

Chapter 36: The Church of Jesus

John 17:20–26

In the first section of the High Priestly Prayer (John 17:1–6), Jesus prayed that his Father would not abandon *him* to the grave, but would rather glorify him on the basis of his completed work during his earthly ministry. In the second section (John 17:7–19), Jesus asked that his Father would sanctify the people whom Jesus had set apart from the world through their calling as his disciples. In this last section, Jesus turns his attention toward praying for the final need of his people: their unity in the gospel. Jesus does not pray for a feigned or forced unity, where his people paper over real theological, ethical, or spiritual divisions to present a united front to the world. Instead, Jesus prays that his people will ever grow together in their unity according to the true doctrine of his word.

In the course of this prayer, Jesus acknowledges the primary challenge to this prayer for unity: his bodily absence from the world after his crucifixion, resurrection, and ascension. How will his people find unity in the truth if Jesus, their unifying force, has departed from this world? During his ministry in their midst, Jesus lived to pour out the word of his Father to his disciples (John 17:6–8, 14, 17). After Jesus departs, the disciples will no longer have Jesus in their midst as a stabilizing force to reorient them to the truth. Furthermore, any new disciples who were not present during Jesus' earthly ministry will have no opportunity to listen to teach directly. How, then, will those disciples grow in unity with the disciples who sat literally at Jesus' feet? In the face of these challenges, here *Jesus intercedes for the unity of his church in the gospel.*

Growing Unity (John 17:20–23)

Christians sometimes take for granted the fact that we can read the Bible to hear God speaking directly to us who live today. Certainly, we must be careful not to claim for ourselves specific promises, commandments, or warnings in such a way that strains beyond their original context. Nevertheless, we believe that King Jesus shepherds his people by his own voice (John 10:16)—a voice that speaks even through the Old Testament Scriptures (John 5:39). Because we have become accustomed to the legitimate practice of appropriating for ourselves God's word as it was spoken and written down for its first audience in the past, it can be jarring to hear Jesus speak about us directly: "I do not ask for these only, but also for those who will believe in me through their word..." (John 17:20). In this prayer, Jesus explicitly lifts those of us who have eventually come to believe in Jesus on the basis of the word of the first apostles. Listen to the voice of Jesus praying for *you!*

"Believe in Me"

From this, we should first observe the nature of the connection that all subsequent disciples have with the first disciples: faith in Jesus. Even though we cannot see Jesus in the flesh now, our relationship with him through faith is no less real. We are united to Christ through faith and by the

power of the Holy Spirit just as much as Peter, James, or John. Therefore, our union with the universal church is not on the basis of biological descent, as though we needed to trace our ancestry back to one of these eleven disciples somehow. Furthermore, it is not primarily on the basis of membership with the institutional church, as important as church membership is. Rather, Jesus prays for all those who will believe in him in the future—even including you and me.

Jesus' intercession here makes faith in Jesus a solid foundation for our hope and confidence. Remember, Jesus is not merely praying, but he is *interceding* in his capacity as high priest. That is, he is praying to claim the merits of his atoning sacrifice for the sake of all those under his priestly mediation through their faith in him. This prayer, then, is effective because it is sealed with the perfect blood of Jesus himself. John Calvin writes, "This is assuredly a remarkable ground of confidence; for if we believe in Christ through the doctrine of the Gospel, we ought to entertain no doubt that we are already gathered with the apostles into his faithful protection, so that not one of us shall perish. This prayer of Christ is a safe harbour, and whoever retreats into it is safe from all danger of shipwreck; for it is as if Christ had solemnly sworn that he will devote his care and diligence to our salvation." As Jesus goes before the Father to plead the merits of his blood, our names are engraved not only on his high priestly breastplate (cf. Ex. 28:21, 29), but also on his very hands (Isa. 49:16).²

"Through Their Word"

Additionally, Jesus notes the *means* of our faith in Jesus: the word of the first disciples: "...believe in me *through their word*." We may not enjoy the exquisite joy of listening to Jesus proclaim his Father's word in person, but we can nevertheless listen to his word through the writings that those first disciples have recorded for us in the New Testament Scriptures. R. C. H. Lenski writes this:

The Word communicated by the apostles is the means for producing faith and making believers—note διὰ ["through"]. It is "their" Word, not as though they originated it but only as being the special agents for its dissemination and transmission. In reality it is God's Word (v. 17), and its substance is "truth." Word and faith are correlative; the one intends to produce the other, and the other has no basis but the one. Apart from the Word there is no church, because there is no faith apart from the Word; and the church is constituted out of those and those alone who have faith.³

