



When God Became A Man  
The Gospel of John – Chapters 1 – 2: Book Study  
Sermon Notes, Sermon Outline and Small Group Study Guide

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**Sunday July 06, 2025 - Sermon Outline**

**(Pastors, please go through the Introduction very quickly in brief)**

## **INTRODUCTION**

### **Overview of the Gospel of John**

The Gospel of John is a unique and deeply theological record of the life, teachings, death, and resurrection of Jesus Christ. Unlike the Synoptic Gospels (Matthew, Mark, and Luke), John emphasizes the divinity of Jesus throughout the Gospel, pointing to Him as the Son of God.

*Some of the key themes we will see as we progress through the Gospel:*

Jesus as the Son of God and the Word (Logos) made flesh

Belief in Jesus gives eternal life

Use of signs (miracles) to reveal Jesus' identity

Emphasis on love, truth, light, and the Holy Spirit

Jesus' intimate conversations (e.g., John 13–17) and high priestly prayer

*Typically, the Gospel of John could be put into four broad sections:*

Prologue or Introduction – The Word became flesh (1:1–18)

Public Ministry – Signs and teachings (1:19–12:50)

Private Ministry – Upper Room discourse (13:1–17:26)

Passion and Resurrection – Death and triumph (18:1–21:25)

### **When Was It Written?**

Most scholars date the Gospel of John between AD 85–95. This is the traditionally accepted date, toward late 1st century, after the destruction of the Jerusalem Temple (AD 70).

### **By Whom was it written?**

Traditionally, the author is John the Apostle, son of Zebedee, one of the twelve disciples, and part of Jesus' inner circle (with Peter and James). He is commonly identified as the "disciple whom Jesus loved" (John 13:23; 19:26; 21:20, 24).

*Personal witness:* The Gospel of John was likely based primarily on John's own eyewitness experience as a close disciple of Jesus. However, he may have also drawn from shared apostolic memory, oral tradition, and possibly written sources or



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reflections developed within the community. *“This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.”* (John 21:24)

*The Holy Spirit’s role:* Jesus promised in John 14:26: *“He will teach you all things, and bring to your remembrance all things that I said to you.”* John would have relied on the Spirit’s guidance to recall and interpret Jesus’ life and words accurately.

*Personal reflection:* John did not merely report events, but he reflected deeply on their meaning. His Gospel was written decades after Jesus’ resurrection (c. AD 85–95), allowing time for spiritual reflection and thought. This is why the Gospel of John is not just an historical record but unveils deep theology on the Person of Jesus Christ.

### **Where Was It Written?**

Likely written in Ephesus (modern-day Turkey), which was a major early Christian center where John is traditionally believed to have ministered towards his later years.

### **To Whom Was It Written?**

The Gospel was written for both Jewish and Gentile Christians. The Jews were familiar with Messianic prophecies and had great expectations. The Gentile converts in the Roman empire.

### **Under What Circumstances was the Gospel written?**

*Church context:* The early church was expanding, facing heresies (e.g., Gnosticism), and distinguishing itself from Judaism. There was internal tension over Christological identity (who Jesus is).

*Political context:* Under Roman rule, especially Emperor Domitian (AD 81–96), known for enforcing emperor worship and persecuting Christians. Christians were often marginalized, persecuted, or misunderstood.

The Gospel affirms the deity of Jesus Christ, and points to Him as the undisputed Son of God in His humanity. The Gospel strengthens the faith of the believers assuring them of eternal life through believing in Jesus. The Gospel also assures believers of the ongoing presence, guidance and ministry of the Holy Spirit.

### **How Was It Distributed?**

Initially, the Gospel was hand-copied and circulated among churches in Asia Minor and beyond.



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Likely read aloud in house churches, used for teaching and worship. As the Church grew and reached wider areas, John's Gospel became widely copied and included in the early collections of Christian writings (codices).

### **How Was It Preserved?**

Manuscripts were copied by Christian scribes and monks over centuries. Early papyri copies found in Egypt indicate wide distribution. The Gospel of John was also included in early canonical lists like Muratorian Fragment (2nd century). Early Church Fathers (e.g., Irenaeus, Clement of Alexandria) quoted it extensively.

### **Where Are the Manuscripts Preserved?**

We have early manuscript copies dating back to AD 125 held at John Rylands Library, Manchester, UK, some in the British Library, London, some in the Vatican Library in Rome, and others in the Chester Beatty Library, in Dublin. These and others show a strong and reliable textual tradition for John.

