross. They are about to witness Jesus arrested, tried, condemned, beaten, crucified, and killed. Rather than believing that these events stand as evidence against believing in Jesus (which will worsen the troubling of their hearts), the Lord instructs his disciples that they should believe in him in spite of what they see.

"I go to prepare a place for you"

In the previous passage, Jesus told the eleven disciples (John 13:33), and then Peter individually (John 13:36), that they cannot follow him right now. Very quickly, Jesus clarifies that they will nevertheless be reunited later: "In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and take you to myself, that where I am you may be also" (John 14:2–3). Jesus must endure the horrors of the cross alone, without the comfort and assistance of his disciples. In fact, one of his disciples will betray him (John 13:21), another will deny him (John 13:38), and the rest will scatter from him (John 16:32).

Yet, the whole purpose of Jesus' going through this sacrifice alone is not so that he can remain alone forever, but so that he can reunite his disciples to himself. Since Jesus has conquered the curse of sin that destroys human relationships, the fruit of Jesus' finished work is reconciliation and union for all those who are in Christ. John Calvin writes, "Christ did not ascend to heaven in a private capacity, to dwell there alone, but rather that it might be the common inheritance of all the godly, and that in this way the Head might be united to his members."⁶ To convey this idea, Jesus speaks of "many rooms" in his Father's house, imagery that conveys that there will be no limitation of space or crowding.⁷ But, unlike the way that we use our wealth to create homes that isolate us from other people through secluded properties, large gates, and attached garages that shut the world out behind us, these many rooms are all part of the Father's *one* house. We will have no lack, but we will experience our Father's bounty alongside our fellow believers.

In context, Jesus intends that these words will comfort his disciples: "If it were not so, would I have told you that I go to prepare a place for you?" (John 14:2). His question is rhetorical, and Jesus poses it to assure them. It is as though Jesus says, "If matters stood otherwise with my going away and if it were only my business and not yours as well, then would I have spoken to you about it as I have? For I am going away precisely for the purpose of preparing a place for you."⁸ Jesus knows the

extraordinary test that awaits his disciples, so he leaves them with this word of hope that everything Jesus is doing without their involvement is not to exclude them from his kingdom, but to include them forevermore.

“I Am”

Jesus then adds, “And you know the way to where I am going” (John 14:4). This is another word of comfort, but the disciples do not understand what Jesus means. Thomas speaks up to ask what the rest of the disciples must also have been thinking: “Lord, we do not know where you are going. How can we know the way?” (John 14:5). As the hour of Jesus’ crucifixion speeds into the present, the minds of the disciples are swirling in their efforts to understand what Jesus is telling them. Thomas contradicts Jesus by saying that they do not know where he is going or how to get there, as though Jesus could give them a physical map to the rendezvous point. “Yet,” Lenski writes, “this is not the ugly contradiction of unbelief but the pessimistic contradiction of discouraged faith when it looks forward and is still unable to see clearly. That, too, is why Jesus does not rebuke Thomas but explains with words so light and clear that we almost feel like thanking Thomas for calling them forth.” That is, Jesus responds by saying, “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6). Christians have rightly treasured these precious words as a summary of our faith in Jesus, but we must begin by observing that Jesus speaks these words first and foremost to give his disciples comfort in the midst of chaos.

After that initial observation, we must observe that this is the sixth “I am” statement in the Gospel of John. So far we have seen that Jesus is the bread of life (John 6:35, 48, 51), the light of the world (John 8:12; 9:5), the door of the sheep (John 10:7, 9), the good shepherd (John 10:11, 14), and the resurrection and the life (John 11:25). Now, Jesus tells us that he is the way, and the truth, and the life. After this, the only remaining “I am” statement is that Jesus is the true vine (John 15:1). In each of these statements, Jesus claims to be God by making reference to the divine name, since Yahweh reveals himself as “I am who I am” (Ex. 3:14), but Jesus also brings out the substance and significance of what it means for him to claim to be God. Here, we should notice that Jesus does not claim to *show* the way, or to *teach* the truth, or to *offer* the life; rather, he says that he *is* the way, and the truth, and the life.¹⁰ He is more than a mediator who serves as our guide on the way, more than a prophet who preaches the truth, and more than a priest who intercedes for life or a king who protects it. He *is* the way to the Father; he *is* the embodiment of truth as the Father’s Word; and he *is* the one in whom is life. As Hendriksen writes, “In the last analysis we are not saved by a principle or by a force but by a person.”¹¹

