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**by Rev Owens**



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# **Who Really Was The Disciple Whom Jesus Loved?**

By Rev Owens

A mysterious character appears in the Gospel of John who is identified simply as “the disciple whom Jesus loved”. It has always been assumed that he was the Apostle John. This mystifying character shows up un-introduced; a little more than half way through the Fourth Gospel and then as mysteriously as he appears, disappears, and is never heard from again in any other scripture.

Is he the Apostle John? None of the synoptic Gospels ever name John as the “disciple whom Jesus loved”. The Book of the Acts of the Apostles, which features some of the early details of the Apostle John’s ministry, likewise, never identifies him as “the disciple”. There is no reference to “the disciple whom Jesus loved” anywhere else in the entire New Testament, including the books that many attribute to the Apostle John’s authorship: that being the three Epistles of John and the Book of Revelation. Even within the Gospel of John this phrase is never identified with John, and in fact does not even occur until chapter thirteen, more than half way through the entire book.

So how is it that that this “beloved disciple” came to be identified with John? Does the evidence support that claim or is it just tradition and assumptions? Is it possible, through the scriptures, to identify this disciple who touched the heart of the Savior?

## **The Apostle John**

In the Fourth Gospel this disciple identifies himself as being the author of the book.

“This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true.” (John 21:24)

This is certainly one reason why at least contemporary thought has accepted this individual as being the Apostle John. Most New Testament texts bare within the title “The Gospel According To John” or similar attributes. Furthermore, earlier in the same chapter the disciple is numbered with other disciples, some named and some unnamed.

“Simon Peter, Thomas called the Twin, Nathaniel of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.” (John 21; 2)

Listed here are the Apostles Simon Peter, Thomas, Nathaniel (called Bartholomew in the synoptic) both sons of Zebedee, whom we know to be James and John (Matt. 4:21). From this list, we can do some math. In verse seven, one of them within this small group is revealed to be the enigmatic “disciple whom Jesus loved”. He recognizes the resurrected Jesus on shore and speaks to Peter.

“That disciple whom Jesus loved said to Peter, ‘It is the Lord!’”... (John 21:7)

Peter is clearly the designated leader of the apostles and was probably the closest one to Jesus throughout His earthly ministry. Peter is named in the Gospels more than any other disciple of Jesus. The New Testament records Peter speaking to Jesus and being spoken to by Jesus more than any other disciple. Yet, despite this proximity, Peter is not that beloved disciple, as in this scripture, that disciple is speaking and addressing Peter.

Jesus then has a reconciliatory discourse with Peter. On the heels of Peter’s infamously denying Jesus three times, he is given the opportunity to profess his love and commitment to Jesus three times. (John 21:15-17) Upon this we are ushered into another rather strange portion of scripture. We come upon the

subject of death.

“Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.’ (This He said to show by what death he was to glorify God.) And after this He said to him, ‘Follow me.’ Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, ‘Lord, who is it that is going to betray you?’ When Peter saw him, he said to Jesus, ‘Lord, what about this man?’ Jesus said to him, ‘If it is my will that he remain until I come, what is that to you? Follow me!’ The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, ‘If it is my will that he remain until I come, what is that to you?’” (John 21:18-23)

The Fourth Gospel was believed to be written around 90-95 AD, one of the last canonized writings. The Apostle Peter was executed by the emperor Nero around 64-67 AD. This passage of the Bible is actually a reminiscence of the prediction that Jesus made. With that prediction Jesus raises the challenge that the beloved disciple could hypothetically remain until His glorious return and that such a decision should not be Peter’s concern.

The other two disciples that were closest to Jesus, besides Peter, would have been James and John, the sons of Zebedee. In the aforementioned scripture, they are standing in the present company. Peter, James and John, were personally selected by Jesus to be with Him in some very intimate and important events, including the raising of Jairus’ dead daughter to life, the miraculous transfiguration of Jesus on the Mount, and the painful agonizing of Jesus in the garden of Gethsemane. At the time of this writing there was eventually a rumor in existence that this disciple, “whom Jesus loved”, might not actually die. It is immediately dispelled as a misunderstanding of Jesus’ words (v.23). It would be very unlikely for anyone at this time to suppose that he could have been referring to James, as The Book of Acts records him as being the first apostle to be martyred and is incidentally the only apostle whose death is recorded in the New Testament. We also know that the Apostle James was killed in the early days of the church.

Peter, James and John were together in John 21:2-7 when this beloved disciple spoke to Peter, so he couldn't be Peter; James was killed in the early church years dispelling the belief this disciple wouldn't die so he couldn't be James. This leaves the natural assumption to be Jesus' third comrade, John. With this math, the disclosure of authorship, and the heading printed at the top of the New Testament book, we can see how the Apostle John may have become the candidate for being branded with the title of "the disciple whom Jesus loved".

