



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

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Sunday July 13, 2025 - Sermon Outline

Since we rushed through the chapters last Sunday, we will review and cover some of the key insights from both these chapters.

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.**

Vs 1: "In the beginning...."

This connects us back to Genesis 1:1 drawing on the truth that God existed before the beginning and created all things. John begins by informing us that the Eternal Word was there before the beginning, pre-existing as one with the Father and the Spirit.

"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.



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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.

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

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. Darkness is a metaphor representing anything that is not of God. Often also used to refer to the works of darkness. Sin, sickness, disease, torments, every evil work in part of darkness.

Application: His life in us is our light. His life fills us with light and dispels darkness out of our lives.



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, record 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:

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.

He gives light to every man. 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. John emphasizes that the Eternal Word actually became a Man and tabernacled amongst us.

dwelt Greek “skenoo”, “to dwell in a tent or tabernacle,” is used of the Mosaic tabernacle, Acts 7:44; Hebrews 8:5; Hebrews 9:1,8,21 termed “the tent of meeting,” (i.e., where the people were called to meet God). It is interesting that John intentionally chose this word. The Lord Jesus in one sense was God’s Tabernacle among Men.

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. God’s glory is revealed through expressions of grace and truth.

Vs 14: “the only begotten of the Father”

The term “only begotten” is used only five times in the New Testament with reference to Jesus and all of these are used by John, four times in the Gospel and one in 1 John. (Only other time Heb 11:17 refers to Isaac)

“only begotten” as in One who “came forth” and not as one who was birthed, that is someone who had a beginning. If He was birthed, then He would have had a beginning. He was “only begotten” as in the One who eternally existed with the Father, who came forth from the Father and became incarnate being born as a Man.

Jesus is the ONLY begotten - the only One who came forth from the Father. The ONLY one who came from God and who walked on the earth as a man. Emphasizing the term



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“only” as there would be many who claim to have come forth from God or have ascended up to God.

The Logos was with the Father, the Logos was God and co-equal with the Father and the Holy Spirit. The Logos was the only one who came from the Father ("only begotten"). Why is this term important? “Only begotten” emphasizes that He carries the same life and nature of God. Example, other men and angels also come from God, but they are not of Him in the same sense as the Incarnate Word. They are not begotten of Him in the same sense of the One who was with God, coming forth from God.

Vs 15: “....He was before me”.

John the Baptist points to the pre-existence of Jesus Christ. In time, Jesus was born physically as a man, after John. So, this obviously points to Christ’s eternal pre-existence.

Vs 16: Out of who He is, we have received. We have received an abundance of grace. One of the key insights John bears out in chapter 1 and through the Gospel, is all that we have received, because of who the Eternal Word is, and because He became man. He is life, we have eternal life.

He is light, we have received light, and darkness is dispelled out of us.

He is the only begotten Son, and we can become sons and daughters of God.

He is full of grace. We have received an abundance of grace.

He is full of truth. We receive His truth.

He manifested His sonship glory. We receive sonship glory (John 17:22).

And so much more as we journey through the Gospel of John.

Vs 17: The contrast here of law being given through Moses. The law being heavy, bringing condemnation, and judgement, while grace and truth is given to us through Christ. A powerful contrast to the Jewish mind.

Vs 18: “..only begotten Son..”

How do we understand the Eternal Word, who was with the Father, co-equal with the Father, and is now presented to us as the only begotten Son. We recognize that in His incarnation, He lived and walked as a Son to God, a Son to the Father. 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. As Deity He was co-equal with the Father. In His humanity, He became subordinate to the Father as a Son to His Father.



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The incarnation would surely have been in the mind of the Godhead, part of God's plan through the foreknowledge of God, even before creation. The Eternal Word was eternally God and co-equal as God with the Father and the Spirit. The term "Son of God" can be understood similar to the terms "Son of Man", "Jesus of Nazareth", "Messiah", etc. These refer to His life on earth in time. We understand that His incarnation and life on earth as a Man was temporal, for a period of time. However, the Person Himself is eternal, and therefore these terms apply and can be used to refer to the Person in His eternity past, present or eternity future.

