Dr. Dustin Daniels | River Bible Church

John 3:9-15 | Born Again: Part 3

Sunday November 8, 2026

WELCOME:

• Announcements

CALL TO WORSHIP:

• Prayer: Psalm 29:1-4; 12

• Music

REVIEW:

1. Nicodemus is the best religious representative standing before God.
2. "Born-again" or regeneration is when the Holy Spirit transforms someone from spiritual death to spiritual life.
3. We are physically born spiritually dead.
4. Religious resumes and "good works" don't provide spiritual life.
5. No one evolves from flesh to spirit.
6. We can know *who* accomplishes something and *what* it accomplishes—without fully understanding *how*.

That's the mystery of the Gospel—and that's why we live by faith in the Lord Jesus Christ.

INTRODUCTION:

- Today, Nicodemus asks a third question.
- It's been said that "there are no such things as stupid questions."

However, when it comes to men who handle the holy words of God, there are some basics that he must master.

This also goes for small group leaders, Sunday school teachers, and especially for those teaching children.

Not many should become teachers, my brothers, because you know that we will receive a stricter judgment. (James 3:1)

Now the goal of our instruction is love that comes from a pure heart, a good conscience, and a sincere faith. Some have departed from these and turned aside to fruitless discussion. They want to be teachers of the law, although they don't understand what they are saying or what they are insisting on. (1 Tim. 5-7)

This is where we find ourselves today—with Nicodemus insisting on something he doesn't understand.

Why doesn't he understand? Let's find out together!

Please stand to read and honor God's Word.

SCRIPTURE:

John 3:9— *"How can these things be?" asked Nicodemus.*

John 3:10—*"Are you a teacher of Israel and don't know these things?" Jesus replied.*

John 3:11—*"Truly I tell you, we speak what we know, and we testify to what we have seen, but you do not accept our testimony.*

John 3:12—*If I have told you about earthly things and you don't believe, how will you believe if I tell you about heavenly things?*

John 3:13—*No one has ascended into heaven except the one who descended from heaven—the Son of Man.*

John 3:14—*"Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,*

John 3:15*—so that everyone who believes in him may have eternal life.*

May the Lord bless the reading of His Holy Word.

PRAY:
Open my eyes so that I may contemplate wondrous things from your instruction. (Ps. 119:18)

EXEGESIS:
John 3:1*—There was a man from the Pharisees named Nicodemus, a ruler of the Jews.*

John 3:2*—This man came to him at night and said, "Rabbi, we know that you are a teacher who has come from God, for no one could perform these signs you do unless God were with him."*

John 3:3*—Jesus replied, "Truly I tell you, unless someone is born again, he cannot see the kingdom of God."*

John 3:4*—"How can anyone be born when he is old?" Nicodemus asked him. "Can he enter his mother's womb a second time and be born?"*

John 3:5*—Jesus answered, "Truly I tell you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God.*

John 3:6*—Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit.*

John 3:7*—Do not be amazed that I told you that you must be born again.*

John 3:8—*The wind blows where it pleases, and you hear its sound, but you don't know where it comes from or where it is going. So it is with everyone born of the Spirit."*

John 3:9— *"How can these things be?" asked Nicodemus.*

From last week…after Jesus told him that he must be born again, Nicodemus asked two questions back to back:

- "What do you mean?"
- "How can an old man go back into his mother's womb and be *born-again/ regeneration*?" (John 3:3 NLT)

His questions are both vile and ridiculous—especially from a Pharisee.

This is Nicodemus's third question in this conversation.

Right now, Nicodemus is skeptical.

In spiritual conversations like this, skeptics come in different forms.

There are 1) sincere skeptics and 2) insincere skeptics.

A sincere skeptic has real questions about God or certain doctrines—like regeneration/being born-again.

He wants to find the truth, so he is open to spiritual discussions and genuinely wants input from others.

If the Holy Spirit is calling him into a relationship, he will indeed hear the truth, and it will set him free.

An insincere skeptic, on the other hand, keeps asking questions after questions with no regard for previous answers.

At this point, Nicodemus seems a bit more insincere.

