**John***

**1John 1:1-4** (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
(2) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
(3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
(4) And these things write we unto you, that your joy may be full.
*John the Apostle had the distinction of being a beloved friend of Jesus Christ, writer of five books of the New Testament, and a pillar in the early Church. John and his brother James, another disciple of Jesus, were fishermen on the Sea of Galilee when Jesus called them to follow him. They later became part of Christ's inner circle, along with the Apostle Peter. These three were privileged to be with Jesus at the raising of Jairus' daughter from the dead (Mark 5:37), at the transfiguration (Mark 9:2), and during Jesus' agony in Gethsemane (Mark 14:33). Although John does not mention himself by name in his gospel, we find all references of "*the disciple whom Jesus loved*" in the book of John (John 13:23, 19:26, 20:2, 21:7, and 21:20). Who was the disciple whom Jesus loved?*
***1st**., "*The disciple whom Jesus loved*" was at the last supper;* Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved (John 13:23). *In attendance for the last Passover meal was Jesus and the 12 disciples;* And in the evening he cometh with the twelve (Mark 14:17). *This places* "the disciple whom Jesus loved*" within the inner circle of the twelve. Peter asked concerning "*the disciple whom Jesus loved", Lord, and what shall this man do? *(John 21:21-24)*.
***2nd**., Only the Gospel of John contains the phrase,*

“the disciple whom Jesus loved."
***3rd****., Three disciples were close to Jesus: Peter, James, and John (Matthew 17:1). The* “disciple whom Jesus loved*” could not be Peter, as he asks a question in regards to* "the disciple whom Jesus loved" (John 21:20-21). *That leaves us with James or John. Considering Jesus made a statement concerning the "longevity" of life pertaining to* "the disciple whom Jesus loved" (John 21:22), *and James died before John (Acts 12:2), "the* disciple whom Jesus loved*” is not James, since he was killed before John had died. John, the last remaining apostle of Jesus, not only wrote this eye-witness account of experiences with Christ which were recorded in his gospel, but also wrote the books of 1 John, 2 John, 3 John and the book of Revelation which Jesus signified unto His servant John, on the Isle of Patmos during his time of exile, fulfilling the prophecy,* If I will that he tarry till I come, what is that to thee? *That prophecy is recorded in;*
**John 21:20-24** (20) Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
(21) Peter seeing him saith to Jesus, Lord, and what shall this man do?
(22) Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.
(23) Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?
(24) This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.
"The disciple whom Jesus loved", *is the man of whom Jesus said,* "if I will that he tarry till I come,” *and is* "the disciple which testified of these things,” *and who* wrote these things.
*Now let’s turn to;*

**Revelation 1:1-3** (1) The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:
(2) Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
(3) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.
*Of all the clues pertaining to* "the disciple whom Jesus loved", *John is qualified above all others. The internal evidence from the Gospel of John implies it was John and John was still alive to receive the Revelation message fulfilling the prophecy of John 21:22. Thus the title* "the disciple whom Jesus loved" *is an humble indication the author uses to identify himself.*
*He was the only one of the 12 present at the cross where Jesus entrusted the care of His mother to John, let's turn to;*
**John 19:25-27** (25) Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
(26) When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
(27) Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.
*The three epistles of John nowhere include John's own name as writer. Nevertheless, the concepts and vocabulary are all so similar to those of the gospel of John, and even to those in the book of Revelation, that there should be little doubt that the same writer wrote all five books, and that writer was the Apostle John, son of Zebedee, brother of James, and "beloved disciple" of Jesus. Furthermore, the unbroken tradition of the ancient church is that the Apostle John wrote both the gospel and the three epistles. There is, therefore, every reason to accept all of these as authentic and inspired writings*

*of John and also Revelation, it being the last Apostolic writing. John outlived all the other apostles as Jesus had foretold (John 21:22). In the book of Acts he is mentioned in connection with the martyrdom of his brother James. Turn with me to;*

**Acts 12:1-2** (1) Now about that time Herod the king stretched forth his hands to vex certain of the church.
(2) And he killed James the brother of John with the sword.

