

The disciple whom Jesus loved

Part 1

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[00:00:00] 13, John 13.

Now there was at table one of his disciples in the bosom of Jesus, whom Jesus loved.

Simon Peter makes a sign, therefore, to him, to ask him who it might be of whom he spoke. He, leaning on the breast of Jesus, says to him, Lord, who is it?

And in chapter 18, verse 16, [00:01:11] Sorry, 15, first of all, 15.

Now, Simon Peter followed Jesus and the other disciple, but that disciple was known to the high priest and went in with Jesus into the palace of the high priest.

But Peter stood at the door without.

The other disciple, therefore, who was known to the high priest, went out and spoke to the fortress and brought in Peter.

And then chapter 19, chapter 19.

Verse 25, by the cross of Jesus to his mother.

And verse 26, the Lord Jesus, therefore, seeing his mother and the disciple standing by, whom he loved, [00:02:05] says to his mother, Woman, behold thy son.

Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home. And then chapter 20, chapter 20.

Really, you know, my intention is not to speak in all the verses, but probably for the saking, I've got to begin at verse 1. Chapter 20, verse 1.

On the first day of the week, Mary of Magdalene comes in early morning to the tomb, while it was still

dark, and sees the stone taken away from the tomb. She runs, therefore, and comes to Simon Peter and to the other disciple, whom Jesus loved, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter, therefore, went forth and the other disciple and came to the tomb, and the two ran together, and the other disciple ran forward faster than Peter, [00:03:05] and came first to the tomb. And stooping down, he sees the linen cloths lying. And he did not, however, go in. Simon Peter, therefore, comes, following him, and enters into the tomb, and he sees the linen cloths lying in the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct place by itself. Then entered in, therefore, the other disciple also, who came first to the tomb, and he saw and believed, for they had not yet known the scripture that he must arise from among the dead. And the disciple, therefore, went away again to his own house. And in chapter 21, in verse 6, well actually verse 5 really, [00:04:02] you are familiar with these portions, and I just really want to highlight a particular point. Jesus, therefore, says to them, Children, have ye anything to eat, any meat? They answered him, No.

And he said to them, Cast the net at the right side of the ship, and ye will find. They cast, therefore, and they could no longer draw it from the multitude of fishes. That disciple, therefore, whom Jesus loved, says to Peter, It is the Lord. It is the Lord.

And Simon Peter, therefore, having heard that it was the Lord, giveth his overcoat on him, for he was naked, cast himself into the sea. And the other disciples came in the small boat, and they were not far from land, but somewhere about two hundred cubits, dragging the net of fishes. When, therefore, they went out on the land, they see a fire of coals there, and fish came out. [00:05:02] Verse 12, Jesus says unto them, Come and dine.

Further down the chapter, verse 19, But the Lord Jesus said this about Peter, signifying by what death he should glorify God. Having said this, he says to him, Follow me.

Peter turning round, sees the disciple whom Jesus loved. Follow him.

Who also lends in his breast, that supper on his breast. He said, Lord, who is it that delivers thee up? Peter, seeing him, says to Jesus, Lord, and what about this man? Jesus says to him, If I will that he is tarried till I come, what is that to thee?

Follow thou me.

Now, no doubt you don't need to be very perspicuous to see the little message that the Lord has laid on my heart tonight. [00:06:03] I always say, think of the disciple whom Jesus loved. The disciple whom Jesus loved. And you know, it's not presumption to enjoy this blessed portion.

The Lord Jesus loves us.

Oh yes.

He loves every one of us. And there is room on his breast for each one of us to nestle our egg in his bosom, or to be sheltered in his bosom, to lean on his breast. The support that's there. What a precious, blessed portion. There's nothing presumptuous about it. Some dear faint-hearted souls think it precocious and presumptuous for Pete John to say such. No. He really valued the love of the Saviour. And I'm sure every heart tonight values the love of the Saviour when you're resting your

head on his breast and his bosom. And you know, it's as we are in the enjoyment of that blessed portion that we get certain benefits and gains and blessings. The immediate situation, of course, was there in chapter 13.

