

Name \_\_\_\_\_ Date \_\_\_\_\_

# The Gospel of John

## Content Outline

- A. Prologue (1:1–18)
- B. The Book of Signs (1:19–12:50)
- C. The Book of Glory (13:1–20:31)
- D. Epilogue: Resurrection Appearances in Galilee (21:1–25)

## Author

\_\_\_\_\_

## Composition Dates

\_\_\_\_\_

## Audience

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

## Major Sources

### A. Seven Signs

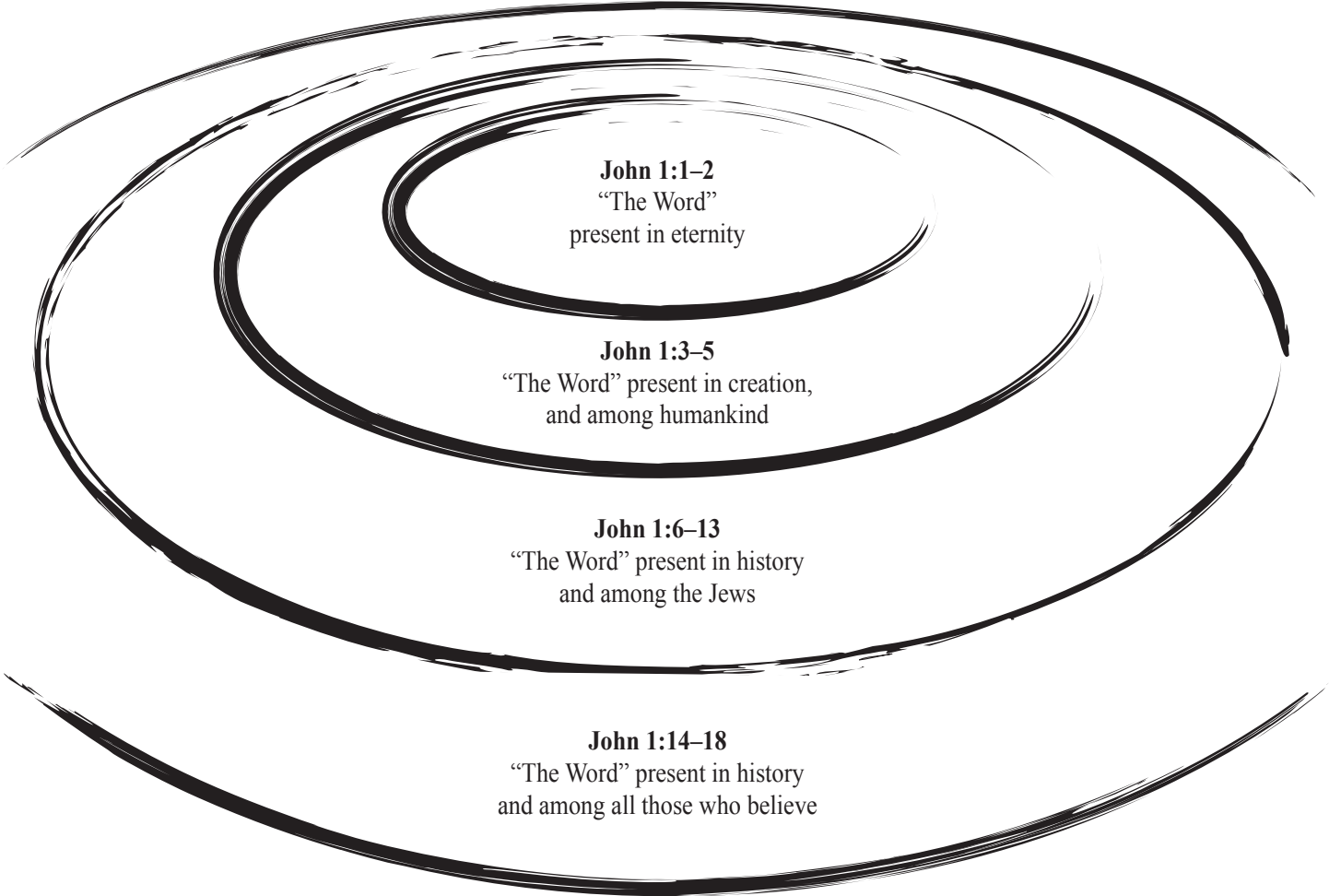
1. \_\_\_\_\_
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6. \_\_\_\_\_
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### B. A Version of the Passion Resurrection Narratives

## Major Themes

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

# Ripples



**John 1:1-2**  
“The Word”  
present in eternity

**John 1:3-5**  
“The Word” present in creation,  
and among humankind

**John 1:6-13**  
“The Word” present in history  
and among the Jews

**John 1:14-18**  
“The Word” present in history  
and among all those who believe

## Understanding Incarnation

Each of the following speaks to the *why* of Incarnation. Which one best speaks to you?

Gregory of Nyssa, one of the great early Church Fathers (AD 330–395) wrote:

Sick, our nature demanded to be healed; fallen, to be raised up; dead, to rise again. We had lost the possession of the good; it was necessary for it to be given back to us. Closed in darkness, it was necessary to bring us the light; captives, we awaited a Savior; prisoners, help; slaves, a liberator. Are these things minor or insignificant? Did they not move God to descend to human nature and visit it, since humanity was in so miserable and unhappy a state?



In the movie (based on fact) *Apollo 13*, the spacecraft was heading to the moon when an explosion damaged it. As the crew struggled to return to earth, NASA placed another astronaut, Ken Mattingly, in a spaceship simulator to test possible ways the actual crew might attempt to solve their problems. After working a while, Mattingly realized that the simulator was not fully duplicating the condition of the real spacecraft, so he said to the NASA engineers, “Give me what they have up there!” In order to offer any real help to the Apollo 13 crew, Mattingly realized that his simulator had to be just as disabled as the actual ship.

Like Mattingly, God wanted to rescue us from our damaged state, so he sent Jesus and duplicated in him the same conditions we faced. The Incarnation, then, is God’s way of saying, “Just give me what they have *down* there!”



In G. K. Chesterton’s play, *The Surprise*, a puppeteer with a traveling caravan gives a free performance of a play to a wandering friar. The puppets perform admirably, and friar enjoys the play immensely. The puppeteer, however, confesses to the friar that while he loves his puppets, they don’t return that love because they are inanimate. The friar then prays that the puppeteer’s dreams might be granted. As Chesterton’s second act begins, the puppets reenact the play on their own—no strings attached—but things don’t go so well. They begin to argue and fight with one another. Suddenly, from up on the roof of his traveling stage, the puppeteer cries out, “Stop! I’m coming down!”

Perhaps that’s exactly what God, who created us with no strings attached, was saying in the Incarnation.

## Fueled

by Marcie Hans

Fueled  
by a million  
man-made  
wings of fire—  
the rocket tore a tunnel  
through the sky—  
and everybody cheered.  
Fueled  
only by a thought from God—  
the seedling  
urged its way  
through the thickness of black—  
and as it pierced  
the heavy ceiling of the soil—  
and launched itself  
up into outer space—  
no  
one  
even  
clapped.

- How are the rocket and the seedling alike? How do they differ?
- What fuels the rocket?
- What fuels the seed?
- If people stand in awe at a rocket's liftoff, why don't we stand in awe at the sprouting of a seed?