*This was James the greater, son of Zebedee, and must be distinguished from James the less, son of Alpheus, and James the brother of the Lord. James the less, was put to death by Ananias the high priest, during the reign of Nero. With the death of James, the number of the apostles was reduced; and we do not find scripturally that office was ever filled or should be. The apostles never had successors: God has continued their doctrine which is the doctrine of Christ, but not their order or office.*

*John is mentioned in another epistle in connection with Paul's visit to Jerusalem (Galatians 2:9). The rest of his life was undoubtedly marked by active ministry, but little is known of it except, that, according to the uniform tradition of the early church fathers (such as Polycarp, Irenaeus, Papias, and others) the last decade or more of John's life was centered in Ephesus, from which, he may have been in touch with many of the churches in Asia, probably those referred to by him in Revelation chapter 2 and 3. It was at Ephesus, according to the same church fathers, that he wrote I John. All were written after the other eleven apostles had died, most likely by martyrdom. Neither John's gospel, nor his first epistle, was meant primarily for the Jews or for a specific church, but rather for all people everywhere, though most likely I John was intended for the several churches in Asia, centered around Ephesus, among whom John was ministering. As the gospel of John was written specifically to stress the deity of Christ and to win unbelievers to saving faith in Him (John 20:31), so the*

*epistle of I John was written to stress the full (tho sinless) humanity of Jesus and to assure believers of the certainty of their gift of eternal life. Turn with me to;*
**I John 5:10-13** (10) He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.
(11) And this is the record, that God hath given to us eternal life, and this life is in his Son.
(12) He that hath the Son hath life; and he that hath not the Son of God hath not life.
(13) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.
*A further purpose of I John was to refute those Christians who were seeking to accommodate Gnostic philosophies and practices into their Christian faith and life. Gnosticism was a pagan evolutionary philosophy which was in existence well before the birth of the Lord Jesus Christ, but, by the middle of the first century many Christians were compromising with it. There were many varieties of Gnostics, but all rejected the concept of a special creation by the transcendent God of the Bible, and either the true deity or true humanity of the Lord Jesus Christ, turn to;*
**1John 4:1-3** (1) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
(2) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
(3) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
{As a brief background to these verses, it should be noted that the book of 1 John deals in an in-depth fashion with the

Gnostic apostasy that divided the Lord's Church during the later part of the first century and on into the second century. One of the main tenets of the Gnostic heresy was the idea that anything physical was, by its very nature, evil. Therefore, according to the Gnostics, if Jesus Christ actually came in the flesh, then He must have been tainted by sinful, evil flesh. This group suggested, then, that Jesus Christ never literally came "in the flesh," but only seemed to come in the flesh. First, let it be noted that John specifically mentioned that many antichrists had already come into the world. If his readers were looking for a single, solitary figure distinguished as the sole antichrist, John disabused them of this notion by mentioning that many antichrists had come. Any attempt to identify the antichrist as a solitary political or religious personality misses the pointed statement by John that many antichrists had already come into the world. No doubt, John was specifically referring to those of the Gnostic persuasion. If, according to John, there were many antichrists in the first century, what was John's definition of an antichrist? John defined an antichrist as any person (or group) who denies the Father and the Son. In 1 John 4:3, he explained, "every spirit that does not confess Jesus, is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world." When analyzed critically, one can see that any person or group, which does not recognize that Jesus Christ, the Son of God, has come in the flesh, is a person or group that has been seized by the spirit of antichrist. As abrasive as it may seem, groups such as Muslims, Hindus, Buddhists, and even orthodox Jews would all fall under John's condemnation of denying the Son and the Father. [Ref. AP].} *John was combating false teachings. The name "Gnostic" came from gnosis, meaning "knowledge," since most Gnostics claimed to have occult knowledge of deep truths, amounting essentially to a form of mystical evolutionary belief that God, or a group of gods, is identical with the whole natural world.*

*This may well have been one reason for John's strong emphasis on knowledge in his epistle, showing that, the believer in Christ has genuine knowledge of salvation through faith in the atoning sacrifice of Jesus Christ. The word "know," for example, occurs some thirty-eight times in I John, as translations of either ginosko or eido meaning "know for certain." Among other things, John lists several criteria by which the believer may assure himself that his salvation is genuine, and therefore certain and eternal, Let's turn to;*
**1John 2:1-5** (1) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
(2) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
(3) And hereby we do know that we know him, if we keep his commandments.
(4) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
(5) But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
*The one chapter epistle of II John is addressed by "the elder" to "the elect lady." Usage of the word "elder" (Greek presbyters can refer either to a pastor of a church or to an elderly person. In connection with the Ephesian church, John was both, but the nature of this letter suggests he was probably using the term in the latter sense in this case). Commentators have differed over whether the phrase "elect lady and her children" (II John 1) refers to an actual family, or is a metaphor for a local church to which John had ministered. Though this is a matter of opinion, the over-all message of the epistle might seem more appropriate for a church than for a family. Perhaps it could apply to either one, and John intentionally left it open, so that it could be used for either purpose, as appropriate. However, it is the message that is important. If there come any unto you,.... Under the character*

