

John 1:43-51

- The stairway to heaven -

Author: Evert Jan Hempenius

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Introduction

- ❖ How does heaven look like?
For sure, it is not like this world!
Is heaven like a wonderland, an imagination, a dream?
Or is heaven real, a real place to be, to live in communion with God in his glory, his presence, his peace, and his love?
Where can I find the entrance? Where is the path? Where is the stairway to heaven?
The answer is: Jesus Christ is the way, the truth and the life (Jn 14:6) and he showed the way to Nathanael and to us.
- ❖ This sermon outline shows also an interesting parallel with the narrative in which Jesus revealed himself to Thomas after his resurrection. It also shows the strong connection between the Old Testament and the New Testament, and that is important to read and understand, the original passage referred to, in this case, Genesis 28.
- ❖ The following verbs are important:
 - To find.
 - To come.
 - To know and to see.
- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Gospel of John. This makes it possible to use this sermon outline as a “stand-alone”. You can also fit this outline into a series of sermons.

Context

We have seen his glory (John 1:1-14)	
John 1:1-14	The Word of God became flesh.
(John 1:14)	The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only , who came from the Father, full of grace and truth.
John the Baptist, Jesus and the first disciples (John 1:15-51)	
John 1:15-28	The testimony of John the Baptist: "I am not the Christ."
John 1:29-34	The next day. The testimony of John the Baptist: "Look, the Lamb of God."
John 1:35-42	The next day. The first disciples of Jesus.
John 1:43-51	The next day. The calling of Philip and Nathanael.
(John 1:50)	Jesus said, " You believe because I told you I saw you under the fig tree. You shall see greater things than that. "
Miraculous signs and faith (John 2:1-4:54)	
John 2:1-11	The first miraculous sign at Cana (Nathanael came from Cana; Jn 21:2)
John 2:12-4:42	Judea and Samaria
John 4:43-54	The second miraculous sign at Cana

❖ John 1:14 is important.

- "The Word became flesh" (Jn 1:1-5) and refers to Genesis 1:1-5.
- "**and made his dwelling among us.**" Young translates: "**and did tabernacle among us**,"¹
 - Tabernacle = "**σκηνώω**":
 - "Jn. 1:14 is important: καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν. It undoubtedly suggests that the σκηνοῦν of the incarnate Logos is to be regarded as an expression for the fact that His earthly stay was for Him no more than an episode between His pre-existence and post-existence as the exalted Lord, in

¹ Young, R. (1997).

which case the translation “he **tabernacled** among us” is more apt and suitable than “he dwelt among us.”²

- “We have seen his glory, the glory of the One and Only” refers to the glory of God, revealed in the Old Testament.
 - “Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the **tabernacle**. Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the **glory of the Lord** filled the **tabernacle**.” (Ex 40:34, 35).
 - “The concept of *glory* is likewise difficult. In the Old Testament the word glory is often used concerning the visible manifestation of the invisible God, especially as he made himself known through the mighty things that he did for his people. **This Old Testament usage seems to be the clue for understanding John’s use of the term in his Gospel. For John, Jesus bears the *glory* of God, because he has the very nature of God and performs the works of God.** From this basic use of the word other meanings are derived. These meanings will be discussed as they appear in their respective contexts.”³
- Newman and Nida comment: “If, in the present passage, John says that *the Word* ‘set up his tent’ among men, then the meaning is that in *the Word* God has come to dwell among men. It is likewise the focus of the verb as used in Revelation 7:15 and 21:3: in the eternal Word, who became a human being, God came to dwell among men.

“Verse 14 is the very heart of John’s Gospel; everything else that John says must be understood in light of this verse.”⁴

² Michaelis, W. (1964–). σκηνή, σκῆνος, σκῆνωμα, σκηνόω, ἐπισκηνόω, κατασκηνόω, σκηνοπηγία, σκηνοποιός. In: G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.) (electronic ed., Vol. 7, p. 386).

³ Newman, B. M., & Nida, E. A. (1993, p. 23).

⁴ Newman, B. M., & Nida, E. A. (1993, p. 22, 23).