[00:07:06] The Lord had a great matter to bring out.

You see, it was one of the troubles. Troubled in spirit.

And he said, Verily, verily, I say unto you that one of you shall deliver me up. A terrible, great matter that was before him. He had the one himself.

We don't know exactly how Judas was gathered, but he was there, one of them. And he accompanied with him for three years, three and a half years, roughly. He was with him. He said, One of you is going to deliver me. And the disciples, of course, they were absolutely astounded. They just couldn't really understand him. Who was this traitor in the midst? And they looked to one another. The item of whom he spoke shows that perhaps, maybe they were suspicious. Maybe they weren't. But looking at one another. This is the second one another you may have noticed in this chapter.

[00:08:04] We have three later on in chapter 34.

Two in 34 and one in 35.

But five one another's in this chapter. Community and fellowship in spirit. They were there. And the spokesman, Peter, he shines forward.

And he says, He didn't ask the Lord.

He knew that the one leaning in the bosom of the Lord was the one that could ask the question. And you know, if we're in that intimate position with the Lord, then we can commune with him. And make requests. Right to know his mind and what it is. So that's the place to be in. If we want to know the mind of the Lord and what the Lord has to bring out. Then we've got to be in that position there. Of leaning on the breast of Jesus. And he of course owns his Lordship right away. Lord, who is it? Who is it?

That's all I'll say about there. One could say much more.

But I want to get that initial point. [00:09:01] That if we have a real communion, contact with the Lord.

We must be in the full enjoyment of this blessed place. To be leaning in his bosom. Leaning in his bosom.

And so we move on now to the next accounts that we have.

About this dear disciple.

And it's remarkable.

We see in chapter 18 verse 15.

Now most of you may have different thoughts about this. But I did wonder about this in the past. It says that disciple.

It says the other disciple. It doesn't say here. Of course he was the one that Jesus loved. But generally taken to be that disciple. The other disciple.

And he was known to the high priest.

Now you see.

Maybe there's a thing there.

Perhaps he was in the enjoyment of the place on the Lord's breast.

[00:10:05] But still he retained his links with the high priest.

It's a search there.

Maybe we have that wonderful enjoyment and blessing. But are we retaining our links with a system which is finished? Perhaps that may not be the bearing of it here.

But I think it's a test to us.

And he went in with the Lord Jesus into the palace of the high priest.

And Peter stood at the door without. In one of the other gospels it says. I think it's Matthew isn't it? Peter followed afar off.

Followed afar off. You must have heard many sermons and messages on that I'm sure. Peter following afar off. You've got to follow closer to the Lord. And you know one could almost say.

You see he got Peter in didn't he?

This disciple. [00:11:01] He got Peter in. And of course once Peter was in. He denied the Lord.

Now we may well say that whatever the situation was. He would have denied the Lord. But perhaps one might almost suggest. That this disciple who had this blessed position. Because he was retaining this link with the high priest. He might have been the means of getting Peter into this invidious situation. So perhaps we need to examine our hearts. As to are we retaining links.

And maybe putting saints in situations. Where they're tested and in difficulties.

So anyway after that.

I think all the occasions seem to be very happy and blessed. About this dear disciple. In chapter 19.

This wonderful commission.

Great matter that was committed to the Lord Jesus. I know of course we as good Protestants.

[00:12:03] Shun away from anything about the Virgin Mary.

But you know I think we have to have reverence and respect for her. Being the mother of our Lord. And you know I'm not setting up mariology or anything like that. But you know there has to be some due respect given to her. And the Lord Jesus obviously bowed his mother.

And very interesting in that verse 25.

Where did she stand?

She stood by the cross of Jesus.

Isn't it a wonderful place to stand by the cross of Jesus. And of course we need today in our testimony. To be standing by the cross of Jesus.

