

## GOD GAVE HIS ONE AND ONLY UNIQUE SON

(John 3:13-21)

### I. AN INTRODUCTION TO JOHN'S GOSPEL

### II. THE PROLOGUE: INTRODUCING JESUS CHRIST (1:1-18)

### III. WITNESSING ABOUT JESUS CHRIST (1:19-51)

### IV. THE SIGNS SECTION: PROVING THAT JESUS WAS THE CHRIST (2:1-12:50)

#### A. Jesus Christ's Encounter with Nicodemus (3:1-12)

#### B. The Basis of the New Birth (3:9-16)

1. The truth that is necessary to believe for salvation must be perceived through divine \_\_\_\_\_ and cannot be perceived merely through human \_\_\_\_\_.  
(vv. 9-12)
2. Jesus Christ had to be both \_\_\_\_\_ and \_\_\_\_\_ in order to save humanity. (v. 13)
3. Jesus Christ had to be (*dei*) “\_\_\_\_\_” (*hupsoō*) in order to provide eternal life.  
(v. 14)
  - a. The brass serpent in the wilderness illustrated this with the divine instruction to \_\_\_\_\_ and \_\_\_\_\_. (Num. 21:4-9)
  - b. According to the Apostle John, Christ would be “*lifted up*” when He \_\_\_\_\_ to the \_\_\_\_\_.

#### C. The Simple Means of the New Birth (3:15-18)

1. The sole condition to receive eternal life is simply to \_\_\_\_\_.

\* How many times is this stated in verses 10-18?

\* What does it mean to “believe” (*pisteuō*)?

2. The motivation for God to give His Son for us was His great \_\_\_\_\_ for the \_\_\_\_\_. (v. 16a)

\* What does the word “gave” (*didōmi*) refer to?

3. The \_\_\_\_\_ of God to everyone who believes in Him is \_\_\_\_\_. (v. 16b)

\* Why is the subjunctive mood used in verse 16 (“*should not perish*”)?

4. In God’s foreknowledge He \_\_\_\_\_ those who will be \_\_\_\_\_, and He \_\_\_\_\_ those who are already \_\_\_\_\_, because they refuse to believe “*in the name of the only begotten Son of God.*” (vv. 17-18)

#### **D. The Summarizing Principle about Nicodemus (3:19-21)**

1. Nicodemus is set forth as an example of one who \_\_\_\_\_ to Jesus Christ, the Light of the world, against the backdrop of \_\_\_\_\_ or \_\_\_\_\_. (3:2).
2. It appears from Scripture that Nicodemus \_\_\_\_\_ eventually get \_\_\_\_\_ by God’s grace. (7:45-52; 19:38-42)