Nicodemus asks a third question, ***"How are <u>these things</u> possible?"***

What things? Jesus said,

- ***"<u>Unless</u> someone is born from above, he cannot see or enter Heaven."***
- ***"Do not be amazed that I told you that you <u>must</u> be born again."***

Not only is Nicodemus a slower learner, but I mentioned last week that he was in spiritual shock.

I think that's a good way to look at it.

When someone is in emotional shock, there is an overall sense of disbelief, fear, irritability, and even anger.

People become confused and struggle to concentrate.

They may even have a physical reaction—shaking, sweating, a racing heart, nausea, or a churning stomach.

Maybe Nicodemus was experiencing a few of those emotions—maybe not.

This teaching of regeneration makes us all sweat spiritually, doesn't it?

This is one of many reasons that the Apostle Paul said,
"work out your own salvation with fear and trembling." (Phil. 2:12)

Despite Jesus' answers so far, Nicodemus still could not accept what he was hearing.

He could not let go of his legalistic religious system (not a personal relationship).

And because he can't give his system up, he doesn't realize that salvation is a sovereign work of God Himself.

KEYPOINT 1:
Nicodemus doesn't need more information—he needs to repent and believe.

Jesus gave him all the information he needs.

John 3:10—*"Are you a teacher of Israel and don't know these things?" Jesus replied.*

Let me paraphrase: *You don't know this? How did you graduate seminary? How did you pass the oral exam? This is foundational biblical truth. Why don't you, the teacher of Israel, understand these things?*

KEYPOINT 2:
Although he was a renowned teacher, Nicodemus proved to be a poor learner.

John 3:10—*"Are you a teacher of Israel*

Nicodemus wasn't just a teacher—he was a teacher of Israel.

Nicodemus was considered to be the greatest teacher in Jerusalem.

He's not some kid who got his ordination online.

He's like the Jewish Pope!

Because of his position as the teacher of Israel, Nicodemus should known *these things.*

So Jesus tells him very bluntly that his lack of understanding was inexcusable.

The problem is not that Nicodemus didn't have a Bible— because he had the Hebrew Scriptures.

The problem is that Nicodemus desperately needed the Holy Spirit to understand them.

KEYPOINT 3:
The Scriptures are not enough without the Holy Spirit's regenerating work.

No one understands the Scriptures until the Spirit enables us to do so.

At this moment, Nicodemus has several problems.

First, he thinks he understands God and His Word.

BTW, nothing is more dangerous than that. Why?

Because that person will ruin your relationship with God.

Second, Nicodemus is unwilling to listen and learn what they mean.

John 3:11—*"Truly I tell you (Nic), we speak what we know and we testify to what we have seen, but you (ya'll the Sanhedrin) do not accept our testimony.*

Notice the pronouns—"you."

The Lord rebukes not only Nicodemus but the entire nation of Israel.

Who is the "we?" Jesus refers to "we" four times in one breath!

John 3:11—*"Truly I tell you (Nic), we speak what we know and we testify to what we have seen,*

Jesus is referring to Himself, speaking for God the Father and God the Holy Spirit.

He could also be referring to all the prophets and teachers that were sent up til John the Baptizer.

John 3:11*—but you (Ya'll/Sanhedrin) do not accept our testimony.*

In other words, *You don't believe us. BTW, it doesn't matter what you believe about your religion, Nicodemus…it only matters what I say. And I say you must be born again.*

Jesus is chastising Nicodemus, not so much for his failure to <u>understand</u>—but more so for his <u>unwillingness</u> to believe in Him.

So the "teacher of Israel" is not teachable.

Nicodemus doesn't even consider Jesus' words to be true.

He seems to have multiple layers of unbelief.

First, although he knows that Jesus is "a teacher sent from God"—his own words — Nicodemus is unwilling to accept Jesus as the Son of God.

Second, Nicodemus refuses to believe he is a sinner in need of a savior.

Nicodemus still thinks he's climbing the stairway to Heaven on his own merit.

So Jesus says…

John 3:12*—If I have told you about <u>earthly</u> things and you don't believe, how will you believe if I tell you about <u>heavenly</u> things?*

We talked about those earthly things of "the flesh" and "the wind" last week, but look what Jesus does next:

John 3:12*—how will you believe if I tell you about heavenly things?*

Ouch! That stings—Nicodemus is supposed to be an expert on "heavenly things."