“I Am the Way”

Let us look at each of these claims individually. First, Jesus tells us that he is the *way*. Although this verse is frequently cited on its own, we must remember that Jesus is answering Thomas’s question: “Lord, we do not know where you are going. How can we know the way?” (John 14:5). Thomas is asking about where Jesus is going without them (that is, to the cross), but Jesus is telling the disciples where they will go *after* Jesus goes to the cross. Through Jesus’ sacrifice, he *becomes* the way in a sense that explains the second part of John 14:6: “No one comes to the Father except through me.” Because Jesus will die as an atoning sacrifice, the only way that sinners may approach a holy God is through Jesus Christ and him crucified. The context of Thomas’s question before the “I

am” statement, along with the statement about coming to the Father through Jesus afterward, suggests that the idea of Jesus as the “way” takes some priority of emphasis over Jesus as the “truth” or the “life.”¹² That does not mean that Jesus as *truth* and *life* are subordinate ideas to Jesus as the *way*, but simply that *truth* and *life* play a supporting role of explaining how Jesus is the *way*: “Jesus is the way to God, precisely because he is the truth of God...and the life of God.”¹³

Additionally, Jesus probably means for us to hear him speak of himself as “the way” in relation to “the way” of wisdom set out in so many points in the Old Testament. The Old Testament is filled with language about “the way,” from the Law (“So you shall keep the commandments of the LORD your God by *walking in his ways* and by fearing him”; Deut. 8:6), to the Histories (“I will instruct you in *the good and the right way*”; 1 Sam. 12:23), to the Psalms (“Make me to know *your ways*, O LORD; teach me *your paths*”; Ps. 25:4), to Proverbs (“I have taught you *the way* of wisdom; I have led you in *the paths* of uprightness” Prov. 4:11), to the Prophets (“...and many peoples shall come, and say: ‘Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, *that he may teach us his ways* and that we may *walk in his paths*’”; Isa. 2:3). Moreover, much of this language is binary, so that one may either walk “in the ways of righteousness or in wickedness.” For example, Psalm 1:6 reminds us that “the LORD knows the way of the righteous, but the way of the wicked will perish.” In all these cases from the Old Testament, God’s *way* is the law. Jesus, on the other hand, takes all of this language and says that *he* is the Way, so that no one can come to God the Father apart from him.¹⁴

“I Am the Truth”

When Jesus claims to be *the truth*, he means much more than to say that he is truthful, with “every word of his being the honest expression of his thought,” and more even than saying that he is “illuminated and purified by” the truth.¹⁵ Later, Pilate will ask “What is truth” (John 18:38), and Jesus here gives the answer: “I *am* the truth.”¹⁶ Jesus is more than an idea or a philosophy; he is a person. As such, he is “the perfection of faith as the way,” from the beginning to the end.¹⁷ There is no truth outside of Jesus, because there is no access to the Father apart from Jesus. Anyone or anything else that promises to give access to the truth apart from Jesus—his person, his words, and his works—is lying. Jesus, and Jesus alone, is the truth.

“I Am the Life”

As with “truth,” this means more than that Jesus *has* life—that is, more than saying that Jesus is alive. There are many living creatures who borrow life (including us humans), but only one life-giver who both *possesses* and *gives* life.¹⁸ Jesus is *life* in the sense that all things were created through him, so that without him was not anything made that was made (John 1:3). Additionally, as the Savior, Jesus is the one who comes to *restore* life to those dead in their sins, and to restore life *abundantly* (John 10:10). As God, the Son has life in himself from the Father (John 5:26), with the right to give life to whomever he will (John 5:21). As human, Jesus will enter into death in order to conquer it once and for all, so that he may raise up from the dead all those who look on him in faith (John 6:40).

Jesus Reveals the Father to us (John 14:7–11)

Still, Jesus has not finished teaching his disciples of the many ways in which he manifests the Father. Jesus does reconcile us to the Father as the “way,” but Jesus is more than a mediator. He is not simply the guide who takes us to the destination and then fades into the background. In this next section, Jesus expresses that he enjoys a much closer relationship with his Father: “If you had known me, you would have known my Father also. From now on you do know him and have seen him” (John 14:7). These words are not as strong as what Jesus spoke to the Jews who rejected him: “You know neither me nor my Father. If you knew me, you would know my Father also” (John 8:19). Jesus stated categorically that the Jews knew neither him nor his Father, but here Jesus is only acknowledging that the disciples have known Jesus without fully understanding how completely Jesus reveals to them the Father. From now on, the disciples both know the Father and have seen the Father because they have seen Jesus.

