



Gospel of John - Chapters 3 - 4: Book Study
Born Again
Sunday July 20, 2025 - Sermon Outline

CHAPTER THREE: BORN AGAIN

Unless one is born again (John 3:1-13)

- 1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews.**
- 2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."**
- 3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."**
- 4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"**
- 5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.**
- 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.**
- 7 Do not marvel that I said to you, 'You must be born again.'**
- 8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."**
- 9 Nicodemus answered and said to Him, "How can these things be?"**
- 10 Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?**
- 11 Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.**
- 12 If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?**
- 13 No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.**

Vs 1: Nicodemus – a Pharisee and a ruler of the Jews

Nicodemus was a Pharisee. This meant that he followed the Law and related oral traditions very strictly. The Pharisees believed in the resurrection, angels, and the coming of the Messiah. He must have been a recognized religious leader among the people. He was also a ruler of the Jews, indicating that he was a member of the Sanhedrin, the Jewish ruling council. The Sanhedrin was the highest judicial and religious authority among the Jews. Even the Lord Jesus referred to Nicodemus as a "the teacher



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of Israel” (John 3:10), which indicates that he was a well-known teacher. Hence, Nicodemus was a respected, influential and powerful person.

Vs 2: You are a teacher from God

It is interesting to observe how Nicodemus approached Jesus.

He came by night – possibly not wanting to be seen by other Pharisees. He was searching in secret.

He called Jesus “Rabbi”. “Rabbi” was a title of respect given to Jewish teachers of the Law, especially those formally trained in rabbinic schools. It expressed both honor and acknowledgment of authority in spiritual or doctrinal matters. It literally means: “My teacher” or “Master”. Jesus was a carpenter from Nazareth with no formal training. And yet, Nicodemus addressed Jesus with great respect.

He affirmed the teachings of Jesus when he said: “You are a teacher come from God”. Nicodemus recognized the genuineness of the signs and miracles Jesus did. This points to us that the miracles of Jesus were genuine and credible. Nicodemus did not question the authenticity of the miracles being done. He recognized that this could only be possible through God.

What prompted Nicodemus to come to Jesus? Perhaps he recognized that there was something different here about what Jesus was teaching and doing. He wanted to discover more.

His journey of faith begins here in the dark in secret and grows over time. In John 7:50–52 we have a record of Nicodemus speaking up to ask for a fair assessment for Jesus among the Pharisees. This was a bold step for him to take. Later in John 19:38–42 we have a record of Nicodemus bringing costly spices for Jesus' burial openly and boldly showing love and faith in the Savior. By the time we come to the end of the Gospel of John, we see Nicodemus grow in His journey of faith, moving from just seeing Jesus as a good teacher, to possibly recognizing Him being the Messiah, the Savior. Although not mentioned by name, Nicodemus could have been part of the Sanhedrin who saw the rise of the Early Church and could have been part of the great many of the religious leaders who came to faith (Acts 6:7).

Application: How are we welcoming and supporting those who are seeking truth in the dark, in secret? How are we encouraging them in their journey of faith?

Vs 3-8 Being born again

Nicodemus, on record, is the first person to hear about being born again and the most famous Gospel verse that has been memorized and quoted so often. Let's try to understand what Jesus teaches Nicodemus.



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The Lord Jesus makes this profound statement to Nicodemus pointing out the one requirement to enter God's kingdom: you must be born again, literally, meaning "born from above".

Nicodemus tries to understand this in natural terms, wondering how one could possibly enter a second time into their mother's womb. Jesus draws the contrast, and states that one must be born of water (natural) because Nicodemus was referring to the "mother's womb", and the Spirit (spiritual, heavenly birth). That which is born of the flesh (natural) is flesh (natural), meaning that the normal, natural birth of the womb, being born of water, only produces the natural. But one must also be born of the Spirit, born from above, born again, which is a spiritual birth. What is born of the spirit is spirit, or spiritual, as different from the natural.

Jesus recognizes that Nicodemus is perhaps hearing this for the first time and so Jesus tells him not to be surprised that he needed to be born again, or himself to experience this being born from above, born of the Spirit.

Jesus explains further using the analogy of the wind. We can feel and recognize it, although we do not fully understand everything about the wind, where it is coming from and where it is going. So is this experience of being born of the Spirit. You know it has happened, even though we cannot fully explain everything on how it happens.