I'm sure I don't need to elaborate that. Even the youngest one here knows the reality. Of what's involved in standing by the cross of Jesus. Testimony to him in his name.

And testimony that he's a rejected and crucified Christ. [00:13:03] Yet he's the one that can be the meaning of their salvation. And she's there with the other Marys. We often think don't we in this case here of the three Marys. And Mary as we all know the word means suffering. Here we have a threefold witness to the suffering of our Lord. In the three Marys.

And the Lord Jesus one of his great care and concern is for his mother.

Clearly his earthly father Joseph must have passed on.

And so he knew that when he was gone. His mother would need someone to care for him.

Not being trite or trivial. Of course as we well know there was no widow's pensions and things like that. Now it was very much known in the Jewish religion to care for their parents. Honor your father and mother it says doesn't it in Ephesians 6. The first commandment with promise. And that's an essential thing. Just as an aside you know it used to sadden us when we were in the Brentford meeting in London. [00:14:05] And we used to have a monthly meeting in the old people's home. And you know we used to go in there and sometimes in between times we'd go and visit these dear old ones. It was so sad that a lot of these old ones they all had sons and daughters living. Never looked near them.

Until of course they were just about to you know breathe their last. And then they went along to make sure that they would collect their will. So sad.

And yet you know it's breaking down isn't it. One of the signs of the last day. Without natural affection. Anyway the Lord surely gives us an example here doesn't he.

And who does he commit him to?

He knew that there was a loving disciple. A disciple whom he loved. And who more could he commit him to than this disciple whom he loved. Oh what a confidence the Lord had in him.

[00:15:01] Now I don't want to be sentimental but you know. There may be some matters or some affairs or some dear people that the Lord wants to commit to us. And if we are in this blessed position and the constant enjoyment of being those that are laying on his breast. Then he will with confidence commit that matter, that person, some of his case to us. The disciple whom Jesus loved. And he says woman behold thy son. Woman behold thy son.

The Lord doesn't, we of course don't think very much of the use of the word woman. We think it's a bit derogatory. But it's a very precious term. The Lord twice calls her woman in this gospel doesn't he. In the second chapter he refers to her as woman and again in here woman. And it's not a derogatory way it's an affectionate term to her. Behold thy son pointing to John.

And then he says to this disciple behold your mother.

And from that hour, from that hour.

This is one of these 13 or 14 hours.

[00:16:04] From that hour the disciple took her to his own home.

Then we come into chapter 20.

Chapter 20 and of course Mary Magdalene goes to the tomb.

It says still dark stone roll away.

She runs and goes right to Peter.

And to the other disciple whom Jesus loved.

That the Lord was attached to.

And says to them they have taken away the Lord out of the tomb. And we know not where they have laid him. So Peter of course up right away you know. Right get on, come on John get along. And they run, they run.

But you notice it's John that gets there first.

John that gets there first. The one who is in the conscious, blessed in John of knowing the Lord's love. That gives you the energy to get there. [00:17:01] To get to the event, to get to the place. You can outlast those who go on in natural energy. I'm not deprecating Peter and Julie. But you see it's the one who has the strength drawn from the conscious presence in John of the Lord's love.

That gets there through the tomb.

Of course he doesn't go in. Impetuous Peter rushes right in. And he sees the linen cloths lying.

And so they were there.

Then verse 8 says then to the other disciple. And he saw and believed.

Now I don't want to be too academic.

But that word that he sees with is a deeper, poorer word. It's the word from which we get our English word theorem. He had a full, deeper understanding.

He didn't only just see events. He took it in. What had happened. Peter saw it there right enough. But he didn't really grasp what had happened. But John, the one who lent from Jesus, who's got a proper understanding of what had happened. [00:18:01] Up from the grave he'd risen. Yet he's no longer here.

The man's gone. And up from the grave.

Like the elder Mary you see. Back in chapter 12.

She knew even there that the Lord would rise. You don't find her in this place. No, no.