Form and structure

- ❖ The calling of Nathanael can be divided into a setting, two scenes and finally a solemn declaration:

<i>Setting:</i>	The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me." Philip, like Andrew and Peter, was from the town of Bethsaida.
<i>Scene (1) – Philip and Nathanael</i>	Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph." "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip.
<i>Scene (2) – Jesus and Nathanael</i>	When Jesus saw Nathanael approaching, he said of him, "Here is a true Israelite, in whom there is nothing false." "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you." Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel." Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that."
<i>Solemn promise</i>	He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

Technical, hermeneutical and historical notes

Verse 43

- ❖ Found = “εὕρισκω”:
 - 1. to come upon something either through purposeful search or accidentally, *find*.⁵
- ❖ Follow = “ἀκολουθέω”: to follow someone as a disciple, *be a disciple, follow*.⁶
- ❖ How = “πόθεν”: 3. interrogative expression of cause or reason, *how, why, in what way?*⁷

Two parallel stories!

Philip, Nathanael and Jesus (Jn 1:43-51)		Disciples, Thomas and Jesus (Jn 20:24-29)
Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”	<i>Witness</i>	Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, “We have seen the Lord!”
“Nazareth! Can anything good come from there?” Nathanael asked. “Come and see,” said Philip.	<i>Unbelief</i>	But he said to them, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.”
When Jesus saw Nathanael approaching, he said of him, “Here is a true Israelite, in whom there is nothing false.” “How do you know me?” Nathanael asked. Jesus answered, “I saw you while you were still under the fig tree before Philip called you.”	<i>Encounter</i>	A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, “Peace be with you!” Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.”
Then Nathanael declared, “Rabbi, you are the Son of God; you are the King of	<i>Faith</i>	Thomas said to him, “My Lord and my God!”

⁵ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 411).

⁶ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 36).

⁷ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 838).

Israel.”		
Jesus said, “You believe because I told you I saw you under the fig tree. You shall see greater things than that.” He then added, “I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man.”	<i>Promise</i>	Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

Exposition

The sequence of the narratives

- ❖ See above “Context” and the comments on John 1:14.
- ❖ This part of the gospel is part of a sequence of narratives, which are introduced “the next day.”

Day 0	<i>The testimony of John the Baptist.</i>	John 1:19-28
Day 1	The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!”	John 1:29-34
Day 2	The next day John was there again with two of his disciples.	John 1:35-42
Day 3	The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.”	John 1:43-52
Day 3	On the third day a wedding took place at Cana in Galilee.	John 2:1-11

Verse 43, 44

- ❖ “Finding Philip”
 - Newman and Nida comment: “The context suggests ‘came across Philip.’ Again, a rendering suggesting that what Jesus did was merely accidental and unintentional must be avoided. One can say ‘he went to where Philip was.’”⁸
 - Jesus was deliberately looking for Philip. He has chosen them (Jn 6:70; 13:18)

⁸ Newman, B. M., & Nida, E. A. (1993, p. 47).

- “You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name” (Jn 15:19).

❖ “Follow me”

- “Philip is the only disciple in the Fourth Gospel who is expressly called to discipleship by Jesus himself.”⁹
- As a disciple. Some of the disciples were already following John the Baptist (Jn 1:35-42).
- Jesus called Philip to be his witness:
 - “Men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection” (Acts 1:21, 22).
 - What is more important, Jesus taught Philip to see his true identity.
 - “Philip said, ‘Lord, show us the Father and that will be enough for us.’ Jesus answered: ‘Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?’”

❖ “Philip, like Andrew and Peter, was from **the town of Bethsaida.**” See the map.¹⁰



⁹ Haenchen, E., Funk, R. W., & Busse, U. (1984, p. 165).

¹⁰ (n.d.). Retrieved from <https://www.bible-history.com/geography/ancient-israel/israel-first-century.html>

- Newman and Nida comment: "*Bethsaida* was actually Bethsaida Julias, built at the northeastern-most point of the Lake of Galilee by Philip, the ruler of the territory of Iturea and Trachonitis. Technically, the city was not in the region of Galilee, but it is possible that the whole region around the lake was loosely called Galilee. This region had a large Gentile population, and it is interesting that both *Philip* and *Andrew* are Greek, rather than Jewish names."¹¹

Verse 45-47 (Scene 1)

❖ **"Philip found Nathanael"**

- Philip was looking for Nathanael to share with him the good news.
 - Nathanael didn't belong to the inner circle of the Twelve, but he was present when Jesus appeared to his disciples (Jn 21:1, 2).