To See Jesus is to See the Father

Even so, Philip fails to understand Jesus’ meaning. So, he asks, “Lord, show us the Father, and it is enough for us” (John 14:8). Philip thinks Jesus means that he is *about* to show them the Father, and so he expresses his contentment with receiving just that much. Instead, Jesus means to teach his disciples that he *is* the visible, “lively image” of his Father, so that they must believe him when they look at him just as they believe the Father whom they cannot see.¹⁹ Philip’s mistake is understandable, for he simply misinterprets “the meanness of Christ’s low condition...for by that humiliation [Christ] exhibits the infinite goodness of God.”²⁰ Jesus has taken the form of a servant, which has confused not only the religious leaders, but even Jesus’ own disciples.

In response, Jesus says, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father?’” (John 14:9). Jesus is stung by these words, so he asks if all this time that he has spent with the disciples has been in vain.²¹ The grammar of this sentence is revealing, for Jesus uses three verbs in the perfect tense: “have not known me,” “has seen me,” and “has seen the Father.” These perfect tenses convey the idea “that once this spiritual knowledge or vision has been obtained, it has abiding results.”²² The disciples do not need to see someone else, for they have already seen Jesus, and to see Jesus is to see the Father. The revelation of God in the person of Jesus Christ has already happened, and the disciples have gazed upon him with their eyes (1 John 1:1) so that they will never be the same.

Jesus is Distinct from the Father

Even so, Jesus and the Father are also distinct. Jesus says, “Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves” (John 14:10–11). Jesus has consistently preached this idea through the entire Gospel of John. He is unified with the Father through the mutual indwelling of the Father in the Son, and the Son in the Father. When we speak of the Father and the Son (along with the Holy Spirit, whom Jesus will begin to speak about more clearly in the next passage), we cannot imagine any separation of the two, as though the Father does one thing, and then the Son does something different. The three Persons of the Triune God do not function as

a committee of three gods, but as one God who exists as three Persons. This is why to see Jesus is to see the Father: Jesus is “the lively Image, or Portrait, of God, because in him God has fully revealed himself, so far as God’s infinite goodness, wisdom, and power, are clearly manifested in him.”²³

Furthermore, this unity between the Father and the Son is so significant that (1) Jesus speaks nothing on his own authority, and (2) the Father does his works in and through Jesus, whom he indwells (John 14:10). When Jesus speaks, he speaks the words of his Father, and when Jesus acts, he does the works of his Father. This does not mean that “Jesus is a phonograph or an automaton. Then he and the Father would be anything but one, he would be nothing.”²⁴ Rather, this is the kind of unity that Jesus described earlier when he testified *both* that “The Father judges no one, but has given all judgment to the Son” (John 5:22) *and* that “I judge no one” (John 8:15). This paradox unfolds the nature of how the distinct persons of the Father and Son work together. To bridge these seemingly contradictory statements, Jesus also tells us, “I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me” (John 5:30). The Father judges no one, but has given all judgment to the Son; however, the Son judges no one of his own accord—that is, through his personal, private judgment apart from the Father—because he judges only as he hears from his Father. The Father, therefore, works exclusively in and through the Son (and through no one else; John 14:6b), and the Son reveals the glory of the Father. This is also why Jesus again says that even if his disciples struggle to believe *him*, they can believe on the account of the works that he performs (John 14:11; cf. John 10:37–38). The fact that Jesus does the works of the Father reveals that he has not only been sent by the Father, but that he is *one* with the Father.

Jesus Reigns on behalf of his Father (John 14:12–14)

But even here, Jesus is not finished teaching about the extent that he manifests his Father. First we saw that he reconciles us to the Father, but he is more than a mediator because he reveals the Father as his Father’s exact image. Jesus does not fade into the background because Jesus is the one whom the Father puts forward for us to gaze upon. Nevertheless, Jesus is more than a mirror-image. Jesus is not simply someone to look upon, for he now tells us that he reigns on behalf of his Father: “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father” (John 14:12). As Jesus stated in John 13:20 (and as he will say more explicitly in John 20:21), there is an analogy between the way that the Father has sent the Son and the way that the Son is sending his disciples into the world. Just as Jesus performs the works of the Father, so also Jesus’ disciples will perform the works of Jesus. In fact, Jesus’ disciples will perform *greater* works than what Jesus has done because of the fact that Jesus the Son is going back to his Father in heaven. What are we to make of this?