She knew there and then that he would rise again. And so it's that knowing and the constant enjoyment of the Lord's love that will give us the energy to go forward.

And he took it in.

And then we come, don't we, to chapter 21. And we know the story there.

Simon Peter again, restless. And he's got Thomas with him this time. And Nathanael, whom Philip had brought along.

And the sons of Zebedee and two others. They were all there. Peter said, I'm going with you. Let's get out. And away they went.

And of course caught nothing.

Caught nothing. And then they came to the shore.

[00:19:02] And some or other didn't recognize the Lord Jesus.

Maybe it was the darkness or something. But perhaps their eyes were open. And he says, children.

This very blessed word that's used in 1 John chapter 2.

When John differentiates between the children, the young men and the fathers. In that portion there of his epistle, he uses the word that's here. Children.

Children.

Have ye anything to eat?

Any meat?

He said, no.

And he said, cast the net on the right side.

Now, dear Jackie would have probably put me right on this. But I remember as a boy that the fishermen used to tell me they always put the nets out on the left-hand side. I was only ever privileged about once in the fisherman's boat in Fort Seton. Because it had been such a storm in the morning. They didn't set up till lunchtime. [00:20:01] And we lads were hanging about, you know. Come on, you lads, on the boat. And so we went out. And they threw the nets on the left side. And they told me that was always what they were done. And so they always, these Coquenza fishermen, they were always on this, you see. Cast the net on the right side of the ship. And they meant the right-hand side. But of course, they always spiritualized it in saying the correct side. They meant right in the sense of correct side, you see. These dear old worldies. Men that lived from the sea. And looking to the Lord, they used to always stress to us young brethren that you must cast the net on the correct side of the ship. And anyway, they got it out.

They couldn't draw it in. Couldn't draw it in.

And so the disciple whom Jesus loved got the recognition. Once again, you see, the disciple who's in the enjoyment of the Lord's love.

He has a great recognition of the Lord. [00:21:03] That's what gives us a dear saint of God. When we see the hand of God in some movement or some way or something or other that's happening, a great harvest of fish. It's the disciple that's on the booze of the Lord. He can discern it and know that it's the right thing. We can be so easily misled. But he has the true discernment because it comes from the conscious enjoyment and knowledge and certainty of being on the breast of the Lord Jesus. He says, it is the Lord.

And of course Peter was very, he showed it to himself in the sea. And then he comes to the land and there the Lord has the preparation. Come and dine in the mass of God. Come and dine.

He fished at Jesus' table all the time. He fed the multitude, turned the water into wine for the hungry. Now you call it come and dine. That's in the gospel. But he says, here, come and dine. And he saw a fire there, a fire there. Oh, you know, I know fire is a fire of judgment.

[00:22:01] But there are times, you know, when it's a cozy matter, a fire, isn't it? Just to have a nice place around.

If I may be committed to quote Rabbi Burns. He spoke about on the corner of Saturday night and his wee bit angle blinking wonderly. His angle was a small fire, you see, blinking well. And it was in the old Scottish houses, you see. A great thing to gather round the fireside on a Saturday night. And of course he had his parents on his knee. The wee bit, the Lisbon infant, prattling on his knee, you see. That's the thing of the home, the father's house. You see, there was, in the old Scottish houses, there was only a butt and a bed. A butt and a bed.

And, you know, if you were invited into the house, you were in the butt of the house, you see. You weren't really, if you got invited into the Ben Hooks, you knew you were in. And of course it was never the case for me because I didn't marry a Scottish girl. [00:23:02] But I'm told by those that married Scottish girls, the lads knew they were. They derived when they were invited to Ben Hooks. They knew they were in.

Ben Hooks.

I'm not trying to be facetious with it. I'm really trying to say the reality, dear brethren, of what it is to be in the Gallois area. Of course, the other expression we always used to speak about, is when we had a blessed time around the Lord, like we had on Lord's Day morning. The dear old brethren there used to say, we were far away, far away.