❖ **"We have found"**

- This is emphatical, expressing joy. "**We**" Philip includes himself and the others who have already been called by Jesus to follow him.

❖ **"Nazareth"**

- Jesus has been living in Nazareth for about 25 years.

❖ **"the one Moses wrote about in the Law, and about whom the prophets also wrote"**

- This exclamation of Philip makes clear that these men had a vivid expectancy of the Messiah.
 - John refers to Moses and the history of Israel.
 - "For the law was given through Moses; grace and truth came through Jesus Christ" (Jn 1:17 <> Exodus).
 - "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up" (Jn 3:14 <> Num 21:7-9).
 - "If you believed Moses, you would believe me, for he wrote about me" (Jn 5:46 <> Dt 18:15-18)).
 - "Jesus said to them, 'I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven'" (Jn 6:32 <> Ex 16:1-16).

❖ **"Nazareth! Can anything good come from there?"**

¹¹ Newman, B. M., & Nida, E. A. (1993, p. 47).

- Newman and Nida comment: “It is possible that the words *Can anything good come from Nazareth?* was a proverb used by the people of Cana in reference to the nearby town of Nazareth (note that Nathanael was from Cana, 21:2). On the other hand, it is thought by some scholars that the real focus of attention is Galilee, rather than Nazareth in particular (see 7:41, 52). **In either case the words reflect the form of a proverb and are best translated with this idea in mind.**”

“In this type of context ‘good’ refers not to moral behavior, but to ‘beneficial event.’ It is the equivalent in some languages to ‘Can anything helpful come out of Nazareth?’ or ‘Can anything which is of benefit to people happen because of anyone from Nazareth?’”¹²

- Compare John 7:52.

- Lincoln comments: “In the light of the formulation about Moses and the prophets, the question reflects the fact that Nazareth does not figure in any scriptural prophecies (cf. also 6:41–2). From the perspective of the evangelist’s prologue, to which the reader is already party, the question is highly ironic. That which comes from Nazareth is in reality the incarnation of the Logos who was what God was and through whom all things came into being! The question is not given an answer but instead Nathanael receives the same invitation from Philip that Jesus had extended to the first two disciples—**Come and see.**”¹³

❖ “Come and see”

- The verb “to see” plays an important role in the Gospel of John and also in this narrative.
 - “**We have seen his glory,** the glory of the One and Only, who came from the Father, full of grace and truth”
 - “You believe because I told you I saw you under the fig tree. **You shall see greater things than that**” (Jn 1:50). Compare: Then Jesus told Thomas, “**Because you have seen me, you have believed;** blessed are those who have not seen and yet have believed (Jn 20:29).”

Verse 47-50 (Scene 2)

❖ “Here is a true Israelite, in whom there is nothing false.”

- This refers to Jacob (= Israel; Gen 32:28) and his *deceitfulness* <> **true, nothing false**
 - Jacob deceived his brother Esau (Gn 25:29-35).

¹² Newman, B. M., & Nida, E. A. (1993, p. 48).

¹³ Lincoln, A. T. (2005, p. 120).

- He deceived his father Isaac and his brother Esau (Gn 27:1-40; 27:36).
- Jacob was deceived by Laban, his father-in-law (Gn 29:15-30).
- He deceived his father-in-law (Gn 31:20-27).
- This qualification of Nathanael is probably meant ironically, because of his shocked reaction: **“How do you know me?”** Literally: “From where do you know me?”
 - Newman and Nida comment: *“How do you know me?”* may, of course, be interpreted merely in the sense of ‘How do you know who I am?’ But the focus in this context seems to be more upon Jesus’ knowledge about Nathanael’s character, and therefore a more appropriate equivalent may be ‘How do you know what sort of a person I am?’¹⁴
 - Compare John 4:39: “Many of the Samaritans from that town believed in him because of the woman’s testimony, **‘He told me everything I ever did’**” (Jn 4:39).
 - Also Psalm 139:
- **“I saw you while you were still under the fig tree before Philip called you.”** This is the answer to the question of Nathanael. “Knowing” and “seeing” are thematic within the Gospel of John (Jn 1:18; 14:8, 9).
 - **“under the fig tree”** underscores the fact that Jesus really has seen Nathanael before Philip had called him.
 - This implies that Jesus knew also the response of Nathanael: **“Nazareth! Can anything good come from there?”**
 - Jesus reveals his glory. “We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (Jn 1:14).
- ❖ **“Then Nathanael declared, ‘Rabbi, you are the Son of God; you are the King of Israel.’”**
 - Compare this with his saying in verse 46: “Nazareth! Can anything good come from there?” Nathanael is impressed and shocked by the words of Jesus.
 - **“Rabbi”** is a title given to Jewish teachers of the Law (Jn 1:38; 3:2; a.o.).
 - **“Son of God”** and **“King of Israel”** are messianic titles.
Psalm 2:7:
I will proclaim the decree of the Lord:
He said to me, **“You are my Son;**
today I have become your Father.
Ask of me, and I will make the nations your inheritance,
the ends of the earth your possession.