Greater Works Than These

First, we must remember the reasons *why* Jesus performed his great works—his *signs*. Jesus performed his signs for the purpose of confirming the legitimacy of his ministry, his message, and ultimately his *person*. So, the Gospel of John is filled with statements pointing away from the works and signs of Jesus and toward Jesus himself (cf. John 2:23–25; 4:43–45, 48; 6:26–27). The feeding of the five thousand is a helpful illustration of the point. When the people saw Jesus miraculously feeding thousands of Israelites in the wilderness, they assumed that such a miracle would be the

pinnacle of Jesus' glory. What greater works could there possibly be than to continue filling the bellies of his hungry followers (John 6:26)? Instead, Jesus insists that the greater miracle is *himself*, for he is the bread of life, so that whoever comes to him shall never hunger again (John 6:35). The signs performed a critical function of confirming the legitimacy of Jesus' person and words, but the signs were never the *greatest* thing.²⁵

Second, we should notice the connection between the phrase “greater works than these” (*meizona toutōn*) here and in John 5:20: “For the Father loves the Son and shows him all that he himself is doing. And greater works than these (*meizona toutōn*) will he show him, so that you may marvel.” When we look at these two passages together, what makes the works *greater* in both passages is the connection between the Father and the Son. Jesus does *great* works during his earthly ministry because of his intimate connection with the Father, since the Father shows him all that he is doing. But Jesus will do *greater* works once he goes to his Father after his death and resurrection.²⁶ From heaven, at the right hand of his Father, Jesus will do these greater works when he has received his kingdom in glory and power.²⁷

The “greater works,” then, are not more miraculous wonders, but the conversion of sinners through the proclamation of the gospel and the power of the Holy Spirit, even to the ends of the earth.²⁸ In the book of Acts, we see a few miracles that are usually connected to confirming the legitimacy of the message of Jesus to a new people group. In other words, as the gospel expands from Jerusalem to Judea, then to Samaria, and finally to the ends of the earth (cf. Acts 1:8), outpourings of the power of King Jesus through his Holy Spirit accompany each new expansion of the gospel. The emphasis of the book of Acts, though, does not fall on these physical miracles, but on the spiritual miraculous works that Jesus performs from his heavenly throne room to expand his kingdom by the advance of the gospel: “On the day of Pentecost alone more believers were added to the little band of Jesus' followers than throughout his entire earthly life.”²⁹

This cuts against the way that we typically think of miracles. If we compared Jesus' raising of Lazarus from the dead with a friend repenting from her sins to believe in Jesus for salvation, the former event seems incomparably more impressive to us. Consider, though, that Jesus performed all these miracles through his lifetime without gaining hardly any true, long-term, believing followers. Jesus displayed sign after sign to display his glory, but those miracles fell upon blind eyes (John 12:37). Now that Jesus is resurrected, glorified, and reigning from the right hand of his Father to give sight and faith to the spiritually blind by his Spirit, King Jesus is accomplishing greater works that he did not do during his earthly ministry. Significantly, Jesus does these greater works through us who believe in him!

Prayer in Jesus' Name

Jesus also emphasizes the change coming in the way in which these “greater works” will take place. Instead of pointing to his Father's works in him, Jesus says that *he* will do these greater things in and through his disciples through prayer: “Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it” (John 14:13–14). Jesus must go to his Father in order for the “greater works” to be done because they will be accomplished not through Jesus' immediate, bodily presence, but through the prayers of his people: “the disciples' fruitful conduct is the product of their prayers, prayers offered in Jesus' name.”³⁰

Notice that Jesus twice emphasizes that *he* will do what his disciples pray for: “...this *I* will do...*I*

will do it.” This is not by accident—the Father is glorified through the exaltation of the Son to reign and rule over his kingdom. Throughout the Gospel of John, Jesus has repeatedly taken the form of a servant, insisting that he does nothing by his own authority and power, but only what his Father gives him and what he hears from his Father. After Jesus’ death and resurrection, everything will change. George Beasley-Murray writes this:

Then the limitations of the Incarnation will no longer apply, redemption will have been won for the world, the kingdom of God opened for humanity, and the disciples equipped for a ministry in power to the nations. Nothing has been said thus far about the sending of the Spirit, but that is shortly to be made known. Here the emphasis is on the continuing ministry of the Lord with and through his disciples, by whom the glorification of the Father in the Son will be continued.³¹

To pray in Jesus’ name is to ask for the prospering of the kingdom in the name of the king. Jesus is the one Mediator who has died for our sins, and he is the one King who rules and reigns over God’s heavenly kingdom.³² Not only this, but he offers us his support through prayer! Jesus does the greater works of building his kingdom through the prayers of his people in his powerful name.