The role of the word in producing faith in Jesus is critical for understanding the nature of the church. First, as Lenski rightly notes, this word does not come from the disciples "as though they originated it." Instead, this is the word that the Father gave the Son (John 17:6–8) to deliver to the disciples (John 17:14). The disciples do not exercise authority over this word, even in their eventual capacity as apostles of the Lord Jesus. So, they exercise their apostolic authority not in *creating* the word that the church of Jesus Christ must believe, but in *stewarding* and *proclaiming* the word that Jesus revealed to them from the Father. They were eyewitnesses of Jesus' majesty on earth (Acts 1:21–22; 2 Pet. 1:16), and their role will be to communicate all that Jesus did and taught so that generations of subsequent believers can believe on the basis of their testimony. This testimony of the apostles to the word that Jesus delivered from the Father is preserved in the Scriptures alone. We have no need for the church to add new doctrines beyond what the Scriptures teach.

This prayer reflects what Jesus said about himself as the Good Shepherd: “And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd” (John 10:16). Jesus calls forth his church by his *voice*, which speaks through his *word* in the Scriptures. It is the word that constitutes, creates, and calls forth the church out of the world, because it is by the word that Jesus calls sinners to repent and believe in him. For this reason, the word of God must be at the center of the church’s life, ministry, and mission. Jesus shepherds his people by his word that he personally delivered first to the apostles. Then, Jesus delivered that word through those apostles who proclaimed it in their preaching and in writing the Bible.

Unity of the Church

For all these believers—his first disciples and all who will believe in him on the basis of his first disciples’ word—Jesus prays for unity: “...that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me” (John 17:21). In Greek, the words “all” and “one” appear side-by-side, vividly illustrating the sharp contrast between the great diversity of the church’s members and the perfect unity of those many members.⁴ Once again, Jesus calls to mind what he spoke earlier in connection with his role as the Good Shepherd: “And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd” (John 10:16). Jesus has other sheep from other folds, and he will bring those sheep from their various folds into his one flock under one shepherd. Here in John 17, Jesus not only declares his intention to unite the various sheep from the various folds into one flock, but he intercedes with his Father to bring this reality to pass.

So, what kind of unity does Jesus pray for here? To answer this question, it is best to consider first the kind of unity that the Father has with the Son, since Jesus prays for the unity of his church to be one “*just as you, Father, are in me, and I in you.*” This helps us to avoid the idea that this unity might be merely outward or institutional, since the unity of the Father and the Son is inward, spiritual, and invisible.⁵ Whatever this unity means, it cannot be achieved solely through outward membership in the same church or the same denomination. In order for our unity to approach what Jesus himself prays for here, the church of Jesus Christ must acquire a deeper, spiritual, internal unity where the people in the church of Jesus in some real sense become “individually members one of another” (Rom. 12:5).

Unity in the Gospel

It is best, therefore, to interpret this request in John 17:21 in light of what Jesus prayed in John 17:20, which raises two important implications to help us interpret the nature of this unity. First, this unity is *in Christ* by virtue of *faith in Christ*. So, Jesus is praying for the unity of all those who will be united to him by faith—that is, Jesus is the Head praying for the unity of the many members of his body.⁶ Second, this unity comes about on the basis of the *word*. R. C. H. Lenski expresses this so well:

The mystical side must never blind us to the medium, the Word. We have no Christ and no God without the Word and no oneness among ourselves without the Word. On the other hand, the more we have of the Word in our hearts by faith and thus also ruling us in our lives, the more perfect is our oneness. Being spiritual and mystical, this unity is of necessity invisible and does not consist in any form of outward organization. How far, however, it is

from being imaginary appears the moment we look at the Word. We are as much one with each other and with God and with Christ as we believe, teach, live, and confess all that is contained in the Word. Every deviation in doctrine, life, and practice from the Word mars and disrupts our oneness and hinders the fulfillment of Jesus' prayer. Those rend the church who deviate from any part of the Word, also those who demand things other than the Word demands. Those permit Jesus' prayer to be fulfilled in them who bring every thought and every act of their into subjection to the Word. "That they be one" means one in the Word; "that also they be in us" means in us through and by the Word. Thus Jesus prays.⁷

Our unity grows and develops as we become increasingly conformed to the image of Christ in and through faith in his word.

