

**LEGISLATOR BIBLE STUDIES**  
ROOM #3142  
EVERY MONDAY  
12-12:30



**Monday, February 24, 2025**

**Ron McMillin**  
Minister

**Please join us every morning at 8:15 for a short devotion and prayer in room #3142.**

## The Gospel of John

### History

The Gospel of John was believed to be written to Jewish Christians between 85-95 AD.

- The oldest surviving fragment of the New Testament is a portion of John 18, found in Egypt and dating well before A.D. 150 indicating wide circulation by that early date.

Since the author does not identify himself, there is some debate about who wrote the Gospel of John, but the early church and many scholars believe the Gospel of John was written by the Apostle John, son of Zebedee since the text identifies the author as a witness of Jesus' crucifixion (**Jn. 19:35**) and the disciple loved by Jesus (**Jn. 21:20, 24**).

The book of John is one of four Gospels. The other three, called the Synoptic Gospels (synoptic meaning "see together with a common view") are Matthew, Mark, and Luke. The synoptics were written before John's Gospel, and he would have had access to them. John included a large amount of information not included in the other Gospels, such as his ministry work before his ministry in Galilee. This additional information complements the synoptics and helps the reader better understand the events included in them.

- Matthew shows Jesus came from Abraham through David, and demonstrates that He is the Messiah promised in the Old Testament (Matthew 1:1-17).
- Mark shows Jesus came from Nazareth, demonstrating that Jesus is a Servant (Mark 1:9).
- Luke shows Jesus came from Adam, demonstrating that Jesus is the Perfect Man (Luke 3:23-38). John shows Jesus came from heaven, demonstrating that Jesus is God.

The word "Gospel" comes from the Greek word *euaggelion*, meaning "**Good News**." In this context, it refers to the Good News of Jesus Christ. The words *evangelical* and *evangelist* also originate from euaggelion.

### Purpose

John clearly explains why he wrote his gospel in chapter 20, verses 30 and 31. "*And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but **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.***"

### Prologue

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The prologue of John's Gospel (John 1:1-18), serves as a profound introduction to the themes and theology of the entire Gospel, wasting no time recognizing Jesus as God incarnate in the opening verses. It presents Jesus Christ as the eternal Word (Logos) and highlights His divinity, role in creation, and incarnation.

**John 1:1-3 (NKJV)**

*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."*

Having witnessed Jesus' earthly ministry, his crucifixion (Jn. 19:26-27) and his resurrection (Jn. 20:19-20), John is building the case that:

**Jesus is eternal** - "*In the beginning was*" emphasizes Jesus' eternal preexistence, being present before creation. Since he has always existed, he was God before he took the form of a human on earth. The Greek verb John used for the word "was" **eimi**, which means "**to be**", indicating continuous existence. The phrase "in the beginning" is a reference to Genesis 1:1, "In the beginning God created the heavens and the earth." (1 Jn 1:1)

- *"To the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen" (Jude 1:25).*
- *He is dressed in a robe dipped in blood, and his name is the Word of God. (Rev. 19:13)*

**Jesus is "the Word"** - translated from the word **Logos**, in the original Greek text. Jews and Greeks alike would have understood the meaning of this phrase since it was used in both the Old Testament and Greek philosophy. Depending upon the context with which it is used it can refer to the spoken or written word, but in this context of John's gospel, it is clear that John is applying it to the person of Jesus; "***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.***" (Jn. 1:14)

- *John calls Jesus the Word because he had come to see the words of Jesus as the truth of God and the person of Jesus as the truth of God in such a unified way that Jesus himself — in his coming, and working, and teaching, and dying and rising — was the final and decisive message of God. Or to put it more simply: what God had to say to us was not only or mainly what Jesus said, but who Jesus was and what he did. His words clarified himself and his work. But his self and his work were the main truth God was revealing. "I am the truth," Jesus said (John 14:6). — John Piper*

**Jesus "was with God"** indicating an intimate relationship between God the father and God the son. Jesus gave up his heavenly status, taking on the form of a man, subjecting himself to death on the cross as the propitiation for the sins of man.

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**Jesus “Was God”** affirms Jesus' divinity, stating that He was with God and was God. He was and is himself God, the second person of the Trinity, (Father, Son, and Holy Spirit). Jesus was before time and outside of creation, therefore he is God.

- “Everything that can be said about God the Father can be said about God the Son. In Jesus dwells all the wisdom, glory, power, love, holiness, justice, goodness, and truth of the Father. In Him, God the Father is known.” (Boice)

**Jesus is the Creator** – John affirms that Jesus is the agent of creation, through whom all things were made. Further evidence is found in Psalm chapter 33, ***By the word of the LORD the heavens were made... For he spoke, and it came to be; he commanded, and it stood firm*** (Ps. 33:6, 9)

**Why did the Word become flesh and live among us?**

- *For what the law was powerless to do because it was weakened by the flesh,<sup>[a]</sup> God did by sending his own Son in the likeness of sinful flesh to be a sin offering.<sup>[b]</sup> And so he condemned sin in the flesh,*
- *( Rom. 8:3)*
- *Therefore, since we have a great high priest who has ascended into heaven,<sup>[c]</sup> Jesus the Son of God, let us hold firmly to the faith we profess. <sup>15</sup> For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. (Heb. 4:14-15)*

**Memory Verse**

***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.*** (John 3:16)