



**Jesus, Off the Record?  
Nicodemus Learns There Is No Such Thing  
John 2:23 – 3:21**

**Scripture quotations are taken from the following translations:**

**ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.**

**Scripture quotations taken from the New American Standard Bible® (NASB),  
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,  
1975, 1977, 1995, 2020 by The Lockman Foundation  
Used by permission. [www.Lockman.org](http://www.Lockman.org)**

**Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996, 2019 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.**

**Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.**

**The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992**

**Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY**

**Scripture quotations contained herein are from the New Revised Standard Version Updated Edition Bible (NRSVue), Copyright © 2021, National Council of Churches of Christ in the U.S.A., used by permission. All rights reserved worldwide**

**Scripture taken from the New King James Version (NKJV).  
Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.**

**Scripture taken from The Holy Bible: The Contemporary English Version (CEV).  
©1995 by The American Bible Society, Thomas Nelson, Nashville TN.**

We have been with Jesus now since He returned from the wilderness and began calling His disciples.

We have also been with the disciples in Cana where Jesus demonstrated once again that He is God as He turned water into wine.

After spending some time in Capernaum, Jesus and His disciples went to Jerusalem for the Passover and when last we were together, He cleansed the Temple exercising Messianic authority and gave the leadership a heads up for a sign, Him walking out of the grave 3 days after being killed.

After that conversation, we learn that He and His disciples remained on for a while in Jerusalem for the feast and all that related to it.

More specifically, Jesus was engaged in doing ministry, which means teaching and observable signs. But there is a problem that John hints at. You see, the people believe because of the signs. "Here at



Jerusalem there is a willingness to see the sign and be convinced by it, but all that is seen through the sign is that Jesus is a wonder-worker.” (Brown 2008, 127)

Something else too, when the text was originally written, there were no chapter and verse divisions. In our English translations, many times the idea in one chapter continues to the next. So simply remember not to automatically trust the divisions you see. Stephen Langton, the Archbishop of Canterbury added the chapter divisions around 1200 and verses weren't added till the Geneva Bible of 1560.

They were not in the original text, and they are not inspired. They are helpful, but as we find here in John, distracting at times.

Let's read our text for today, John 2:23 – 3:21

John 2:23–3:21

“Now when He was in Jerusalem at the Passover, during the feast, many believed in His name as they observed His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, because He knew all people, and because He did not need anyone to testify about mankind, for He Himself knew what was in mankind. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Jesus at night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.” Jesus responded and said to him, “Truly, truly, I say to you, unless someone is born again he cannot see the kingdom of God.” Nicodemus said to Him, “How can a person be born when he is old? He cannot enter his mother's womb a second time and be born, can he?” Jesus answered, “Truly, truly, I say to you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God. That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. Do not be amazed that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear the sound of it, but you do not know where it is coming from and where it is going; so is everyone who has been born of the Spirit.” Nicodemus responded and said to Him, “How can these things be?” Jesus answered and said to him, “You are the teacher of Israel, and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you people do not accept our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven, except He who descended from heaven: the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, so that everyone who believes will have eternal life in Him. For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. The one who believes in Him is not judged; the one who does not believe has been judged already, because he has not believed in the name of the only Son of God. And this is the judgment, that the Light has come into the world, and people loved the darkness rather than the Light; for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light, so that his deeds will not be exposed. But the one who practices the truth comes to the Light, so that his deeds will be revealed as having been performed in God.”” (NASB 2020)

At this point, John has not told of us about any miracles done by Jesus in Jerusalem, but He must have done a few while there for the Passover because the text hints at it. But Jesus simply did not believe those who “believed” in Him. Unlike with the disciples, there was no move to discipleship being seen in the crowds. Confusion, sure, but not a group showing up at the Holiday Inn wanting to know more and stay with Him.

Because Jesus knew what was going on inside of those hearing Him and seeing the signs, we see that John is once again demonstrating Jesus is God by pointing that out.



Jesus knew that their faith was dubious. Some may have even tried to use some of the same tactics they had used to impress other Rabbis along the way. “Unlike other religious leaders, he cannot be duped by flattery, enticed by praise or caught off-guard in innocence. His knowledge of men’s hearts is profound, and accounts in part for the diversity of his approaches to individuals in the Gospels. He therefore did not entrust himself to these spurious converts.” (Carson 1991, 184)

The scriptures though teach us that for those who truly believe, He does entrust Himself to us.