This doctrine of the church is at the heart of the Protestant Reformation.⁸ The Reformers opposed the Roman Catholic Church idea that the unity of the church is primarily outward and formal, mediated through the hierarchical organization of the pope, cardinals, bishops, and priests down to the laity of the church. For the Roman Catholics, then, unity comes through increasing submission to the authority of the church. For Protestants, on the other hand, unity comes through increasing submission to the word of God—and especially, in submission to the word of God in the gospel of Jesus Christ. So, even where Protestants operate within different denominations or from different perspectives on issues like the sacraments, church government, etc., we nevertheless share a high level of unity on the core issues of the gospel itself. Thus, we are united in the word that Jesus gives us through the writings of his first apostles in the Scriptures.

Additionally, even where we do not share absolute agreement, we are united in our common belief that the Scriptures are our ultimate authority in these discussions, for Jesus calls us to be united in the *word*. So, as D. A. Carson writes, this unity "is not achieved by hunting enthusiastically for the lowest common theological denominator, but by common adherence to the apostolic gospel, by love that is joyfully self-sacrificing, by undaunted commitment to the shared goals of the mission with which Jesus' followers have been charged, by self-conscious dependence on God himself for life and fruitfulness."⁹ Over time, by grace, God's people grow in increasing unity on the first-tier (core) issue of the gospel, even in spite of their distinctive positions on this or that second-tier (confessional) or third-tier (convictional) issues. The church therefore enjoys true, spiritual unity, in spite of our many differences.

The centrality of the gospel is what is in view when Jesus identifies the *goal* of church unity: "so that the world may believe that you have sent me" (John 17:21). This is the message communicated by the word that the Father gave the disciples through Jesus: "For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me" (John 17:8). From the *words* (i.e., *utterances*) that the Father gave Jesus and the *word* that the disciples kept (John 17:6), the disciples came to know and believe that the Father sent Jesus. That is, the disciples came to know that Jesus stands as the representative of the Father, so that no one may come to the Father except through Jesus (John 14:6), and so that anyone who looks upon Jesus *sees* the Father in the Son (John 14:9). Therefore, Jesus is praying that "the church's unity may be controlled by, and find its criterion in, its unity with the Father and the Son, that is, in Jesus' coming into the world and his work in the world in keeping with *his* unity with the Father."¹⁰ Our unity is in the gospel unity of the Father and the Son in their redemptive

work to send the Son into the world to save sinners.

Giving and Receiving the Glory

Jesus then calls this unity in the gospel his *glory*: “The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me” (John 17:22–23). The whole Scriptures teach that the glory of God is revealed most fully in the face of Jesus Christ (2 Cor. 4:6).¹¹ That is, we behold glory in the one who humbled himself in obedience even to death on a cross for our salvation. Furthermore, the only way in which we ourselves will be glorified will be through *first* looking to Jesus in faith (2 Cor. 3:18) and *second* taking up our own cross and dying to ourselves in order to follow him (Luke 9:23).¹² Once again, the word is medium through which we *see* and *receive* the glory of Jesus: “In this restatement of the oneness of believers we must not forget the Word. This Word mediates the indwelling of Jesus in us and thus the reception of his glory in us, and thus the oneness that results.”¹³ In receiving the indwelling glory of Jesus in us, he then incorporates us into his work by sending us as his agents to proclaim salvation in his name.¹⁴ We enter into and participate in the glory of Jesus by glorifying Jesus through proclaiming the gospel of Jesus Christ and him crucified (1 Cor. 2:2) as a unified church.

Perfectly One

We should not think, though, that Jesus intends a loose, passive kind of unity in his church. Even if the Roman Catholics are incorrect to interpret this passage primarily in terms of institutional unity with the Roman Church, we would misinterpret Jesus’ words if we do not recognize that Jesus wants *total* unity for his church—inward as well as outward unity. When Jesus prays that his people “may become perfectly one,” the grammar of the phrase conveys the idea of being “brought to the goal of complete oneness and thus continuing there indefinitely.”¹⁵ But again, we pursue this goal by seeking to know Jesus ever more deeply in and through the *word*: “The realization of this purpose, the actual complete oneness, is attained in every age in all those believers who unite in accepting the Word as they should. Those who, though they are still believers, in any way deviate from the Word hinder the consummation of the oneness and prevent the fulfillment of Jesus’ last prayer as far as they are concerned.”¹⁶

In this perfect oneness, the world will come to know that the Father sent Jesus, and we believers will know that the Father has loved us even as he loved Jesus (John 17:23). That is, we are loved *in* Jesus and *for the sake* of Jesus. As we believe in Jesus, we are united to him so that the Father’s love for his Son extends even to us: “that love which the heavenly Father bears towards the Head is extended to all the members, so that he loves none but in Christ.”¹⁷ We become members of the body of Christ, unified with each other through our union in Christ, and benefiting from the love of Christ that extends to us in and through our Savior.