### **The Uniqueness of the Gospel of John**

The Gospel of John stands apart from the Synoptic Gospels (Matthew, Mark, and Luke) in both content and theological emphasis. While all four Gospels tell the story of Jesus, John's Gospel presents a distinct perspective, designed to reveal Jesus as the eternal Son of God and invite readers to believe in Him for eternal life (John 20:31).

Here are some of the most unique ways John differs from the Synoptics:

#### **1. The Divinity of Christ**

John: Begins with a bold theological statement: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1).

Synoptics: Begin with Jesus' human genealogy (Matthew, Luke) or His baptism (Mark), gradually revealing His divine nature.

Emphasis in John: Jesus is preexistent, divine, and Creator.

#### **2. Unique Structure and content**

John omits many familiar Synoptic elements:

No parables

No exorcisms

No birth narrative

No transfiguration

No institution of the Lord's Supper (though John 6 offers a parallel)



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Instead, John includes:

Extended individual conversations (e.g., John 3 – Nicodemus; John 4 – Samaritan woman)

Upper Room discourse (John 13–17), not found in the Synoptics

“I AM” statements (see below)

### **3. Signs instead of "miracles"**

key signs to reveal Jesus' identity

In the Gospel of John, key signs (miracles) are carefully selected to reveal Jesus' identity as the Messiah and the Son of God, and to lead people to faith in Him. John uses the word “signs” instead of “miracles” to emphasize their symbolic and revelatory purpose.

Turning water into wine John 2:1–11 (unique to John)

Healing the royal official's son John 4:46–54 (unique to John)

Healing the lame man at Bethesda John 5:1–15 (unique to John)

Healing the man born blind John 9:1–41 (unique to John)

Raising Lazarus from the dead John 11:1–44 (unique to John)

Miraculous catch of fish (post-resurrection) John 21:1–14 (unique to John)

### **4. “I AM” Statements**

Unique to John, Jesus makes seven metaphorical “I AM” statements, revealing His identity in divine terms (echoing God's name in Exodus 3:14).

Examples:

“I am the Bread of Life” (6:35)

“I am the Light of the World” (8:12)

“I am the Good Shepherd” (10:11)

“I am the Resurrection and the Life” (11:25)

“I am the Way, the Truth, and the Life” (14:6)

These are not found in the Synoptic Gospels and point to Jesus' divine nature.

### **5. Details of Individual Encounters**

John gives detailed attention to personal conversations, highlighting spiritual transformation:

Nicodemus (John 3)

Samaritan woman at the well (John 4)

The man born blind (John 9)

Mary, Martha, and Lazarus (John 11)

Pilate (John 18–19)

These are largely absent from the Synoptic Gospels.



## **6. Key words: “believe”, “eternal life”**

Key purpose: “these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:31).

The word “believe” occurs nearly 100 times in John—more than the Synoptics combined.

Eternal life is presented as a present possession through faith in Jesus, not just a future hope (e.g., John 5:24).

## **7. Teaching on The Holy Spirit**

While the Synoptics mention the Spirit, John uniquely develops the theology of the Holy Spirit as the Paraclete (Helper, Advocate) promised in John 14:16–17, 26; 15:26; 16:7–15. He elaborates on the ministry of the Holy Spirit who has come to teach, remind, guide, convict, and glorify Jesus.

## **8. The Crucifixion and Glorification**

In John, the cross is not just Jesus’ suffering, but His glorification (John 12:23; 13:31–32). Jesus is in control of His death and resurrection: “No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.” (John 10:18). In John’s account, Jesus’ death is the purpose of His coming and not a defeat.

## **9. Distinct Vocabulary and Symbolism**

Frequent use of symbolic contrasts: light vs. darkness, above vs. below, life vs. death, truth vs. lies. Frequent terms: “light,” “truth,” “glory,” “believe,” “life,” “testify,” and “word.”

## **10. Post-Resurrection Appearance to Thomas and Peter**

Only in John do we find the account of:

Doubting Thomas (John 20:24–29)

Peter’s reinstatement by Jesus (John 21)

## **CHAPTER ONE: THE ETERNAL INCARNATE WORD**

### **The Eternal Word (1:1-5)**

**1 In the beginning was the Word, and the Word was with God, and the Word was God.**

**2 He was in the beginning with God.**

**3 All things were made through Him, and without Him nothing was made that was made.**

**4 In Him was life, and the life was the light of men.**



## **5 And the light shines in the darkness, and the darkness did not comprehend it.**

The Word, Greek “logos”.