John 10:14–15

“I am the good shepherd, and I know My own, and My own know Me, just as the Father knows Me and I know the Father; and I lay down My life for the sheep.” (NASB 2020)

In fact, for all who truly trust in Christ, not only does He entrust Himself to us, but we also become His friends. You and I, if we are in Christ, we are friends of God.

John 15:15

“No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, because all things that I have heard from My Father I have made known to you.” (NASB 2020)

Remember Nathanael, he heard something that was questionable, but he was open and coming to Jesus he discovered that the one he had studied about in the Law and the Prophets, was standing right in front of Him.

Those who are in Jerusalem and watching, listening to and seeing the signs being done see something they may like.

These people see something attractive and remain on that level, thereby missing the whole point. That which is in them is not trustworthy because it is not open to God, as is made clear in the story of Nicodemus that follows. (Whitacre 1999, 87)

Did a group of Pharisees get together and decide to send the most senior member? We don’t know. Was he representing a larger group? Possibly, but he is an example, at this point, of someone who has untrustworthy faith. We know he will get there by John 19, but that is three years away.

At this point, even the Pharisees are still searching. They have not yet made up their mind about Jesus, but they will as they will reject Him later, on behalf of the nation, as Messiah.

At the very least, Nicodemus is a consummate politician. He is fully aware of appearances and that there are always others who are watching. Even though he may possibly have a mandate to ask these questions, his actions show caution from a human perspective. He is not sure of this one called Jesus, so he asks for a night meeting.

I wouldn’t be surprised if he disguised himself as well.

He wants an off the record meeting with Jesus. Not possible, and we see the Holy Spirit’s sense of humor come out with the simple fact that the off the record meeting is recorded in detail and in the scriptures.

This idea of approaching Jesus off the record appeals to many today. People like the supposed anonymity of the internet. Many believe they can follow Jesus in secret, online, and no one will know. Nicodemus may have thought that too, but he will go public before the cross.



Jesus is the light, and Nicodemus comes to Him at night. The questions that he asks also will reflect that for Nick's heart, there is still darkness there as well.

He is being cautious, yet Jesus has simply said to Philip, "follow me," and he did. But here is the thing, Jesus is patient and will answer the questions He solicits in order to bring this man into the Kingdom.

He did that for me as well.

Nick will eventually go public.

Being a follower of Jesus Christ also means we must go public as well. Your testimony, like that of Philip's earlier, is where your expertise resides. Your testimony is what the Holy Spirit will use to bring others to Christ.

If He is Lord, and we do confess that fact as we come to Him, then we will follow Him by making disciples as we do life. At this point though, Nicodemus has an untrustworthy faith, he is seeing Jesus on the down low in order to get some questions answered. We see some of his habits too.

First, he tries to schmooze Jesus. Habit. Notice the response. Jesus sees right through him.

John 3:2-3

"this man came to Jesus at night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." Jesus responded and said to him, "Truly, truly, I say to you, unless someone is born again he cannot see the kingdom of God." (NASB 2020)

Jesus immediately makes the man uncomfortable. Stop and think about the conversation so far. Nick shows up and thinks he is talking to just another teacher; a rabbi and he believes that this rabbi may be someone who has a special charge from God. He testifies to that with a left-handed faith statement. He has no idea who he is talking to.

He tries to schmooze Him by throwing in some compliments. But Jesus sees right through all of it. Nick is moving at a very different speed than those who are Jesus' disciples. At least he made a statement of faith, which is more than the other Pharisees at this point. He is trying to ask his questions in the guise of political correctness and Jesus refuses to meet him at that place.

He still is trying to define Jesus by his own standards rather than simply accepting. Nicodemus is used to controlling the conversation with his intellect and skills, he is going to discover just how useless that really is.

Jesus "has been approached as a spiritual master, and he responds as one. He has been recognized as a teacher who has come from God (v. 2), and he responds by speaking of the kingdom of God (v. 3). Nicodemus may think he is talking to a rabbi, but in fact Jesus is the King of Israel (1:49)." Nicodemus is totally out of his depth; he is talking with God. (Whitacre 1999, 87)

What Nicodemus wants to do is like what the leaders in the Temple did, he wants to set up and confirm his own criteria about Jesus.