Glorious Unity (John 17:24)

Jesus continues his prayer, asking for even greater blessings for this who will believe in him because of the word of his apostles: “Father, I desire that they also, whom you have given me, may

be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world” (John 17:24). Notice first that those who believe in Jesus are *also* those whom the Father has given Jesus. The Father is giving a *people* to his Son, a people who come from every tribe, language, and nation from across all of time (Rev. 5:9). These people include the first disciples, but also all those who will believe in Jesus on the basis of the word of the first disciples (John 17:20).

Being with Jesus

Second, Jesus prays that this people will be “with me where I am.” Jesus taught his disciples that this would be the case earlier in the Upper Room Discourse: “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 will take you to myself, that where I am you may be also” (John 14:2–3). One more time, we see Jesus interceding in prayer to claim the benefits of his ministry for his disciples. It is not enough for Jesus simply to teach the doctrine of what he is accomplish. It is not even enough for Jesus to *merit* those blessings by completing every requirement that his Father has given him during his earthly life, ministry, and death. More than that, Jesus must claim these benefits on behalf of his people through intercessory prayer.

Seeing Jesus’ Glory

Third, Jesus gives a reason for desiring that his people would be with him: “to see my glory that you have given me because you loved me before the foundation of the world.” That is, when the disciples are with Jesus forever, they will see the full expression of his glory. Up to this point, the disciples have only seen “the glory of Christ, just as a man shut up in the dark obtains, through small chinks, a feeble and glimmering light. Christ now wishes that they shall make such progress as to enjoy the full brightness of heaven.”¹⁸ In his exalted, glorified humanity, Jesus will visibly manifest the full glory of his Father to his disciples.

The fact that Jesus prays for his disciples to see the glory that the Father has “given” him clues us into the fact that Jesus is praying on the basis of his incarnate role as Mediator, and not according to his role as the eternal Son of God who is infinitely glorious by nature. Rather, before the foundation of the world, the Father predestined to send his Son in the form of a lowly servant, Jesus of Nazareth. In this humble form, the Father gave Jesus glory as the Christ—first, a veiled glory according to the glory of his humility, shame, and suffering (cf. John 12:41), and second, a manifest glory according to his estate of exaltation when his glory is fully revealed at the right hand of the Father. Jesus is praying for his disciples to behold the fullness of his glory as the crucified and resurrected God-man—the glory that the Father planned to give to his humiliated, crucified Son to exalt him to the highest possible place as King over the entire created cosmos.

If the first installment of the unity of the church takes place now, through suffering, according to the word of the first apostles, then this exaltation defines the second—and everlasting—installment of the unity of the church. Jesus is not praying that his disciples will be one in this life only, but that his disciples will be one *with him* to behold *his glory* forever and ever. Now, the unity of the church is for the sake of proclaiming the word of the gospel of Jesus to the world (John 10:21), so that Jesus may gather into his flock his elect from every nation (John 10:26). But ultimately, in that state of glorified joy, Jesus’ disciples will be one in him in order to see and enjoy his glory throughout all eternity to

come.

Gospel Unity (John 17:25–26)

As Jesus closes his High Priestly Prayer, he returns to the core basis of his prayer: intercession that his Father would bless his people on the basis of his perfect sacrifice. So, Jesus prays: “O righteous Father, even though the world does not know you, I know you, and these know that you have sent me” (John 17:25). When Jesus addressed his Father as “Holy Father” (John 17:11), he asked that his Holy Father would apply his holiness to make his *disciples* holy. The same meaning is probably in view here. That is, Jesus is addressing his Father as “Righteous Father” in order to plead for his Father to make his disciples righteous, since they “know that you have sent me.” Also, Jesus is appealing to the righteousness of his Father as the grounds for making his claim: “Because the Father is righteous, he will certainly apply the full merits of the Son’s redemption to the hearts and lives of the given ones.”¹⁹ So, Jesus is praying for the Father to *apply* his righteousness to his disciples on the *grounds* that his Father’s righteousness must do so in response to the perfect sacrifice of Jesus.