But "Heavenly things" come only through divine revelation.

KEYPOINT 4:
If people don't like spiritual truth, they certainly don't like being told they are spiritually ignorant.

Make no doubt, Jesus is rebuking Nicodemus.

John 3:13*—No one has ascended into heaven except the one who descended from heaven…*

Jesus' point is that unless you have been to heaven, you have no way of knowing heavenly things on your own.

Would you hike the Grand Canyon with a guide who's never seen it, let alone hiked it himself?

However, Jesus is trustworthy as the Scriptures have said:

Proverbs 30:4*—Who has gone up to heaven and come down?*
Who has gathered the wind in his hands?
Who has bound up the waters in a cloak?
Who has established all the ends of the earth?
What is his name, and what is the name of his son—if you know?

Before Pentecost…

Luke 24:51*—And while (Jesus) was blessing them, he left them and was carried up into heaven.*

Acts 1:9*—After he had said this, (Jesus) was taken up as they were watching, and a cloud took him out of their sight.*

Jesus said that no one has ascended into heaven because it is humanly impossible to do so.

The only reason the Disciples saw Jesus ascend to Heaven is that that's where Jesus came from.

John 3:13*—No one has ascended into heaven except the one who descended from heaven—the Son of Man.*

There is only one person who has come from Heaven.

Of the 150+ titles Scripture gives to the Lord Jesus, "The Son of Man" is his favorite.

It shows up more than 80 times in the Gospels.

"The Son of Man" comes from the prophet Daniel, where he has a vision of someone "like a son of man" approaching the Ancient of Days to receive His kingdom.

KEYPOINT 5:
The "Son of Man" embodies Jesus' heavenly origin, earthly mission, and future return.

This title was another big hint to our resident OT scholar and theologian, Nicodemus.

But for now, Jesus uses one more illustration that should be a complete "no brainer" for Nicodemus.

John 3:14—"*Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,*

Jesus gives Nicodemus one last illustration—He goes from "being born again" to "being lifted up."

To make His point, Jesus goes to the most respected man in the OT—Moses.

When Jesus said…

John 3:14—"*Just as <u>Moses</u> lifted up the snake in the wilderness,*

Nicodemus knew exactly what Jesus meant.

It's like me saying, David and Goliath—or even Jonah and the whale today.

Even the world knows these stories.

But this story of Moses and the snakes is obscure to us today.

To understand what Jesus was saying to Nicodemus, we need to look at a strange story from the Exodus.

Numbers 21:4—*Then they (Israelites) set out from Mount Hor by way of the Red Sea to bypass the land of Edom, but the people became impatient because of the journey.*

This area, Mount Hor and Edom, is some of the roughest terrain on earth.

You may have some awful road trips in your life, but none like this.

Numbers 21:5—*The people spoke against God and Moses: "Why have you led us up from Egypt to die in the wilderness? There is no bread or water, and we detest this wretched food!"*

They are complaining against God and God's leader—*"are we there yet?!"*

This wretched food was the manna that God miraculously provided every single day to keep them alive while traveling in the desert.

This is not the first time the Israelites complained against God and about Moses.

Numbers records five previous complaints—and none of those end well.

Let's take a walk down memory lane—the complaint at Taberah:

Numbers 11:1*—Now the people began complaining openly before the Lord about hardship. When the Lord heard, his anger burned, and fire from the Lord blazed among them and consumed the outskirts of the camp.*

Numbers 11:2*—Then the people cried out to Moses, and he prayed to the Lord, and the fire died down.*

Numbers 11:3*—So that place was named Taberah, because the Lord's fire had blazed among them.*

"Taberah" means "burning." It's divine judgment.

Now, you would think that the Israelites might have learned a lesson.

Right after the people complained…they kept complaining!

Next they complained about their food.

Numbers 11:4*—The riffraff among them had a strong craving for other food. The Israelites wept again and said, "Who will feed us meat?*

Numbers 11:5*—We remember the free fish we ate in Egypt, along with the cucumbers, melons, leeks, onions, and garlic.*

Isn't it amazing how we can reminisce and romanticize the "good ol' days?"

This is like eating at the Casino Buffet for free!

How soon they forget that that free fish was not free—they were slaves!