Water and Spirit

A, Scripture must be interpreted in its original context. In the original context of this conversation between Jesus and Nicodemus, water refers to natural birth, as Nicodemus is thinking about "mother's womb" and the Lord Jesus is drawing contrast between what is of the flesh (natural, physical) and the Spirit.

B, By extension, we know from other place in Scripture, that we are born again through the Word of God (1 Peter 1:23; James 1:18) and the work of the Holy Spirit (Titus 3:5). So, it is correct to state that we must be born of the Word and the Spirit, although not directly mentioned or implied in John 3:1-8, but on the basis of other Scriptures reference above.

C, However to state that water in John 3:1-8 refers to water baptism would be completely wrong, first because it is not in the original context of John 3:1-8, and water baptism is not presented anywhere in Scripture as a requirement for the new birth (salvation), but as an expression of a person having received the gift of salvation.

Vs 9-13: How can these things happen?



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Nicodemus is perplexed, and wonders how can these things – being born from above, being born of the Spirit, being born again – how can this happen to a person? People still wonder about this today when we speak about being “born again”? And yet, the evidence of it happening is all around us. We see people whose lives are radically changed and transformed, when they are born again.

Vs 11: We, our, you

In verse 11, Jesus speaks in the plural “**we**”: we speak, we testify, we have seen, our witness. Who is the “we” that Jesus could be referencing. Based on vs 12-13, Jesus is referencing heavenly things, and this therefore indicates that the “we” Jesus is referencing is the Triune Godhead, the Father, the Eternal Word now on earth as the Incarnate Word, and the Holy Spirit, who alone know both “heavenly things” and “earthly things”. The words Jesus is speaking, the “we” are speaking – the Godhead is speaking (John 5:19; 8:28; 14:10). God has spoken through His Son (Hebrews 1:1-2). Interestingly, the “**you**” in verse 11 is plural in Greek indicating that the Lord Jesus is addressing not just Nicodemus personally, but all those he represents, the religious leaders, the Pharisees, the Sanhedrin, and possible Israel as a nation.

Vs 12: Earthly things, heavenly things

Jesus stated plainly that if Nicodemus was unable to grasp about God’s working on earth (“earthly things”, in this context is referring to God working on earth by His Spirit bringing about the new birth), then how would Nicodemus be able to grasp heavenly things, for which we as humans have no context, or ability to understand in the natural. As the apostle Paul explained later in 1 Corinthians 2, it is only by the help of the Holy Spirit we are able to receive and understand spiritual things.

Vs 13:

Jesus alone is qualified to speak to us about heavenly things because He alone came down from heaven and is in heaven – indicating His spiritual connection being in the bosom of the Father – in heaven. As born-again believers, we now have the Holy Spirit at work in us, who slowly and gradually illuminates our heart and minds to understand spiritual realities.

God so loved the world (John 3:14-18)

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

15 that whoever believes in Him should not perish but have eternal life.

16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.



17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

Jesus presents the essence of the Gospel, which is to recognize what God has done for us in sending His Son into this world, and the one action God requires of us, which is to believe in Jesus Christ.

The Lord Jesus uses an Old Testament incident that Nicodemus would be very familiar with to convey this important spiritual truth. When the people of Israel were bitten by snakes, God instructed Moses to make a bronze (an alloy of copper and tin) serpent and raise it up in the middle of the camp, so that anyone bitten by a snake could look towards the bronze serpent and they would live (Numbers 21:4-9). Bronze (or brass) in the Bible is symbolic of judgment as seen in its use on the bronze altar of sacrifice (Exodus 27:1-8) the place of sacrifice and atonement, where sin was judged. Also symbolized by its use in bronze feet (Ezekiel 1:7; Revelation 1:15; Revelation 2:18) to refer to God's feet a place of judgement and divine strength, supremacy, Lordship.

The bronze serpent represented God's judgment of sin and Satan and supremacy over sin and Satan. The cross of Jesus became the place where sin and Satan were judged through Christ's sacrifice, and all who look to Him in faith are saved.

Jesus explained that all of this was done because "God so loved the world...". It was God's immense love that brought about this provision for sin and salvation, so that we could be saved and have eternal life. All we must do is "believe in Him"

Application: *Are we proclaiming the Gospel to people around us, every opportunity we have?*

Light and darkness (John 3:19-21)

19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."