The Son Who Came from the Father

The means by which the disciples lay hold of this righteousness, then, is through faith in Jesus. The world does not know the Father, but Jesus does, which makes Jesus the only person capable of reconciling sinners to the Father. Jesus first testifies that he himself knows the Father, since Jesus’ relationship to the Father is the reason that Jesus can save his people. The fact that the disciples know that Jesus has come from the Father is not merely a matter of trivia knowledge, but rather the object of saving faith. Christians are not saved because we have faith, for everyone has faith. Instead, we are saved because the *object* of our faith, Jesus Christ, is truly the Son who has come from the Father with the power to save sinners. Our faith, then, is only the instrument by which we receive the blessings of the salvation that Jesus Christ has received for all those who put their trust in him. John Calvin puts it this way: “The Son came out of the bosom of the Father, and, properly speaking, he alone knows the Father; and, therefore, all who desire to approach God must betake themselves to Christ meeting them, and must devote themselves to him; and, after having been known by the disciples, he will, at length, raise them to God the Father.”²⁰

The Son Who Makes Known the Father’s Name

Jesus describes his work of reconciling us to the Father as *making known* the Father’s *name*: “I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them” (John 17:26). During Jesus’ earthly ministry, it was the basic “food” (John 4:32) of his life “to make the Father known as he wanted to be known, to teach them the ‘name’ by which the Father wants to be invoked.”²¹ Everything that Jesus has done has been for the sake of revealing the Father to his people. All of his words and deeds—every parable he told, metaphor he used, sign he performed—everything has been done to demonstrate to the people the Father’s *name*. By *name*, Jesus means that he has revealed the Father’s character, righteousness, justice, holiness and love.

As much as Jesus has done, he says that he still has work to do: “I will continue to make it known.” The way in which Jesus will continue to teach his disciples about the Father in every

generation is through the *word* that he has entrusted to his first generation disciples (the apostles), which they have recorded for us in the Scriptures. More than that, Jesus has also said that he will send the Holy Spirit to “teach them all things and bring to your remembrance all that I have said to you” (John 14:26). That is, Jesus will send the Spirit of truth to carry on his work of making the Father’s name known to his disciples. John Calvin encourages us from this passage, writing this:

Christ discharged the office of Teacher, but, in order to make known the Father, he employed the secret revelation of the Spirit, and not the sound of his voice alone. He means, therefore, that he taught the apostles efficaciously. Besides, their faith being at that time very weak, he promises greater progress for the future, and thus prepares them to expect more abundant grace of the Holy Spirit. Though he speaks of the apostles, we ought to draw from this a general exhortation, to study to make constant progress, and not to think that we have run so well that we have not still a long journey before us, so long as we are surrounded by the flesh.²²

Over the past two thousand years, every time God’s people have opened the Scriptures, Jesus has carried forward his work as our Teacher through his Holy Spirit, who guides us into all truth. This is the reality that Jesus testified to when he said, “All that the Father has is mine; therefore I said that he will take what is mine and declare it to you” (John 16:15). Here, Jesus pledging this ongoing work in his intercessory prayer for his people.

The Indwelling Love of Jesus

This teaching ministry of Jesus is not merely for the sake of our heads, but also for our hearts. The whole purpose of revealing the Father’s name to us, Jesus adds, is “that the love with which you have loved me may be in them, and I in them.” As through this entire passage, Jesus is praying that the love of the Father will cascade down like oil poured out on the head of Jesus until it drenches Christ’s entire body. Jesus is asking that the Father’s love would extend to the members of Jesus by virtue of our union with Christ through faith in him: “for, strictly speaking, the love with which God loves us is no other than that with which he loved his Son from the beginning, so as to render us also acceptable to him, and capable of being loved in Christ. And, indeed, as was said a little before, so far as relates to us, apart from Christ, we are hated by God, and he only begins to love us, when we are united to the body of his beloved Son.”²³ The result of knowing the Father through believing in Jesus as the one sent by the Father is not intellectual arrogance but the experience of the Father’s infinite love for his Son.