Vs 18: "...bosom of the Father..." The term "in the bosom" is a Hebrew idiom of intimacy and love. In ancient Jewish culture, reclining "in someone's bosom" meant deep closeness, love, and fellowship. It's a picture of intimate friendship, trusted relationship, union of heart and mind. This is in the present continuous and so it literally reads: *"...the One who is continually in the bosom of the Father..."* This means Jesus is continually and eternally in the bosom of the Father - even as He comes into the world. Jesus reveals God from within the heart of God, from being one with God. Jesus therefore is the perfect revelation of God. To know Jesus is to know the Father and the Holy Spirit. It's a beautiful expression of intimacy, relationship and unity in the Godhead.

Application: Can we also pursue a place of such intimacy with the Father, that the Lord Jesus walked in while here on earth?

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).



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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.

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 giving something greater - a baptism in the Holy Spirit. He presented water baptism as a temporary preparation for the Spirit-baptism the Messiah would bring.



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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 some 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.

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 "the Lamb of God"

(Again later in vs 36 "Behold, the Lamb of God")

"Lamb of God"

This phrase "Lamb of God" is used only 2 times in the New Testament and used only by John.

John refers to Jesus as the "Lamb" about 29 times in Revelation. Outside of John's writing, the term Lamb used for Jesus, is found only 3 times in the New Testament.

This phrase is unique to John (used only in John's Gospel and Revelation) and loaded with Jewish sacrificial, prophetic, and redemptive meaning. Here's what it would have evoked for John's Jewish readers (and what it still teaches us today):

Passover Lamb – Deliverance and Protection

Daily Temple Sacrifices – Sin Offering (Exodus 29:38–42)

Isaiah's Suffering Servant – Innocent Sufferer

Abraham and Isaac – Genesis 22:8 "God Will Provide the Lamb"



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“...who takes away the sin of the world”. Unlike the Jewish understanding of the sacrificial lamb, this Lamb of God is for the whole world, for every person, even those outside the Jewish fold!

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 in identifying, pointing out and bearing witness to the Son of God. The term “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. In John 1:38, when the two disciples of John the Baptist ask Jesus, “Rabbi, where are you staying?”, it is far more than a question about location or a request to just visit His home. It is deeply relational and discipleship-oriented in the Jewish context. In vs 38 the Greek word used here for “staying” is: to remain, to abide, to dwell, to stay. This same word is used heavily throughout John's Gospel, especially in Jesus' teaching about abiding in Him (John 15:4–7: “Abide in me...”). So, when the disciples ask, “Where are you staying?”, they are not merely asking for Jesus' address - they are asking: “Can we come and be with You? Can we spend time where You abide?” It's an expression of a desire to know, learn from, and follow Jesus more deeply. In Jesus' time, disciples were more than students. They attached themselves to a Rabbi in order to live with him, learn his teachings, observe his way of life, and imitate him. Discipleship meant a whole-life commitment. Where the teacher stayed, the disciples stayed. So, asking “where are you staying?” implies readiness to begin the journey of discipleship. Desire for relational connection, not just intellectual answers. Willingness to spend time with Jesus and learn from Him directly.

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."

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



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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 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.



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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.

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.)

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.



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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.

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



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



Gospel of John - Chapters 1 - 2 : Continued
Sunday July 13, 2025 - Sermon Outline

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 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.

We observe many important things: what we have received through Jesus, God-given methods in ministry, the baptism in the Holy Spirit, prophetic revelation of God's



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purposes, discipleship process, evangelism, the importance of supernatural signs that point to Jesus, honoring the House of God, and more. Discuss some key applications you take away from the first two chapters of the Gospel of John.

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.



When God Became A Man (Continued)
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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/learn>

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>

SERMON OUTLINE

John chapters 1-2 continued. We continue with chapters 1-2 as we make an exploratory chapter by chapter Book study of the Gospel of John. We review and cover chapters 1 & 2 of the Gospel of John. We draw specific points of application from chapters 1 and 2 of the Gospel of John. 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



When God Became A Man (Continued)
The Gospel of John – Chapters 1 – 2 (Continued): Book Study
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Thayer's Greek Definitions. Published in 1886, 1889; public domain.

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Mounce Concise Greek-English Dictionary. Edited by William D. Mounce with Rick D. Bennett, Jr. (1993)

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