Jesus, therefore, reigns on behalf of his Father because he is more than a minister. A minister is someone who *administers* the authority of someone else. So, the Prime Minister of the United Kingdom administers a government under the authority of the sovereign (currently, Queen Elizabeth II), and the Prime Minister employs many other ministers under her (currently, Theresa May) to administer the authority of the Prime Minister. Likewise, a Christian minister is someone who administers not their own authority, but the authority of King Jesus. Importantly, Jesus is more than a minister, for he is the exalted God-man who reigns over *his* kingdom. He took the form of a servant for awhile, but in his glorification, the crucified Jesus Christ has inherited the name above every other name, so that at the name of Jesus every knee will bow and every tongue will confess that he is Lord—and the Father is glorified by Jesus’ exaltation (Phil. 2:9–11).

Jesus is more than a mediator of the Father, more than a mirror-image of the Father, and more than minister of the Father. Jesus is the Son of the Father by his divine nature (as God), and the crucified, exalted servant of the Father by his human nature. Believe upon him! Worship him! Serve him!

Discussion Questions

1. What do you think that Jesus’ disciples were feeling as Jesus prepared them for his crucifixion? What part of Jesus’ words of comfort in this passage stick out the most for you in the midst of your own troubles? Why?
2. In this passage, Jesus claims to be the exclusive way, truth, and life of the Father. How does that claim influence the way that we understand competing religious claims in the world? Is Jesus overstating his claim? If Jesus is who he says he is, can there be other ways to God? If Jesus is not who he says he is, then can he actually be the “truth” who is the way to God?

3. What does Jesus mean when he says to Philip, “Whoever has seen me has seen the Father” (John 14:9)? What does that passage mean for us, since we were not alive to see Jesus like Philip and the other disciples did?
4. What are the “greater works” that Jesus promises his disciples will do? Why are these works greater than the extraordinary miracles that Jesus performed during his earthly ministry? What role do we have in these greater works? What role do you specifically have in these greater works?

Notes

1. Beasley-Murray, *John*, 248–49.
2. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 262–63.
3. Lenski, *The Interpretation of John’s Gospel*, 968.
4. Morris, *The Gospel According to John*, 566.
5. Calvin, *Commentary on the Gospel According to John*, vol. II, 79. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.i.html>>
6. Calvin, *Commentary on the Gospel According to John*, vol. II, 82. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.i.html>>
7. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 265.
8. Ridderbos, *The Gospel According to John*, 488.
9. Lenski, *The Interpretation of John’s Gospel*, 976.
10. Lenski, *The Interpretation of John’s Gospel*, 977–78.
11. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 267.
12. Carson, *The Gospel According to John*, 491.
13. Ibid.
14. For this paragraph, see Keener, *The Gospel of John*, 941.
15. Lenski, *The Interpretation of John’s Gospel*, 979.
16. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 268.
17. Calvin, *Commentary on the Gospel According to John*, vol. II, 85. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.i.html>>
18. Lenski, *The Interpretation of John’s Gospel*, 980.
19. Calvin, *Commentary on the Gospel According to John*, vol. II, 80–81. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.i.html>>
20. Calvin, *Commentary on the Gospel According to John*, vol. II, 87. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.ii.html>>
21. Lenski, *The Interpretation of John’s Gospel*, 983–84.
22. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 270.
23. Calvin, *Commentary on the Gospel According to John*, vol. II, 87. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.ii.html>>
24. Lenski, *The Interpretation of John’s Gospel*, 985.
25. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 273.
26. Carson, *The Gospel According to John*, 495–96.
27. Calvin, *Commentary on the Gospel According to John*, vol. II, 90. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.ii.html>>

28. Lenski, *The Interpretation of John's Gospel*, 988–89.
29. Morris, *The Gospel According to John*, 574.
30. Carson, *The Gospel According to John*, 496–97.
31. Beasley-Murray, *John*, 255.
32. Calvin, *Commentary on the Gospel According to John*, vol. II, 90–91. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.iv.ii.html>>