¹⁴ Newman, B. M., & Nida, E. A. (1993, p.49).

You will rule them with an iron scepter;
you will dash them to pieces like pottery.”

- ❖ **“You believe because I told you I saw you under the fig tree.”** This is a rhetorical question.
- ❖ **“You shall see greater things than that.”**
 - The next chapters will show what Jesus meant with these words, especially the miraculous signs performed at Cana, the hometown of Nathanael. (Jn 2:1-11; Jn 4:43-54).

Verse 11 Promise:

- ❖ **“He then added”** “is literally ‘And he says to him.’ There is no problem in taking the present tense (“he says”) as the equivalent of a past tense (*he said*); **the present is often used with this force in a narrative context.**¹⁵
- ❖ **“I tell you the truth,”** **“you”** is plural. Jesus is speaking not only to Nathanael but to everyone who is listening to this Gospel.
 - *“I tell you the truth* is literally ‘Amen, amen, I say to you.’ In traditional English translations this statement is generally rendered ‘Truly, truly, I say to you’ (*RSV, ESV*). Only in the Gospel of John is the double ‘Amen’ used, and here it occurs some twenty-five times.”¹⁶ It is used to ascertain the trustworthiness of the saying.
 - Jesus is speaking with authority.
- ❖ **“you shall see heaven open, and the angels of God ascending and descending on the Son of Man.”**
 - Jesus refers to the vision of Jacob at Betel:
 - “He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it (or *beside him*)¹⁷ stood the Lord, and he said: ‘I am the Lord, the God of your father Abraham and the God of Isaac.’... “When Jacob awoke from his sleep, he thought, ‘Surely the Lord is in this place, and I was not aware of it.’ He was afraid and said, ‘How awesome is this place! This is none other than the house of God; this is the gate of heaven’” (Gen 28:12-17).
 - Three elements of this narrative are important:
 - (1): Surely the Lord is in this place, and I was not aware of it
 - (2): How awesome is this place! This is none other than the house of God;
 - (3): this is the gate of heaven.

¹⁵ Newman, B. M., & Nida, E. A. (1993, p. 51).

¹⁶ Newman, B. M., & Nida, E. A. (1993, p. 51).

¹⁷ “Beside him” is preferred taking the proclamation of Jacob into account.

- Applied to John 1:51:
 - (1): Surely the Lord is standing next to me, and I (Nathanael) was not aware of it.
 - (2): How awesome is this place! This is none other than the house of God; We have seen his glory! (Jn 1:14)
 - (3): He is the gate to heaven (Jn 14:6).
 - Jesus is the Lord standing next to his disciples. He tabernacled (Jn 1:14) among us.
- Newman and Nida comment: **“Son of Man”** is one of the most problematic of all New Testament phrases both to interpret and to translate. Except for its use in Acts 7:56, it is confined solely to the Gospels, where it is used only by Jesus himself as a self-designation, never by another person in reference to him, except, perhaps in Mark 2:10. In the Synoptic Gospels the title is used by our Lord in three ways:
 - (1) as a reference to his earthly life,
 - (2) to his suffering and death, and
 - (3) to his exaltation and glorification.
 These meanings are closely related, and the first two are essentially synonymous. All three have in common the basic emphasis that **“the Son of Man”** is the one whom God has appointed to speak and act with divine authority. It is true that **“the Son of Man”** has accepted the limitations of human existence, and that he is misunderstood and rejected by men, but he is nevertheless the one who speaks and acts with God’s own authority. This meaning also is the basic understanding of **“the Son of Man”** in John’s Gospel: He has his origin in heaven (6:27, 33), and he will return again to his place of glory (6:62) by way of the cross (3:14; 8:28; 12:23, 34; 13:31).¹⁸
 - Note the three titles applied to Jesus:
 - (1) “Son of God”; (2) “King of Israel”; (3) “Son of Man.” The latter one is used by Jesus himself.
 - Heaven and the Son of Man:
 - Jesus Said: “I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? **No one has ever gone into heaven except the one who came from heaven—the Son of Man.**”
 - **“Heaven open”** means free access to God!
 - See also: “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him” (Mt 3:16).
“‘Look,’ he (Stephen) said, ‘I see heaven open and the Son of Man standing at the right hand of God.’”