Next, the complaints got worse. It went from the congregation to the leadership.

Numbers 12:1*—Miriam and Aaron criticized Moses …*

Numbers 12:2*—They said, "Does the Lord speak only through Moses? Does he not also speak through us?" <u>And the Lord heard it</u>.*

Maybe Miriam was whispering?

Numbers 12:9*—The Lord's anger burned against them, and he left.*

Numbers 12:10*—As the cloud moved away from the tent, Miriam's skin suddenly became diseased.*

She was judged for her rebellion.

Next, after they refused to enter the Promised Land:

Numbers 14:2*—All the Israelites complained about Moses and Aaron, and the whole community told them, "If only we had died in the land of Egypt, or if only we had died in this wilderness!*

Numbers 14:3*—Why is the Lord bringing us into this land to die by the sword? (War) Our wives and children will become plunder. Wouldn't it be better for us to go back to Egypt?"*

Numbers 14:4*—So they said to one another, "Let's appoint a leader and go back to Egypt."*

Numbers 14:11*—The Lord said to Moses, "How long will these people despise me? How long will they not trust in me despite all the signs I have performed among them?*

Remember those little signs like the plagues, the Red Sea and the manna?

Lastly, regarding water…

Numbers 20:5*—Why have you led us up from Egypt to bring us to this evil place? It's not a place of grain, figs, vines, and pomegranates, and there is no water to drink!"*

Those events set the stage for Jesus to illustrate this passage to Nicodemus.

Numbers 21:5*—The people spoke against God and Moses: "Why have you led us up from Egypt to die in the wilderness? There is no bread or water, and we detest this wretched food!"*

So here we are again, with God's people complaining about God… again.

At this point, this was nothing short of rebellion, so God responded by sending a plague on His people.

Numbers 21:6*—Then the Lord sent poisonous snakes among the people, and they bit them so that many Israelites died.*

This time the plague was not against the Egyptians; this plague was against the Israelites.

Numbers 21:7*—The people then came to Moses and said, "We have sinned by speaking against the Lord and against you. Intercede with the Lord so that he will take the snakes away from us." And Moses interceded for the people.*

Numbers 21:8*—Then the Lord said to Moses, "Make a snake image and mount it on a pole. When anyone who is bitten looks at it, he will recover."*

Numbers 21:9*—So Moses made a bronze snake and mounted it on a pole. Whenever someone was bitten and looked at the bronze snake, he recovered.*

Isn't that one strange story? The whole thing is absurd.

It's like something out of an Indiana Jones movie.

Question: *How exactly do people get healed from snake bites by looking at a fake bronze snake?*

What medicinal purpose does *looking* at this bronze snake have on snake bites

None! That's why we have to look behind the *human absurdity* to its *spiritual meaning*.

Rebellion led to death in the Garden, and rebellion led to death in the wilderness.

What does this teach us?

No matter where you go—there you are—and no one can outrun their rebellion.

Did the Israelites have time to make a salve or ointment?

No, time is limited. They were helpless.

It's pretty foolish for a person to say, *"I don't need to look at that bronze serpent. Wrap a bandage around it. I'll be fine."*

The problem is not surface level—it's much more than a flesh wound.

Because the venom is inside him.

Just as that venom is corrupting his physical life, sin has corrupted his spiritual life.

He needs the cure that God provides.

Because no human remedy can cure sin—sin brings death.

Unless…unless…unless God Himself provides the cure.

All the Israelites had to do was look to that pole and be saved.

No matter how horribly they were bitten, no matter how many times they had been bitten or how sick they were, the opportunity for salvation was there.

That opportunity is available to everyone—from the most vile sinner to the most moral priest.

There is only one way to God—that's why Jesus used this illustration.

BTW, faith is messy.

Be careful of how many of those "feel good" Christian movies you watch—where the sinner becomes the saint and then lives happily ever after.

We can see the messiness of Nic's testimony, because we know he eventually does believe.

But not at this moment.

At this moment, Nicodemus is like a man bitten by a viper who hears Moses tell him to look at the bronze snake—but Nicodemus refuses.

He laughs! He scoffs! Rolls his eyes!

Nicodemus, instead, is going to save himself by spending his last remaining moments brewing a snake concoction through empty religion.