But Jesus won't let him go there. He asks him if he is ready, spiritually, to enter the Kingdom of God? "Jesus insists no-one can 'see' the saving reign of God at all, including the display of miraculous signs, unless born again. Even more fundamentally, if there is any possibility at all that Jesus is the promised



Messiah, it would be more fitting for Nicodemus to ask himself if he is ready for him” and Jesus goes there. (Carson 1991, 187-188)

In one statement, Jesus has just destroyed the concept held by the Jews that their racial identity, that they were Jews, assured them the Kingdom of God. Suddenly, all that education has been made totally moot as Jesus says that nope, that will not get you in. The Greek for “born again” means to be born from “a source that is above, from above.” They are not in solely because of being Jewish. (Arndt, et al. 2000, 92)

This is no different than what has been taught throughout the entirety of the Old Testament. But in the last two chapters, Jesus has attacked and destroyed this myth of racial superiority held by many Jews at that time over the gentiles. Their concept was not what Torah taught. It is being corrected by Jesus, and He is wasting no time on this topic.

The Jews had an immense contempt for the Gentiles. They said that the Gentiles were created by God to be fuel for the fires of hell, and that God loved only Israel of all the nations that he had made. ‘The best of the serpents crush,’ they said, ‘the best of the Gentiles kill.’ It was not even lawful to give help to a Gentile woman in childbirth, for that would be to bring another Gentile into the world. The barrier between Jews and Gentiles was absolute. If a Jew married a Gentile, the funeral of that Jew was carried out. (Barclay 2002, 123)

But here Jesus has just told a Pharisee, a legalist, a teacher of the law, that being a Jew means nothing; that he needed to be born again from above. This shook Nicodemus to the core. His agenda is shattered.

John 3:4–7

“Nicodemus said to Him, “How can a person be born when he is old? He cannot enter his mother’s womb a second time and be born, can he?” Jesus answered, “Truly, truly, I say to you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God. That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. Do not be amazed that I said to you, ‘You must be born again.’” (NASB 2020)

Nicodemus’ response shows he is struggling, he is out of his league and been given a set of facts he has never considered before. He is having trouble processing the spiritual, so he goes to physical birth. Or perhaps he was intentional in his comment. Again, he is a politician and obviously is not liking where this is now going. He is now becoming the student and it is an uncomfortable conversation. He tried to keep things inside his cultural expectations, i.e. earthly things.

Jesus expands on His earlier comment. We are talking about a physical birth, and a spiritual one here with the emphasis on spiritual. Nicodemus should know this, Ezekiel talked about it, so did Jeremiah (Jeremiah 31:33-34).

Ezekiel 36:25–27

“I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.” (ESV)

Jesus explains more fully, He is talking about a spiritual rebirth, not a physical one. This gets to what happened in Genesis 3 and the spiritual death of Adam and Eve.

They disconnected themselves from God, they chose that, and we are also disconnected, dead spiritually. Jesus is stating that the status quo has now changed.



What is this then about water?

Ephesians 5:25–27

“Husbands, love your wives just as Christ loved the church and gave himself for her to sanctify her by cleansing her with the washing of the water by the word, so that he may present the church to himself as glorious—not having a stain or wrinkle, or any such blemish, but holy and blameless.” (NET 2nd ed.)

The Word is likened to water here. “We believe, very definitely, that no one could be born again without the Word of God applied by the Spirit of God. One today is born from above by the use of water, which is the Word of God, and the Spirit, the Holy Spirit, making it real to the heart.” (McGee 1991, 54)

God has no intent to change our old sin nature. Instead, the Holy Spirit, at the moment of salvation, gives us a new nature. Just like Ezekiel strongly hinted at. Paul compares the two.

Romans 8:6–10

“For the outlook of the flesh is death, but the outlook of the Spirit is life and peace, because the outlook of the flesh is hostile to God, for it does not submit to the law of God, nor is it able to do so. Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. Now if anyone does not have the Spirit of Christ, this person does not belong to him. But if Christ is in you, your body is dead because of sin, but the Spirit is your life because of righteousness.” (NET 2nd ed.)

John 3:7–8

“Do not be amazed that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear the sound of it, but you do not know where it is coming from and where it is going; so is everyone who has been born of the Spirit.” (NASB 2020)

Jesus has just made it clear; He intends to change all that Nick thought he knew. Then Jesus goes further and adds that in the Kingdom, life involves being Spirit filled and Spirit led.

For us as believers, that is the standard for us. We are followers of Jesus Christ and He has given us a new nature along with the Holy Spirit. We already are enabled to live Kingdom style.

Being born again means we are beginning to become what the intent was all along for man, to fellowship with God. To walk with Him and to truly know Him as our Savior and our friend. He is still God, never forget that, but He has gone through great lengths to make this all possible for us. We walk everyday, or should, in the Spirit. Each day is an adventure as we look out and say, “What does the Spirit want to do today?”