¹⁸ Newman, B. M., & Nida, E. A. (1993, p. 52).

- **“The angels of God ascending and descending.”** The angels of God will assist and obey the Son of Man, wherever he goes.
 - “Then the devil left him, and angels came and attended him” (Mt 4:11).
 - “An angel from heaven appeared to him and strengthened him” (Lk 22:43).
 - And: “Are not all angels ministering spirits sent to serve those who will inherit salvation?” (Hb 1:14).

Application

Praise

- ❖ Praise Christ because:
 - He has found us and saved us.
 - He has made himself known to us.
 - He opened the gate of heaven. He is the gate to heaven.

Important

- ❖ John 1:14: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”
 - This verse summarizes the Gospel of John.
- ❖ John 1:51: “He then added, ‘I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man.’”
 - John 1:14 + John 1:51 combined: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” “He then added, ‘I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man.’”

Tell the story vividly and refer to the vision of Jacob!

- ❖ Pay special attention to the following verbs:
 - **“To be found”**
 - Christ has found each one of us who believe.
 - “I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word” (Jn 17:6).
 - **“To see”**
 - Nathanael has seen Jesus. We cannot see Jesus just like he did.
 - “Jesus told him (Thomas), ‘Because you have seen me, you have believed; **blessed are those who have not seen and yet have believed**’” (Jn 20:29).
 - **“To know”**

- **“How do you know me?”** Yes, Jesus Christ knows you and me, our circumstances, our thoughts, our feelings, our questions, our doubts, our disbelief.
 - Psalm 139:1-4: “O Lord, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O Lord.”
 - Which thoughts, questions, doubts, disbelief, do people have about Christ?

Invite the listeners

- ❖ **“Come and see”** or **“come and hear”** all those who hear the Gospel and accept Christ as their Lord and Saviour.
 - Barclay comments: “Not very many people have ever been argued into Christianity. Often our arguments do more harm than good. **The only way to convince people of the supremacy of Christ is to confront them with Christ.** On the whole, it is true to say that it is not argumentative and philosophical preaching and teaching which have won men and women for Christ; it is the presentation of the story of the cross.”¹⁹
 “The best argument is to say to people: ‘Come and see!’ Of course, we have to know Christ ourselves before we can invite others to come to him. The true evangelist must personally have met Christ first.”²⁰

And the preacher

- ❖ When Christ is preached, the preacher must be aware of the following:
 - (1): Surely the Lord is standing next to me, and I (Nathanael) was not aware of it.
 - (1): Surely the Lord is present among us, and we are often not aware of it.
 - Compare 1 Corinthians 14:14, 15: “If an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, **“God is really among you!”**
 - “And surely **I am with you always**, to the very end of the age” (Mt 28:20). He is IMMANUEL, “God with us” (Mt 1:23).

¹⁹ Barclay, W. (2001, p. 108).

²⁰ Barclay, W. (2001, p. 109).

- The apostle Paul declared: “But **the Lord stood at my side** and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it” (2 Tim 4:17).
 - (2): How awesome is this place! This is none other than the house of God; We have seen his glory! (Jn 1:14)
 - (2): Indeed, whenever the Gospel of Christ is preached, the place is an awesome place.
 - (3): He is the gate to heaven (Jn 14:6).
 - (3): Indeed we can approach our God and Father with confidence:
 - “Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. **Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need**” (Hb 4:14-16).

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