The term logos had rich and significant meanings in both Jewish and Greek-Roman thought at the time John was writing (about AD 85–95).

For Greek readers, logos meant the rational, intelligent and divine principle that orders the cosmos. It was the mind behind the natural world.

For Jewish readers, logos was understood God's powerful word and self-expression in action — in creation, revelation, and redemption. They recognized the "Word of God" used in creation (Genesis 1: “And God said...”), revelation, and judgment. The "Word" was God's Creative Agent: Psalm 33:6 "By the word of the Lord the heavens were made...". It was God's Wisdom personified as being present with God in creation (Proverbs 8).

To both Greeks and Jews, John points to The Eternal Word as being that logos, and later presents Jesus Christ as the Logos (John 1:14).

John inspired by the Holy Spirit uses "logos" purposefully to bridge with both Jewish and Greek culture, giving a deeply profound significance to Christ as the eternal, divine self-expression of God.

*Vs 1: Eternal Pre-existence:* The phrase “In the beginning...” connects back to Genesis 1:1 and refers to before the beginning, before creation. He was there before the beginning.

*Vs 1: Divine Relationship:* “the Word was with God”

*Vs 1: Deity:* “the Word was God”

*Vs 2: One God, Three Persons:* before the beginning, there was this One God in three Persons. The Word was with God the Father.

*Vs 3: Creator:* All things were made by Him

*Vs 4:* He is life. John uses the Greek “zoe” to refer to the God-kind of life, very different from the natural human life (“bios”) or soulish life (“psuche”) or human living, conduct, manner of life (“anastrophe”).

Zoe is used 36 times in John’s Gospel and always refers to divine life, the life that God has in Himself, eternal life. And God gives this zoe life to those who believe in Him.



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His life is the “light” of men.

“Light” is used metaphorically to refer to

- (a) God's presence because God is light
- (b) of spiritual truth, knowledge, and purity
- (c) of reason and mind and the power of understanding
- (d) of that which exposes and brings things into view, especially what may be hidden in darkness

His life fills us with light.

John equates knowing Jesus with being brought into the light and receiving eternal life.

Vs 5: His light is so powerful that it dispels darkness and darkness cannot overpower or withstand it.

This is true for all of us even today. In Jesus we have eternal life. His life in us is His light in us. His light shines into every part of our being, dispelling darkness out of us.

### **A Man Sent From God (1:6-8)**

**6 There was a man sent from God, whose name was John.**

**7 This man came for a witness, to bear witness of the Light, that all through him might believe.**

**8 He was not that Light, but was sent to bear witness of that Light.**

Now John the apostle, records the ministry of John the Baptist, the forerunner of Jesus.

Right from the opening verses, John the Gospel writer begins to weigh in on his main motivation, that all might believe. He indicates that John the Baptist came to bear witness of the Light, so that all might believe in Him.

### **To Those Who Receive Him (1:9-13)**

**9 That was the true Light which gives light to every man coming into the world.**

**10 He was in the world, and the world was made through Him, and the world did not know Him.**

**11 He came to His own, and His own did not receive Him.**

**12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:**



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**13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

Vs 9: Jesus is the true Light, implying that there may be many “false pretenders” who want to pretend to be the true light.

Jesus has come for every person on the earth.

Vs 10-11: This is a very sad commentary of what happened, and we know that it still happens. The Creator came to His creation and His creation did not recognize Him or receive Him.

Vs 12-13: Declares God’s plan and purpose which He is still carrying out today.

He came to make us children of God and bring us into God’s family.

All we have to do is to receive Him believing in Him for who He is, and then He gives us the right and privilege to become children of God.

This is something that only He can do, and no human can provide for us.

**The Incarnate Word (1:14-18)**

**14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.**

**15 John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' "**

**16 And of His fullness we have all received, and grace for grace.**

**17 For the law was given through Moses, but grace and truth came through Jesus Christ.**

**18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.**

Vs 14: Now John points to Jesus Christ as that Logos who became flesh and dwelt among us.

We saw His glory. The Gospel of John is a record of that glory.

The glory we saw attested to the fact that He was the only begotten of the Father.