Right in, and round the house. And so, to me, what it is, the fire, you see, that sense of the centre of warmth and friendliness and being there around it. And then finally, of course, we have the one that we read about in verses 20 onwards.

The Lord Jesus, of course, had said, Peter, twice, lovest thou me?

[00:24:01] And the third time, do you have affection? Are you attached to me?

And giving him the command to feed my lambs and to shepherd my sheep. And then finally, to feed my sheep.

And then, the Lord tells him that he would, when you were young, you girded yourself, but when you're old, you shall stretch forth your hand and another shall gird you and bring you where he does not desire. Verse 19, but he said this signifying by what death he should glorify God. Having said this, the Lord Jesus said, follow me. And then Peter, of course, is told to follow him with his hand around him. You know, he wants to see what's going on. And he sees following him, the disciple whom Jesus loved. And here, John, the writer, sees fit to add this, especially, who also lent and had supper on his breast. And Peter says, Lord, who is it?

And he said, Lord, who is it? And Peter, seeing him, said to Jesus, Lord, what about this man? [00:25:03] And Jesus said to him, if I will that he tarry till I come, what is that to thee? He says, really, don't you be worrying about others. And of course, we're all like that. I certainly am. I get more worried and concerned about other people than about myself. And I don't think I'm alone in that.

And we, the word is, follow thou we.

I mentioned on a previous occasion that the last words recorded of the Lord in John's gospel, that wonderful gospel we're reading, aren't we? Wonderful gospel, we brought right into the Father's presence, aren't we? Yes? Think of it there.

You know, the key, the kernel of it, you know, of John's gospel, the kernel of it, is in chapter 14, where we read, Jesus said, if anyone loves me, he will keep my word.

And my Father will love him. We will come to him and make our abode with him. That's the crux, the kernel of John's gospel.

[00:26:03] Because it's speaking about eternal life. Eternal life, the quality of life. Yes, the quality of life. And we are in that blessed environment, aren't we? Writers have said, don't they, that eternal life is an out-of-the-world condition of things, isn't it? Out-of-the-world condition of things. A Christian, you know, is an exotic. That's what he is, he's an exotic. Literally means he's out of this world. He's in God's world, that's where the Christian is. And you know, they used to say to me when I was about 17 and contemplating getting away from Baptists and other people, I was saying, you know, I think I might go among the brethren so-called. They said, oh, don't go there. They said, don't go there, you'll be fucked. You'll get far too heavenly minded to be of any use. But I found with experience that so many of us, you are heavenly minded that you're of any earthly use. It's the men who are heavenly minded that are of earthly use. And thank be to God, and there are more here since then, [00:27:02] when I meet these dear people and others, their descendants, I can stress that to them. That it's the saint of God who's out of this natural world, it's associations and it's set for heaven that's of any earthly use. And so here is the disciple, and Peter turns to him, and notice that precious thing, if I will, let it tarry till I come. And you know, I don't think I'm going too far when I say, you know, this is John's writings, don't they? He's gone right on, John's writings, and he'll prove to the end, all the evangelicals have forsaken me. But dear saints of God, don't let us give up John's writings, dear saints of God, don't let us give up John's writings. Not just because Mr. Darby says it in one of his last letters, he says, in our stress upon Paul's writings, don't let us neglect the writings of John.

And he says, you see, Paul gives the dispensations, and John gives what's in the dispensations.

[00:28:06] And of course he says elsewhere that Peter gives the ways of God. And Peter's writings, we see in Peter's epistle, feed my sheep, I'm very blessed to get in and enjoy these things. But John's writings will be right through to the very end. If I will, let it tarry till I come. And I take that to mean that the writings of John, John's writings, going right through to that blessed moment, perhaps tonight, very soon the Lord is going to come for us. Dear saints of God, don't let us neglect the writings of the beloved apostle John, the apostle John, the one who lent in Jesus' bosom. May we enjoy and go into these things more and more while we wait to see the blessed face of our Saviour. Amen.