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Jesus now bring His conversation with Nicodemus to an end by stating the propensity of natural man. People prefer darkness rather than light, so that they can stay hidden under the covers of darkness and practice evil. But those who practice the truth do it boldly in the light. It must have been a poignant moment. Nicodemus himself having come under the cover of darkness, and hearing Jesus speak about darkness and light. It must have challenged Nicodemus. What if you have found the truth? Will you stay in darkness, or will you come out in the light, bold, unafraid because you are seen by God?

Application: Do you appreciate it when someone 'turns on the light' to expose something wrong that you may be doing? Those who love the truth, will appreciate it when someone turns on the light, and they will come into the light?

He must increase, but I must decrease (John 3:22-30)

22 After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.

23 Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.

24 For John had not yet been thrown into prison.

25 Then there arose a dispute between some of John's disciples and the Jews about purification.

26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!"

27 John answered and said, "A man can receive nothing unless it has been given to him from heaven.

28 You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.'

29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.

30 He must increase, but I must decrease.

We now get another glimpse into the heart and life of John the Baptist, sent as the forerunner of Jesus. Once Jesus had begun His ministry, crowds of people started following Jesus. When some of John's disciples came and reported this to him, John's response gives us so much to learn from, which we can apply in the context of people serving the Lord.

Vs 27: Given from heaven



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Recognize that whatever each one has been endowed with - the gift, grace, anointing, influence, reach in ministry, etc. - has been given to us from God. Hence we need to compete, compare or contend with one another.

Vs 29: This joy of mine is fulfilled

Our joy must simply be in seeing the bridegroom (the Lord Jesus) with His bride (the Church) and have joy in the bridegroom being glorified and honored. This alone should be our joy - regardless of whom God chooses and uses to glorify the groom and to prepare the bride.

Vs 30: He must increase, but I must decrease.

A powerful statement, which must be our heart posture at all times. We desire for Jesus to increase, and ourselves to decrease.

He who comes from heaven (John 3:31-36)

31 He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

32 And what He has seen and heard, that He testifies; and no one receives His testimony.

33 He who has received His testimony has certified that God is true.

34 For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

35 The Father loves the Son, and has given all things into His hand.

36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

The apostle John now seems to pick up from here sharing what the Holy Spirit inspires him to say at this moment, considering Jesus' encounter with Nicodemus and John the Baptist's testimony to Jesus.

Jesus Christ is the One who has come from above, is anointed by the Spirit without measure and speaks the words of God to us. The Father loves the Son and has entrusted all things into His hand, and in the context of what this chapter holds, God's plan for the salvation of human beings, had been entrusted to Jesus Christ. The conclusion is that God invites us to believe in Jesus and have everlasting life.

CHAPTER FOUR: THE MESSIAH



Chapter four is a record of three encounters with Jesus. First a Samaritan woman encounters Jesus. Then the people in a city in Samaria encounter Jesus. And then a nobleman from Capernaum encounters Jesus in Cana of Galilee.

A Samaritan woman meets the Messiah (John 4:1-26)

1 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

2 (though Jesus Himself did not baptize, but His disciples),

3 He left Judea and departed again to Galilee.

4 But He needed to go through Samaria.

5 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."

8 For His disciples had gone away into the city to buy food.

9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

11 The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?"

12 Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

13 Jesus answered and said to her, "Whoever drinks of this water will thirst again,

14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

15 The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

16 Jesus said to her, "Go, call your husband, and come here."

17 The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'

18 for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

19 The woman said to Him, "Sir, I perceive that You are a prophet.

20 Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship."



21 Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

22 You worship what you do not know; we know what we worship, for salvation is of the Jews.

23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

24 God is Spirit, and those who worship Him must worship in spirit and truth."

25 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

26 Jesus said to her, "I who speak to you am He."

Jesus had been ministering in Judea which was the southern region of Israel, which included Jerusalem and Bethlehem. After His interaction with Nicodemus, Jesus was now travelling to Galilee where much of His ministry took place. Galilee was in the northern region of Israel, including towns like Nazareth, Cana, Capernaum, and Tiberias.

The direct route from Judea to Galilee went through Samaria, which lay between the two regions. Sychar was an area near Shechem, located at the base of Mount Gerizim, (near modern-day Nablus in the West Bank) where Jacob's Well was in the field Jacob gave to Joseph (Genesis 33:18–19; Joshua 24:32). Historians estimate that it may have had a population of 500 to 3000 people.