The glory we saw was full of grace and truth.

“the only begotten of the Father”

The ONLY one who came from God and who walked on the earth as a man and as a Son to God, a Son to the Father.





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The One who was with God and who was God became a Man. In His humanity, He walked under God, as a Son to the Father. This is how we must correctly understand the sonship of Jesus Christ. He was referred to as “the Son of God”, “the only begotten of the Father” in His earthly walk, in His humanity.

**John, Who Are You? (1:19-23)**

**19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"**

**20 He confessed, and did not deny, but confessed, "I am not the Christ."**

**21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."**

**22 Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"**

**23 He said: "I am 'THE VOICE OF ONE CRYING IN THE WILDERNESS: "MAKE STRAIGHT THE WAY OF THE LORD," ' as the prophet Isaiah said."**

Vs 19-21: We now have a record of the ministry of John the Baptist.

John the Baptist stayed true to His calling to bear witness to the Messiah.

Vs 22-23: John the Baptist recognized His calling and ministry based on the Scriptures (Isaiah 40:3).

*Application:* God will use the Scriptures to speak to us about our calling. Can you find in the Scriptures a pointer or descriptor to what you are called to do for God’s Kingdom?

**John, Why Do You Baptize? (1:24-28)**

**24 Now those who were sent were from the Pharisees.**

**25 And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"**

**26 John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.**

**27 It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."**

**28 These things were done in Bethabara beyond the Jordan, where John was baptizing.**

John was sent by God and had a God given “method” – water baptism - in his ministry.



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Water rituals were not new in Jewish life. Jews practiced ritual immersion in water for ceremonial purity, especially before entering the Temple or after becoming "unclean" (see Leviticus 15). These were typically self-administered and could be repeated. Gentiles converting to Judaism were required to undergo immersion as part of their conversion process, symbolizing cleansing from paganism. This was a once-for-all ritual, symbolizing total change of identity and allegiance. So, water immersion was known, but it was usually self-performed for ritual purity, or associated with converts, not covenant Jews.

What made John's baptism unique?

- (1) John administered it and baptized others, unlike the typical self-immersion in Jewish custom. This gave his ministry an authoritative, prophetic role - as a divine agent preparing people.
- (2) It was for repentance and not for ritual cleansing. John's baptism called covenant people (Jews) to repent, implying they too needed spiritual renewal (Matthew 3:6, Mark 1:4)
- (3) It was announcing the Kingdom of God and the coming arrival of the Messiah. John's baptism was to prepare hearts for this new age — it was not about tradition, but turning toward God's redemptive plan (John 1:26–27)
- (4) He announced that the Messiah would give something greater - a baptism in the Holy Spirit. He presented water baptism as a temporary preparation for the Spirit-baptism the Messiah would bring.

Most importantly, as John the Baptist would explain later, God had given Him this method as a way to identify the Messiah. John would see the Holy Spirit descending on Him like a dove when this Messiah came to be baptized.

*Application:* What are God-given methods that God wants you to use in serving Him and in revealing Jesus to the world?

### **Behold! The Lamb of God (1:29-34)**

**29** The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

**30** This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'

**31** I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

**32** And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.



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**33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'**

**34 And I have seen and testified that this is the Son of God."**

Vs 29-33: John the Baptist reveals the significance of him performing water baptism. This is how he was going to recognize the Messiah and point Him out to the world.

*Application:* God used a prophetic sign to point Jesus out to John the Baptist. Are we paying attention to the prophetic signs God is using to point out His calling and assignment in people's lives that He wants us to raise up or platform to the world?

Vs 33: The Lord Jesus is the One who baptizes us with the Holy Spirit.

*Application:* Have you received the baptism with the Holy Spirit that Jesus gives?

Vs 34: John the Baptist announced the completion of His assignment.  
"the Son of God" used 10 times in John. An important title for Jesus Christ.

**The First To Follow Jesus (1:35-42)**

**35 Again, the next day, John stood with two of his disciples.**

**36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!"**

**37 The two disciples heard him speak, and they followed Jesus.**

**38 Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"**

**39 He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).**

**40 One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother.**

**41 He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).**

**42 And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).**

Vs 35-37: The disciples of John the Baptist left him and followed Jesus. One was Andrew, the other though not identified was likely to be John, the Gospel writer himself. He keeps himself "unidentified" throughout the Gospel. He knew the time when this happened (vs 39).