For Nicodemus, he is stunned. He approached wearing the masks of respectability, religion and pride.

Now he has no masks. He has been laid bare by the Word of God.

John 3:9

“Nicodemus responded and said to Him, “How can these things be?”” (NASB 2020)

No more games, no more agendas, hidden or otherwise, everything he thought was true about doing life as a Jew bound for the Kingdom has just been destroyed. Yes, he is now incredibly uncomfortable. That is what Jesus does. His word, when you truly listen, is upsetting because He challenges us. We thought we were further down the road becoming more like Him, but we have so much more to go.

Nicodemus is now disarmed and ready to listen, for the very first time.



Unlike confrontations with the Pharisees which we will get to later, Jesus is now having a heart to heart with a man who is totally and completely disarmed. Done in less than 5 minutes real time.

Jesus sees his heart and knows he has moved millions of miles. There is just one more point of pride in Nicodemus, one last vestige of a mask to be removed and He will remove before laying everything out for him.

John 3:10

“Jesus answered and said to him, “You are the teacher of Israel, and yet you do not understand these things?” (NASB 2020)

Now it is done. This Pharisee who was a walking encyclopedia of the Torah, the Prophets and the Writings now understands that he really does not understand. He was approaching this all from an earthly perspective. He was a Jew, a teacher, and he arrogantly believed he was bound for the Kingdom since he kept the law and was born to the right race. So, Jesus takes this down too and lays it to the side for him.

John 3:11–12

“Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you people do not accept our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?” (NASB 2020)

Do you see the small white flag being waived now by Nicodemus? There will be no further reply from Nicodemus. Nick used the plural “we” when he started off wearing his masks and assuming he would control the conversation, and now that they are gone, Jesus sardonically uses them in His response. He still knows who He is talking to and is leaving no stone unturned.

Nicodemus now knows, entrance into the Kingdom of heaven is solely based on new birth. If he didn't get that right, then nothing else is right either. Why assert anything further if the basics are wrong?

Nicodemus's failure was not a failure of intellect but a failure to believe Jesus' witness: you people do not accept our testimony. The failure to believe was more reprehensible than the failure to understand, since it betrayed a fundamentally inadequate appreciation of who Jesus is. (Carson 1991, 199)

Class is in session, it is now the Son of God, Jesus Christ, doing the teaching about His mission, expectations of that mission and requirements for entry for all to the Kingdom.

John 3:13–15

“No one has ascended into heaven, except He who descended from heaven: the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, so that everyone who believes will have eternal life in Him.”, (NASB 2020)

Jesus states His qualifications, here is why He is qualified to talk about heavenly things, you see, He is from there. Jesus didn't ascend to heaven like Enoch or Elijah and then descend, like the angels did, no, He descended. Implying that He is God. He is a heavenly being and can speak with authority about heavenly truths.

After telling Nicodemus He is from heaven, He then brings up an event that for most was just downright weird. The event in Numbers 21:9 where Moses made a bronze snake that the nation had to look at in order to be healed from snake bites. This is a second bit of heavenly info.



Jesus is predicting his death on the cross as both his exaltation to glory and the basis of salvation for sinners. Jesus' humiliation is his exaltation and the basis for our being lifted up to God through conversion. (Osborne 2018, 83)

The event in Numbers required the Jewish nation, in order to be healed and not die, to exercise faith in the offer of healing by looking to the pole. For those who refused to do so, they died.

This is no different than what Jesus did for us on the cross. In order to be saved, we must look to Him and place our faith in His completed work on the cross, dying and then rising from the dead three days later.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

Jesus has just answered the question Nicodemus, now broken, asked. “How can this be?” How does the new birth happen? Now he knows and he will never forget it as evidenced by the loving care he would later give to the body of Jesus after His crucifixion (John 19:38-42).

Jesus continues His thought after clearly stating the nature of His death on the cross by answering the next question, why? Why would He do this? Why would God make eternal life available?

Love.

John 3:16–21

“For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. The one who believes in Him is not judged; the one who does not believe has been judged already, because he has not believed in the name of the only Son of God. And this is the judgment, that the Light has come into the world, and people loved the darkness rather than the Light; for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light, so that his deeds will not be exposed. But the one who practices the truth comes to the Light, so that his deeds will be revealed as having been performed in God.” (NASB 2020)

This is shocking news for Nicodemus, but it also makes perfect sense. God loves the world. This is new. It is good news. God wants “the obedience of faith.” You obey the gospel by believing it. (Heiser 2018, 58)

It is a distinctively Christian idea that God’s love is wide enough to embrace all people. His love is not confined to any national group or spiritual elite. It is a love that proceeds from the fact that he is love (1 John 4:8, 16). It is his nature to love. He loves people because he is the kind of God he is. (Morris 1995, 203)





Faith in Christ is what yields eternal life. This believing faith is, based on the Greek word translated believe, is something someone begins at a point in time and never stops doing. Contrary to what Nick had believed previously, it is not based on who you are born to.