*of a teacher and bring not this doctrine; or does not preach the doctrine of Christ, as before explained, but despises it, and preaches a contrary one: receive him not into your house; neither into the assembly. Suffer him not to preach there; nor in your own house, give him no entertainment there to spread their false doctrine. False teachers always try to creep into houses, where they serve their own turn every way, both by feeding their bellies, and spreading their pernicious doctrines; and therefore should be avoided, both publicly and privately. Their ministry should not be attended to in the church, and they should not be entertained in private houses, much less given encouragement. The deceiver and his deceit are described: he brings error concerning the person or office of the Lord Jesus. Such a one is a deceiver and an antichrist; he deludes souls, and undermines the glory and Kingdom of the Lord Christ. Let us not think it strange, that there are deceivers and opposer's of the Lord Christ's name and dignity now, for there were such, even in the Apostles' times. The more deceivers and deceits abound, the more watchful the disciples must be. Sad it is, if that splendid attainments in the school of Christ, should ever be lost. The way to gain the full reward is, to abide true to Christ, and constant in His religion to the end. Firmly cleaving to Christian truth unites us to Christ, and thereby to the Father also. Let us equally disregard such as abide not in the doctrine of Christ, and those who transgress his commands. Any who do not profess and preach the doctrine of Christ, respecting him as the Son of God, and salvation by him from guilt and sin, were not to be adhered to or be given support or allegiance. Yet in obeying this command, we must show kindness and a good spirit to those who differ from us in lesser matters, but hold firmly the all-important doctrines of Christ's person, atonement, and holy salvation. And such atonement and salvation the world had never seen before, the Messiah had taken sin upon Himself and crucified sin in His own flesh. Before He had returned to the*

*Father, Jesus left the world these words;* He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16). *Do not encourage any who would pervert the true doctrine of Christ by allowing them to teach their anti-Christian doctrines and practices either in one's home or in the assembled church, Turn with me to;*
**2John 1:4-11** (4) I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.
(5) And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.
(6) And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.
(7) For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
(8) Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.
(9) Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
(10) If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
(11) For he that biddeth him God speed is partaker of his evil deeds.
*2 John is inscribed not only to this lady, but also to "her children"; who were not infants, but grown up, and had made a profession of the truth, and walked in it. Something John had learned when he was much younger. Turn with me to;*
**John 14:15-17** (15) If ye love me, keep my commandments.
(16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
(17) Even the Spirit of truth; whom the world cannot receive,

because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
*As in his second epistle, John, rather than mentioning his name, introduces his letter as coming simply from "the elder." III John is even more personal than II John, being addressed to an individual, "the well beloved Gaius", apparently a responsible leader in a church where John perhaps had formerly ministered. Presumably this epistle, in common with I and II John, were written by the Apostle John from Ephesus some time around A.D. 90. John places great emphasis on "the truth" in all three epistles. It is significant that he not only stresses teaching the truth, but also doing the truth and walking in the truth. The truth is; God has prepared the way of salvation in the gift of His Son Jesus Christ. By His grace one is saved, but grace as a gift must be received by faith and obedience in His Son. One does not earn salvation, but God has determined that those who receive His gift of grace are those who meet His requirements by faith in Christ that is the effect of belief in His word. Only those who first believe the testimony of God, and by faith repent of their sins, and by faith confess Jesus is the Son of God, and by faith are baptized into His death for remission of sins, have the full and explicit testimony of pardon. This is the gospel. If you have not obeyed the gospel call do not wait, if one needs prayer for other reasons, in either case come and state your request while we persuade with song.*

*This message approved by*
*Jack Warford*
*a minister for Christ*

## *Disciple Whom Jesus Loved*

**QUESTION: Who was the disciple whom Jesus loved?**

***ANSWER:***

We find all of the references to "the disciple whom Jesus loved" in the book of John (John 13:23, John 19:26, John 20:2 and John 21:7, John 21:20). While the Gospel of John does not specifically identify its author, and "the disciple whom Jesus loved" is nowhere explicitly named in Scripture, the early Christians universally recognize John as the author of the Gospel and "the disciple whom Jesus loved." This is consistent with internal evidence in the Gospel of John

John and his brother, James were called to be disciples of Christ while they were pursuing their occupation of fishing with their father, Zebedee (Matthew 4:21-23). They immediately left their career to become members of Jesus' original group of the twelve.