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*Application:* These men (Andrew and John) moved into the “new” thing God was doing. They left John and followed Jesus. Are we ready to move with God as He unfolds new things in our lives, or do we want to stay with the old, what is known and comfortable for us?

Vs 38-39: In Bible times discipleship happened through the sharing of life, to the point where the disciples “stayed” with their master or spent huge amounts of time with their master.

*Application:* How can we practice the sharing of life and journeying together with other believers in faith, today?

Vs 41: Andrew first found his own brother and introduced him to Jesus.

*Application:* Are there family members we can introduce to Jesus?

Vs 42: Jesus called out Simon’s future by the Holy Spirit. Simon represented a man who was easily shaken, impulsive, vacillating, like a reed blown by the wind. Jesus declares his future, that he will be solid, unshaken like a rock.

God calls us by name and then renames us for His purpose.

*Application:* Can we see beyond what meets the eye and see and declare God’s purposes for the people we meet and serve? Can we work with them to help them journey into it?

### **Nathaniel Meets Jesus (1:43-51)**

**43 The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me."**

**44 Now Philip was from Bethsaida, the city of Andrew and Peter.**

**45 Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph."**

**46 And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."**

**47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"**

**48 Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."**



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**49 Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"**

**50 Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."**

**51 And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon **the Son of Man.**"**

Vs 43-44: "Follow me"

Two words and yet so powerful. It changes our lives today, as it did the people then.

Vs 45-46

Philip found Nathanel. Can we also look for others we can introduce to Jesus?

"come and see". When they question, we can offer an simple invitation: "come and see". Come and experience for yourself.

Vs 47-50

The Lord Jesus by the Holy Spirit revealed Nathanel's true nature and character.

Also, by the word of knowledge pointed out a recent incident in Nathanel's life, specifically when Philip met and invited him.

*Application:* Recognize the importance of the prophetic and revelatory gifts of the Spirit in impacting lives and leading them to Jesus Christ.

Vs 51: A powerful prophetic statement and self-revelation of Jesus

The "Son of Man", this title becomes one of the most significant self-designations Jesus uses throughout all four Gospels. The title "Son of Man" is rich with Hebrew background, prophetic depth, and Messianic identity. It carries multiple layers of meaning.

(1) His humanity. In Hebrew, "son of man" (Hebrew: ben adam) could simply mean a mortal person. E.g., Psalm 8:4 – "What is man that you are mindful of him, or the son of man that you care for him?" God frequently addresses Ezekiel this way: "Son of man..." (over 90 times), highlighting his humanity and prophetic calling.

(2) Reference to Jacob's ladder and Bethel: This statement refers to Jacob's ladder (Genesis 28:12) and introduces Jesus as the new and living bridge between heaven and earth, and the "Son of Man" as the one on through whom divine traffic flows. In effect Jesus is saying: "I am the ladder. I am the link between heaven and earth." He is the access point to God, the new Bethel (house of God).

(3) The Glorious "Son of Man" reference to Daniel (Daniel 7:13–14), the Messiah with divine authority and glory, with everlasting dominion, worshiped by all peoples, who



comes not from earth, but from heaven. This is the most important background for Jesus' use of the title.

(4) This statement is also an announcement of the Cross and coming glory. The Cross (Jesus being lifted up, John 3:14), His resurrection (victory over death) and His ascension and glory (John 17:5).

## CHAPTER TWO: MANIFESTING HIS GLORY

### A Wedding in Cana (2:1-11)

**1** On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

**2** Now both Jesus and His disciples were invited to the wedding.

**3** And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."

**4** Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."

**5** His mother said to the servants, "Whatever He says to you, do it."

**6** Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

**7** Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.

**8** And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.

**9** When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

**10** And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"

**11** This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

Jesus' first miracle took place at a wedding. God is interested in matters of this life, of our lives.

Vs 4: My hour has not yet come.

One of the important aspects of Jesus earthly life was His sensitivity and submission to the Father's timing. As we progress through the Gospel of John, we observe how yielded Jesus was to the Father's will, direction and timing for everything He did.



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*Application:* Are we sensitive and submitted to the Father's will and timing for our lives?

Vs 5: Whatever He says to you do it

Mary had a recognition and revelation of the importance of taking God at His Word. In this case, she had an understanding (revelation) of acting on what Jesus was about to say.

She had responded in this manner in Luke 1:37-38.