Most Jews avoided Samaria, taking a longer route east across the Jordan River to avoid contact with Samaritans due to deep-rooted ethnic and religious hostility. After the Northern Kingdom of Israel was conquered by the Assyrians in about 722 BC, many foreigners intermarried with the Israelites giving rise to what is referred to as the Samaritans an ethnically mixed (Israelite + foreign) group, with religious beliefs that differed from Judaism. This led to a lot of ethnic and religious hostility between the Jews and Samaritans. The Samaritans only accepted the Pentateuch (Torah, the first five books of Moses) and believed that Mount Gerizim, not Jerusalem, was the right place to worship.

Vs 4: He needed to go through Samaria

But Jesus "needed" to go through Samaria. This necessity must have been laid upon Him by the Holy Spirit. It was something that contradicted normal practice. We see the outcome of Jesus' obedience later in this chapter.

Application: Are there times we feel led, impressed, constrained, directed to do something by the Lord, that goes against the norm, and do we obey? We know that we will see fruitful outcomes for Kingdom purpose through our uncommon obedience.



A woman of Samaria

Jesus' conversation with this woman is an amazing case study and training for personal evangelism. How do you speak to people and point them to the truth.

Jesus was tired from the journey and was actually resting at the well (vs 6). And yet, He did not allow His weariness to miss the opportunity to carry out the Father's work. He seized the moment to speak to the woman who had come to draw water.

Jesus crossed cultural barriers knowing that He has been led by the Spirit into this region. He is not here on His own doing.

He begins with talking about natural things (natural water) and then directs the conversation to spiritual things, pointing the woman to what is unending, and eternal.

We see the gifts of the Spirit in operation, words of knowledge, revealing a part of this woman's life.

The woman asks spiritual questions, and Jesus explains that true worship is not about a place (not on this mountain or there), but true worship takes place in spirit and in truth, and this is the kind of worship and worshippers the Father is seeking.

And finally, Jesus points to Himself as the Messiah. *"The woman said to Him, 'I know that Messiah is coming' (who is called Christ). 'When He comes, He will tell us all things.' Jesus said to her, 'I who speak to you am He.'"* (vs 24-25). In the Gospel of John, we will find numerous references to the Lord Jesus referring to His Sonship and Him being the Messiah.

A city encounters the Messiah (John 4:27-42)

27 And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?"

28 The woman then left her waterpot, went her way into the city, and said to the men,

29 "Come, see a Man who told me all things that I ever did. Could this be the Christ?"

30 Then they went out of the city and came to Him.

31 In the meantime His disciples urged Him, saying, "Rabbi, eat."

32 But He said to them, "I have food to eat of which you do not know."

33 Therefore the disciples said to one another, "Has anyone brought Him anything to eat?"



34 Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.

35 Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

36 And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

37 For in this the saying is true: 'One sows and another reaps.'

38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."

39 And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did."

40 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

41 And many more believed because of His own word.

42 Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

This Samaritan woman is impacted so powerfully, she goes back and announces to her city about the Messiah she has just met. Imagine about 500-3000 people walking out of the city, across Jacob's field, excitedly to meet "the Messiah".

Vs 32-34: My food is to do His will

Jesus' life was sustained by doing the Father's will and to complete the work the Father had assigned to Him.

Application: While we recognize the importance of natural food, rest, etc., how important is it to us to do the Father's will and to complete His assignment He has for us? What is it that sustains us?

Vs 35-38: Gathering fruit for eternal life

The Lord Jesus gives us insight on what it means to gather fruit for eternal life.

Any day, any time, is a good day for harvest.

We need to lift up our eyes and see the fields of people, waiting to be harvested.

God uses people to sow, water and reap. All of us are laborers in the harvest fields.

Regardless of our role - sowing, watering, reaping - we will all rejoice together.

God sends us to enter into other people's labors. We must do so recognizing and honoring those who have labored before us. We are reaping from what they have sown.



Application: Do we have this kingdom perspective when working in God's harvest fields? We are co-workers, each doing their part, and we are working together to gather fruit for eternal life, and we should rejoice together.

Vs 39-41: A city encounters Jesus!

A nobleman meets Jesus at Cana of Galilee (John 4:43-54)

- 43** Now after the two days He departed from there and went to Galilee.
44 For Jesus Himself testified that a prophet has no honor in his own country.
45 So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.
46 So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum.
47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.
48 Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe."
49 The nobleman said to Him, "Sir, come down before my child dies!"
50 Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way.
51 And as he was now going down, his servants met him and told him, saying, "Your son lives!"
52 Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him."
53 So the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.
54 This again is the second sign Jesus did when He had come out of Judea into Galilee.