This love, however, is not abstract. Rather, when Jesus says “and I in them,” he is explaining *how* the love of the Father will enter into the hearts of his his people. That is, Jesus’ disciples will experience the Father’s love *in them* through Jesus’ own presence *in them*. Jesus is the indwelled presence of God in the world while he remains on earth (John 1:14). Afterward, *the church* will constitute the indwelled presence of God through Jesus’ presence in us by his Holy Spirit. In other words, Jesus is praying with old covenant, tabernacle imagery:

The phrase “I myself may be in them” is replete with covenantal overtones. Subsequent to the giving of the law at Sinai, the glory of God that was displayed on the mountain (Exod. 24:16)

came to dwell in the midst of Israel in the tabernacle (Exod. 40:34). As God's people moved toward the promised land, God frequently assured them that he was in their midst (Exod. 29:45–46; Deut. 7:21; 23:14). In John's prologue, Jesus is said to have come to dwell (lit., to "pitch his tent" [1:14]) among his people, and now Jesus' earthly presence is about to be transmuted into his spiritual presence in his followers, in keeping with OT notions of a new covenant (see commentary at 17:6).²⁴

This has always been the goal of redemption. Ever since Adam and Eve were expelled from the garden of Eden, God's plan of redemption has been to dwell again with his people. Step by step, covenant by covenant, God came increasingly closer to his alienated people by bringing his glory cloud near on Sinai, and then into the temple, and then in Jesus of Nazareth, and now in the church.

Of course, this is not the last step, but the penultimate step. Ultimately, God desires to dwell with his people in perfect union and communion in the glorious New Jerusalem. On that day, a loud voice will proclaim the success of God's redemptive mission: "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God" (John 21:3). Everything that Jesus is accomplishing here during his earthly ministry—and everything that he is laying claim to in this intercessory prayer of John 17—is for that moment. Jesus came to reconcile his people to the Father. We experience this in part now in the church as the Holy Spirit indwells our hearts through faith in Jesus by his word, but we will experience this in perfect fullness in the age to come.

Come quickly, Lord Jesus.

Discussion Questions

1. Why is it important to know that Jesus prays specifically for you who believe in him as he goes to the cross (John 17:20)? What would be lost if Jesus did not make his priestly intercession for you?
2. Is the church of Jesus Christ unified today? Why or why not? What role should God's word play in the unification of his church? Practically speaking, what might you do personally to pursue unity in the church?
3. What is the ultimate goal of Christian unity (John 17:24)? What kind of unity will we enjoy with Jesus when we are with him where he is? How should our future hope of perfect unity in Christ affect our lives today?
4. How has Jesus made known his Father's *name* in the past (John 17:26)? How does Jesus continue to make his Father's name known? Why is knowledge of the Father's name essential to be filled with Jesus' love?

Notes

1. Calvin, *Commentary on the Gospel According to John*, 181. Available online: <<http://www.ccel.org/ccel/>>

calvin/calcom35.vii.v.html>

2. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 363.
3. Lenski, *The Interpretation of John's Gospel*, 1154.
4. Lenski, *The Interpretation of John's Gospel*, 1155.
5. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 364.
6. Calvin, *Commentary on the Gospel According to John*, vol. II, 183–84. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.v.html>>
7. Lenski, *The Interpretation of John's Gospel*, 1157–58.
8. See Paul D. L. Avis, *The Church in the Theology of the Reformers* (Eugene, OR: Wipf & Stock, 2002), 81–94.
9. Carson, *The Gospel According to John*, 568.
10. Ridderbos, *The Gospel According to John*, 561.
11. Calvin, *Commentary on the Gospel According to John*, vol. II, 184–85. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.v.html>>
12. Morris, *The Gospel According to John*, 650.
13. Lenski, *The Interpretation of John's Gospel*, 1161.
14. Ridderbos, *The Gospel According to John*, 563.
15. Lenski, *The Interpretation of John's Gospel*, 1162.
16. Lenski, *The Interpretation of John's Gospel*, 1163.
17. Calvin, *Commentary on the Gospel According to John*, vol. II, 185. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.v.html>>
18. Calvin, *Commentary on the Gospel According to John*, vol. II, 187. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.vi.html>>
19. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 368.
20. Calvin, *Commentary on the Gospel According to John*, vol. II, 188. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.vi.html>>
21. Ridderbos, *The Gospel According to John*, 566.
22. Calvin, *Commentary on the Gospel According to John*, vol. II, 188–89. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.vi.html>>
23. Calvin, *Commentary on the Gospel According to John*, vol. II, 189. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.vi.html>>
24. Köstenberger, *John*, 501.