This is not a passive faith either. In the west, we read that and assume that once you get your ticket, it doesn't matter how you live and whether or not you persevere in your faith. Again, the Greek word for believe πιστεύων (pisteon from the root word pisteuo) is used here as a present active verb.

Present is "the verb tense where the writer portrays an action in process or a state of being with no assessment of the action's completion." (Heiser and Setterholm, Glossary of Morpho-Syntactic Database Terminology 2013)

The active voice signifies that the "everyone" is the one who believes and never stops believing. Perseverance is key. "Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth." (Revelation 3:10, ESV)

Talk about cool promises. As we persevere in the faith, we are promised that because of that, we are out of here when Jesus comes to take his church to be with Him.

If we believe in what it is Jesus has done for us on the cross, we are told here we are not judged. We must be born again. "It takes the death of Christ and the resurrection of Christ—He must be lifted up. Since He has been lifted up, since He bore our penalty, the Spirit of God can regenerate us. And we must be born again—that is the only way God can receive us." (McGee 1991, 58)

Here are the facts laid out by Jesus:

- Jesus was not sent to judge the world.
- Jesus came to save the world, whoever would believe.
- If you believe, you are not judged.
- If you do not believe, you are already judged, i.e dead man walking.
- Jesus is the light, and He came into the world.
- Most people though like doing their thing, which is darkness and self centered, evil.
- If you have not accepted Jesus, it is because you love the darkness.
- Those who love darkness simply do not want their deeds exposed to the light.
- Those who start and keep practicing the truth, come to the light.
- They want the world to know that the way they live is in God.

The word performed is the same type of verb we have already talked about; the action begins at a point in time and never stops.

Once again, the believer in Jesus Christ is known for their love and their perseverance in the faith. With that, Jesus has concluded His now rather one-sided conversation with Nicodemus. We know, based on actions we see elsewhere in the scriptures, Nicodemus was never the same.

He moved from the observer of signs to being a follower of Jesus Christ. He now knows that at some point, Jesus will be lifted up, and he prepares for that day. When we arrive at John 19:39-40, we discover Nicodemus is the one who has brought the spices for burial. He knew it was coming and had prepared. He brought about 75 pounds of myrrh. This is an extreme amount, one normally reserved for royalty. He had prepared based on his conversation with Jesus where he went from a teacher of Israel, to a follower of Jesus Christ.



So how about you. Jesus has described the great lengths God has gone to so that you could be with Him for all eternity.

He has already done everything on the cross, all you are left with is a decision. This is not a hard decision by the way. I only wish I had made the decision earlier in my life. It is a decision you will never regret.

### **ABC's of Salvation**

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



## Works Cited

- Arndt, William, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich. 2000. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago, IL: University of Chicago Press.
- Barclay, William. 2002. *The Letters to the Galatians and Ephesians, The New Daily Study Bible*. Louisville, KY: John Knox Press.
- Brown, Raymond E. 2008. *The Gospel according to John (I-XII): Introduction, Translation, and Notes, Anchor Yale Bible*. Vol. 29. New Haven, CT: Yale University Press.
- Carson, D. A. 1991. *The Gospel according to John, The Pillar New Testament Commentary*. Leicester: Inter-Varsity Press.
- Heiser, Michael S. 2018. *What Does God Want?* Blind Spot Press.
- Heiser, Michael S., and Vincent M. Setterholm. 2013. *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press.
- McGee, J. Vernon. 1991. *Thru the Bible Commentary: The Gospels (John 1-10)*. Vol. 38. Nashville, TN: Thomas Nelson.
- Morris, Leon. 1995. *The Gospel according to John, The New International Commentary on the New Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Osborne, Grant R. 2018. *John: Verse by Verse, Osborne New Testament Commentaries*. Edited by Jeffrey Reimer, Elliot Ritzema, Danielle Thevenaz and Rebecca Brant. Bellingham, WA: Lexham Press.
- Whitacre, Rodney A. 1999. *John, The IVP New Testament Commentary Series*. Vol. 4. Westmont, IL: IVP Academic.