*Application:* Do we recognize the importance and power of simply acting on God's Word

Vs 11: Miracles are signs or signposts. They point us to God.

Jesus is the same today. He still turns "water to wine" in order to change our life situation and life experience.

### **My Father's House (2:12-17)**

**12 After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.**

**13 Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.**

**14 And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.**

**15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.**

**16 And He said to those who sold doves, "Take these things away! Do not make **My Father's house** a house of merchandise!"**

**17 Then His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE HAS EATEN ME UP."**

The cleansing of the Temple. John reports this in John 2:12–17 early in Jesus' ministry. In contrast, the Synoptic Gospels (Matthew 21:12–13; Mark 11:15–17; Luke 19:45–46) present it toward the end, just before His crucifixion. This has led to a long-standing debate: Did Jesus cleanse the Temple once or twice? Most accept that Jesus likely cleansed the Temple twice — once at the start of His public ministry to call Israel to repentance, and again at the end as a final act of judgment and declaration before the cross. Between John's record and that of the Synoptic Gospels there are contextual differences, differences in chronological markers, indication of natural progression of Jesus' ministry and also the purpose of prophetic symbolism (Beginning: announcing the need for purification and reformation of worship. Ending: declaring final judgment and serving as a symbolic act before His crucifixion.)



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Also, it is important to note that with the cleansing of the Temple, John emphasizes “zeal for your house will consume me” (Psalm 69:9). The Synoptic Gospels emphasize “My house shall be called a house of prayer... but you have made it a den of thieves” (Isaiah 56:7, Jeremiah 7:11).

*Application:* How do we treat God’s House (the Church, the community of believers) today? Are we using it for our own purposes and agendas or are we treating it with the reverence it deserves?

### **What Sign Do You Show Us? (2:18-22)**

**18 So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"**

**19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."**

**20 Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"**

**21 But He was speaking of **the temple of His body.****

**22 Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.**

The Lord Jesus foretold His resurrection. The Jews did not understand it at first. Later, when He had risen from the dead, His disciples remembered what He had foretold.

Christ’s resurrection is a sign of who He is.

### **They Saw The Signs (2:23-25)**

**23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.**

**24 But Jesus did not commit Himself to them, because He knew all men,**

**25 and had no need that anyone should testify of man, for He knew what was in man.**

Miracles are signs that help point people to Jesus and spark faith in Him.  
We must expect miracles today.

The Lord Jesus did not need the testimony of man.  
He knew men could be easily swayed.





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As we will see later that the Lord Jesus pointed to the works of the Father and the testimony that the Father put on Him as what He really sought after. He lived to please the Father and not for the affirmation of man.

**SUMMARY**

**GOSPEL AND SALVATION CALL**

**SUPERNATURAL MINISTRY TIME**

**Minister as the Spirit leads**



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Sunday July 06, 2025 - Sermon Outline

This 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 1-2 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.



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*1, In the Gospel of John, John uses the Greek word "logos for the "Word" to introduce Christ? What is the meaning and significance of logos as used by John in its Jewish and Greek contextual usages in the first century AD?*

*2, How do we understand the titles "only begotten of the Father" and "the Son of God"?*

*3, How do we understand Jesus referring to Himself as the "Son of Man"?*

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>

**E-LEARNING:** <https://apcbiblecollege.org/elearn>

**WEEKEND SCHOOLS:** <https://apcwo.org/ministries/weekend-schools>

**COUNSELING:** <https://chrysalislife.org>

**MUSIC:** <https://apcmusic.org>

**MINISTERS FELLOWSHIP:** <https://pamfi.org>

**CHURCH APP:** <https://apcwo.org/app>

**CHURCHES:** <https://apcwo.org/ministries/churches>

**WORLD MISSIONS:** <https://apcworldmissions.org>



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### **SERMON OUTLINE**

John chapters 1-2. An exploratory chapter by chapter Book study of the Gospel of John. We cover chapters 1 & 2 of the Gospel of John. We take a close look at the terms logos, zoe, light, life, believe as they are introduced to us. We also consider the titles “only begotten of the Father”, the “Son of God” and the “Son of Man”. 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.

### **KEYWORDS**

Gospel of John, John Book Study, John chapters 1 – 2, sermons, sermon notes, sermon outline, free sermon notes, free sermon outlines, Bible study resources

### **REFERENCES/CITATIONS**

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