James, John, and the disciple, Peter seemed to be the most intimate of Jesus' apostles accompanying Jesus on special occasions. Matthew 17:1 says, "After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves." Because of their favored relationship with Jesus, James and John sought special position in what they erroneously assumed to be Jesus earthly kingdom in Mark 10:37-38: "They replied, 'Let one of us sit at your right and the other at your left in your glory.' 'You don't know what you are asking,' Jesus said. 'Can you drink the cup I drink or be baptized with the baptism I am baptized with?'

Jesus' answer to them was meant to show them that they had the wrong idea of what His kingdom would be like and to point out to them that, although they might want honored places with Christ, they needed to understand that following Christ meant signing up to suffer or endure trials in service to Him and to others. James eventually died as a martyr for Christ and John died a natural death after living in exile on the Isle of Patmos.

Perhaps one of the most reflective statements of the closeness of the relationship between Jesus and John was in the last moments of Jesus' life when Jesus asked John to care for his mother after His death. John 19:26-27 says, "When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, 'Dear woman, here is your son,' and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home."

John, as an apostle of Jesus, not only wrote his eye-witness account of experiences with Christ which were recorded in his gospel, but also wrote the books of 1 John, 2 John, 3 John and the book of Revelation - John's vision of judgment for the wicked and hope for the future of believers. Revelation was written from the Isle of Patmos during his time of exile.

It is interesting that John referred to himself as "the disciple whom Jesus loved." Love was a recurring theme in much of John's writings, this from a man who had learned about love from the master teacher of love. In John's letters (1, 2, and 3 John), he made more than twenty-five references to love. John knew that Jesus knew him and yet loved him fully. 11 John 4:7-10 ays, "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins."

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***Question*: "Who was the disciple whom Jesus loved?"**
***Answer*:** *The Gospel of John is the only Gospel which mentions "the disciple whom Jesus loved." John 13:23 tells us, "One of them, the disciple whom Jesus loved, was reclining next to Him." John 19:26 declares, "When Jesus saw His mother there, and the disciple whom He loved standing nearby, He said to His mother, 'Dear woman, here is your son.'" John 21:7 says, "Then the disciple whom Jesus loved said to Peter, 'It is the Lord!'" This disciple is never specifically identified, but the identity of the disciple whom Jesus loved is clear. The disciple whom Jesus loved is John, the son of Zebedee and brother of James.*

*First, only the Gospel of John mentions the "disciple whom Jesus loved." Second, John 21:2 lets us know who was fishing with Peter: "Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together..." The apostle John was a son of Zebedee (Matthew 4:21). Third, there were three disciples who were especially close to Jesus: Peter, James, and John (Matthew 17:1; Mark 5:37; 14:33; Luke 8:51). The "disciple whom Jesus loved" could not be Peter, as Peter asks Jesus a question in regards to this disciple (John 21:20-21). That leaves us with James or John. Jesus made a statement about the possible "longevity" of the life of the disciple whom He loved in John 21:22. James was the first of the apostles to die (Acts 12:2). While Jesus did not promise the disciple whom He loved long life, it would be highly unusual for Jesus to say, "If I want him to remain alive until I return, what is that to you?" if the disciple whom He loved was going to be the first disciple to die.*

*Church history tells us that the apostle John lived into the A.D. 90s and was the last surviving apostle. Early church tradition was unanimous in identifying John as the disciple whom Jesus loved. It seems that John had a closer relationship with Jesus than any of the other disciples. Jesus and John were essentially "best friends." Jesus entrusted John with the care of His mother, gave John the vision of the transfiguration, allowed John to witness His most amazing miracles, and later gave John the Book of Revelation*

***Recommended Resource*:** *Twelve Ordinary Men by John MacArthur*

*'1-2-3 John' Revised; 04202019*

*Ref.* Aplolgetics Press

Which Spirits are from God? (1 John 4:1-3)? by Kyle Butt, M.A.

Got Questions Ministries

Matthew Henry's Concise Commentary

Gill's Exposition of the Entire Bible

*This message presented to; BaronOk-April 2014/*