Jesus is ministering in Cana, and a noble man, possibly a royal official or court officer, comes to Jesus from Capernaum. The approximate distance between Capernaum and Cana is 26 to 32 kilometers (or 16 to 20 miles) and could have taken 6 to 8 hours of travel by foot. This man has travelled a long distance to reach Jesus.

Jesus simply told him, "Go home, your son lives!", and we read the powerful words "the man believed the word that Jesus spoke and went home". And he received news about his miracle!

Application: Can we believe and act on God's Word just like this nobleman?



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SUMMARY

GOSPEL AND SALVATION CALL

SUPERNATURAL MINISTRY TIME

Minister as the Spirit leads



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There is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 1.5 to 2 hours. Each Life Group would have up to 12-15 people.

Preparation

Life Group Leader: To prepare for the Life Group meeting, you can listen to the Sermon or review the Sunday Sermon notes. Please do not make your life group read through the complete sermon notes during the life group. All you need to do is have individuals read the Scriptures listed below and then open for a time of discussion, sharing and learning using the questions given below. All these are available in the "All Peoples Church Bangalore" mobile App or online at our [sermons page](#). Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

Welcome

The Life Group meeting may commence with a time of prayer, worship, and a fun activity.

LISTEN to God's Word

Read the following Scripture references: *Kindly read John 3-4 before the Life Group meeting*

INVESTIGATE God's Word Together

Life Group is a discussion-based, participatory meeting with everyone given the opportunity to share their learning. Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.

1, Discuss what it means to be born again, as presented in John 3:1-8.



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2, Discuss Moses raising up the bronze serpent with Jesus being raised up and the Gospel being presented with this backdrop? Why did Jesus use this incident when speaking to Nicodemus?

3, Discuss insights we gain and we can practice in personal evangelism, from Jesus' interaction with the woman at the well in Samaria.

4, What can we learn about working together in God's harvest fields from what Jesus taught in John 4:35-38?

Each one can take a few (3 minutes max) to share one or two key insights and how they see themselves applying it to their specific life situations. Encourage each one to participate and share.

FELLOWSHIP by sharing your life and spiritual journey

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.

ENCOURAGE each other by praying and ministering to one another

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow, bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

1, families to be protected and strengthened

2, a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.

3, for the BUILD TO IMPACT project - for all details to go well as we plan and build our Bible college and church facilities to serve the Lord and people.

Close by thanking God together.



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USEFUL RESOURCES

Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

YOUTUBE: <https://youtube.com/allpeopleschurchbangalore>

WEBSITE: <https://apcwo.org/live>

Our other websites and free resources:

CHURCH: <https://apcwo.org>

FREE SERMONS: <https://apcwo.org/resources/sermons>

FREE BOOKS: <https://apcwo.org/books/english>

DAILY DEVOTIONALS: <https://apcwo.org/resources/daily-devotional>

JESUS CHRIST: <https://examiningjesus.com>

BIBLE COLLEGE: <https://apcbiblecollege.org>

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SERMON OUTLINE

We study John chapters 3 – 4, as we make an exploratory chapter by chapter Book study of the Gospel of John. We review and cover chapters 3 & 4 of the Gospel of John and draw specific points of application. We learn about being born again and what it means to be born of water and the Spirit. We also consider Nicodemus' own journey of faith. We once again consider the heart of John the Baptist as he declares "He must increase, I must decrease". In chapter 4, we consider the encounter the woman of Samaria had with Jesus, which is a great case study in personal evangelism. We also see how a city and a nobleman encounter Jesus.

This sermon includes free audio (mp3) and video of this powerful, motivational, expository teaching, free printable PDF sermon outlines, sermon notes and small group study guide with discussion questions and presentation slides. All resources (sermon PDF, sermon MP3, sermon video, sermon presentation) are free for use in personal study, small groups, Bible study prayer groups, local churches, conferences, Bible colleges, etc.



The Gospel of John – Chapters 3 – 4 : Book Study
Born Again
Sermon Notes, Sermon Outline and Small Group Study Guide

KEYWORDS

Gospel of John, John Book Study, John chapters 3 - 4, born again, Nicodemus, Samaritan woman, Personal Evangelism, sermons, sermon notes, sermon outline, free sermon notes, free sermon outlines, Bible study resources

REFERENCES/CITATIONS

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