I wonder how many of those Israelites died that day despite God's remedy.

Some people clearly repented, but many did not.

Amazing, isn't it?

That even while dying, they would not trust in God's prescription.

And that's why Jesus illustrates this story to Nicodemus—because Nicodemus is not trusting in God's remedy.

So Jesus compares Nic's faith with the faith of his ancestors.

John 3:14—"*Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,*

Question: What did that snake on a pole look like? A Roman cross!

IMAGE:

In Scripture, the expression "lifted up" usually means "to be exalted."

In other words, all who look to Jesus and believe will be saved.

Today, we are to hear the Gospel and believe. Why?

Because we have been bitten by sin, as the Israelites were bitten.

We are dying of sin, as they were dying.

And because we can't save ourselves, God sent his Son…

John 3:15*—so that everyone who believes in him may have eternal life.*

Romans 10:9*—If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.*

Romans 10:10*—One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation.*

APPLICATION:

So what does this continued conversation between Jesus and Nicodemus mean for you today?

Are you like Nicodemus? Asking question after question?

- "How can these things be?"
- "How can I be born again?"

Those are excellent questions —if you're sincere.

Have you asked them sincerely?

Second, what do you think of Jesus' illustration of a snake on a pole?

This strange story about people dying from snake bites—and then looking to a snake to be healed?

More importantly, what do you think about God's cure?

Think about it: how many times did the Israelites complain in the wilderness?

And how many times did God solve their problems? Every time!

Yes, we have a good, good Father who disciplines us.

We also have a Savior who provides the cure to our rebellion.

It didn't matter how horribly the Israelites were bitten—just as it doesn't matter today how horribly you've sinned.

It didn't matter how many times they were bitten—just as it doesn't matter how many times you've sinned.

It didn't matter how sick they were, with time running out—just as it doesn't matter how old you are, with your time running out.

The opportunity to be *born again* is before you this day.

The opportunity to be forgiven and free is available to everyone regardless of what you've done.

Your responsibility is to believe.

John 3:15—*… everyone who believes in him may have eternal life.*

How do you believe? What's your next step?

Romans 10:9—*If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.*

Romans 10:10—*One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation.*

Romans 10:11—*For the Scripture says,* ***Everyone who believes on him will not be put to shame,***

The opposite is also true—those who don't believe in him will be put to shame.

And that's our passage for next week

PRAYER:
SONG:

BENEDICTION:

May the LORD bless you and protect you;

may the LORD make his face shine on you
and be gracious to you;

may the LORD look with favor on you
and give you peace." (Num. 6:24)

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John 3:9-15 | Born Again: Part 3

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KEYPOINT 1:

Nicodemus doesn't need more _____—he needs to _____ and _____.

KEYPOINT 2:

Although he was a _____ teacher, Nicodemus proved to be a _____ learner.

KEYPOINT 3:

The _____ are not enough without the _____ regenerating work.

KEYPOINT 4:

If people don't like spiritual _____, they certainly don't like being told they are spiritually _____.

KEYPOINT 5:

The "Son of Man" embodies Jesus' _____ origin, _____ mission, and _____ return.

SERMON NOTES:

_____

_____

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POP QUIZ

1. According to the sermon, what distinguishes a sincere skeptic from an insincere skeptic?

A. A sincere skeptic avoids asking difficult questions.
B. A sincere skeptic already understands every doctrine.
C. A sincere skeptic seeks truth and welcomes input.
D. A sincere skeptic trusts only personal opinions.

2. In the sermon's first key point, what does Nicodemus need to do with the truth Jesus has given him?

A. Gather more religious credentials.
B. Repent and believe.
C. Defend his existing religious system.
D. Wait for approval from other teachers.

3. What contrast does the sermon draw when Jesus questions Nicodemus in John 3:10?

A. He understood Jesus but could not explain himself.
B. He lacked religious training but understood heavenly things.
C. He was a renowned teacher but a poor learner.
D. He was an inexperienced teacher but a gifted learner.

4. In the explanation of John 3:11, what deeper problem does Jesus expose?

A. Nicodemus could not locate the Hebrew Scriptures.
B. Nicodemus had never heard anyone speak about God.
C. Nicodemus needed Jesus to speak more loudly.
D. Nicodemus was unwilling to believe Jesus' testimony.

5. Why does the sermon compare Jesus to a trustworthy Grand Canyon guide?

A. Jesus comes from heaven and speaks with firsthand authority.
B. Jesus invites people to discover heaven through guesswork.
C. Jesus repeats the opinions of respected religious leaders.
D. Jesus learned heavenly truths from Nicodemus.

6. In the wilderness account, what does Israel's complaint about "this wretched food" reveal?

A. They were ungrateful for the provision God had given them.
B. They were grateful for God's daily provision.
C. They were celebrating their freedom from Egypt.
D. They wanted to preserve manna for future generations.

7. How did God judge Israel's rebellion in Numbers 21?

A. He sent an invading army into their camp.
B. He sent the people back into slavery in Egypt.
C. He sent poisonous snakes among the people.
D. He sent a flood through their camp.

8. After Moses interceded in Numbers 21, what did God instruct him to do?

A. Prepare an ointment and distribute it throughout the camp.
B. Build an altar and require payment from everyone bitten.
C. Send the injured people back toward Egypt.
D. Make a snake image and mount it on a pole.

9. What is the main spiritual lesson of the sermon's bandage and ointment illustration?

A. Religious activity gradually removes the guilt of sin.
B. Sin becomes harmless when people hide its outward effects.
C. Sincere effort can replace trusting the remedy God supplies.
D. Human remedies cannot cure sin; we need God's provision.

10. When Jesus says the Son of Man must be "lifted up," what event does the sermon point toward?

A. His coronation as an earthly king in Jerusalem.
B. His public recognition as Nicodemus's student.
C. His crucifixion.
D. His appointment to the Sanhedrin.

11. What does John 3:15 promise to everyone who believes in Jesus?

A. Complete understanding of every spiritual mystery.
B. Recognition for personal religious achievements.
C. Eternal life.

REFLECTION QUESTIONS

Monday — A Heart That Seeks Truth

1. When you bring questions to the Lord, are you willing to receive his answers—even when they challenge your assumptions?
2. How can you recognize when your questions become a way to postpone obedience rather than pursue understanding?
3. What truth have you already heard from the Lord that you need to respond to with repentance and faith?

Tuesday — A Teachable Spirit

1. Nicodemus taught others but struggled to receive Jesus' teaching. Where might your knowledge or experience make you less willing to learn?
2. How can you approach Scripture with greater dependence on the Holy Spirit rather than confidence in your own understanding?
3. When someone uses Scripture to challenge you, what does your response reveal about your willingness to be corrected?

Wednesday — Trusting the Lord's Authority

1. How does Jesus' heavenly origin give you confidence in what he teaches about eternal life?
2. Where are you allowing personal opinions or cultural expectations to carry more weight than Scripture?
3. What would trusting the Lord look like in an area where you still have unanswered questions?

Thursday — Recognizing Grumbling and Unbelief

1. The Israelites complained about the provision that sustained them. What gifts from the Lord have you begun to take for granted?
2. When have you romanticized your past while forgetting the consequences the Lord delivered you from?
3. How can you bring your difficulties to the Lord while resisting the temptation to blame Him for those difficulties?

Friday — Receiving God's Remedy

1. How does the image of a bandage over a snakebite help you recognize the difference between managing appearances and addressing sin?
2. What efforts at self-improvement or religious activity are you tempted to trust instead of the Lord?
3. What sin do you need to confess openly to the Lord rather than hide, excuse, or attempt to overcome in your own strength?

Saturday — Looking to the Lord and Living

1. How does Jesus' willingness to be lifted up on the cross reveal both the seriousness of your sin and the greatness of his love?
2. When guilt or doubt arises, how can you turn your attention to the Lord's finished work and his promise of eternal life?
3. Who in your life needs to hear that God has provided the Savior they cannot provide for themselves, and how could you share that hope this week?

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Rolf A. Jacobson, Jacqueline E. Lapsley, and Kristin J. Wendland, *Guide Me into Your Truth: Essays in Honor of Dennis T. Olson*, ed. Rolf A. Jacobson, Jacqueline E. Lapsley, and Kristin J. Wendland (Eugene, Oregon: Pickwick Publications, 2023).