However, this conclusion is hardly without its problems. Peter, James and John are not the only men in this story. Besides the Apostles Nathaniel and Thomas, there are also two unnamed disciples in the crowd. Some have suggested that Andrew would have been one of them, since he was at least in that first foursome of men with Peter, James and John. He was also a fisherman and they are all fishing at this time. Interestingly, the author of the Fourth Gospel does not use the word "apostle" at all in his Gospel. Even so, although all apostles were disciples, not all disciples were apostles. "The disciple whom Jesus loved" could have easily and clearly been one of these two disciples and not the Apostle John.

We are all familiar with the infamous story of Peter denying Christ. This tragedy occurs in the court of the High Priest, in the nearness of the trial itself. The account is recalled in all of the synoptic Gospels. However, it is in the Fourth Gospel that we learn how Peter got in such proximity in the first place. It is here that we learn that Peter was not alone, but he was with none other than that faithful beloved disciple.

"Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in."  
(John 18:15, 16)

This text provides us with a wealth of information. It is no surprise that Peter, a peasant fisherman from Galilee with no prestige, would never get this close to such a secretive political event as this. There would be no reason to believe that the Apostle John, who had the same socio-economical status as he, would fair any differently. However, the anonymous disciple, whoever he is, does. He is known by Caiaphas the High Priest. This disciple has the clout to speak to the guard at the door and gain Peter privileged access.

When we go to The Book of Acts, the fourth chapter, Caiaphas appears again along with Annas (a second High Priest) and other Sanhedrin rulers. This time the Apostle Peter and the Apostle John now stand before him in judgment.

“On the morrow their rulers and elders and scribes were gathered together in Jerusalem, with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family... “(Acts 4:5, 6)

Only this time, there is no fond recognition of John, as it appeared to have been previously. Caiaphas and the others identify him only as an uneducated outlaw of a crucified criminal.

“Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus.”  
(Acts 4:13)

If this advantaged individual of the Forth Gospel, known by the High Priest so that he could have issued door passes, were John, it all seems lost and forgotten here just months later. This seems to be a substantial piece of evidence that “the disciple whom Jesus loved” could very unlikely have been the Apostle John.

Lastly, we must understand that the titles that appear at the top of every book of the Bible are actually not part of the inspired text. No more than the chapters and verse numbers are. These were provided by scholars of the church for your easy reading. The authorships of any writings are not solidified by the name that might appear at the top. Many New Testament books currently have their authorship contested.

Many modern scholars hold that only half of the Pauline epistles were actually written by the Apostle Paul. Few believe that Peter authored his respective epistles, especially II Peter.

Virtually all the Johannine writings, the Gospel of John, I & II, III Epistles of John, and the Book of Revelation, regardless of who the beloved disciple may or not be, are questioned to be the product of the Apostle John. All of this is a discussion more suitable for the discipline of textual and higher criticism and so



we will not address it here. Howbeit, even the most conservative scholars and readers would admit that the authorship of any of the Gospels is not inherently revealed within the Gospels. Nothing, for instance, read in Matthew's Gospel proves, signifies, or for that matter, even suggests, that Matthew wrote it.

Furthermore, it should also be understood that a document need not be penned by an Apostle of Jesus in order to be deemed inspired of God. Apostolic authorship is not what defines scripture as divine. In fact, it is uncontested that at least some Disciples of Christ, and not Apostles, did write some of the New Testament. The Gospels of Mark and Luke, The Books of the Acts of the Apostles, the Epistles of James and Jude and possibly the Letter to the Hebrews, were all believed to be written by non-apostles. Yet, that has no bearing on their validity and authenticity to be sacred scriptures.

## **If Not John, Then Who?**

Interestingly, in the entire Bible there is only one man of whom it is said Jesus loved. This does not mean, of course that Jesus did not love all His disciples and many others too. The Bible simply never states it that way. Surprisingly, we see a similar absence in the Old Testament.

The first time we read about God loving anybody is with Israel. God pronounced His love for His chosen people collectively,

“But it is because the LORD loves you, and is keeping the oath which he swore to your fathers, that the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.” (Deu. 7:8)

The Bible declares that He loved the Patriarchs, Abraham, Isaac, and Jacob, but it does not name them as individuals,

“And because he loved your fathers and chose their descendants after them, and brought you out of Egypt with his own presence, by his great power.” (Deu. 4:37)

The only person individually named as being loved by Yahweh was not Adam, the son of God (Luke 3:38), or Abraham, the friend of God, or Moses the man who spoke to God face to face, or even David, the man after God’s own heart (the name David even means ‘beloved’). The only man of the Old Testament of who it is said God loved was Solomon - and it states it twice.

“Then David comforted his wife Bathsheba, and went in to her and lay with her; and she gave birth to a son, and he named him Solomon. Now the LORD loved him.” (2 Sam. 12:24)

In the second mention, God’s unfailing love for this man is proclaimed even when listing Solomon’s failures and shortcomings:

“Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel; nevertheless foreign women made even him to sin.” (Neh. 13:26)

In the New Testament there is only one disciple individually named as having been loved by Jesus. That disciple was Lazarus. It states it three times and the three statements all appear in the Fourth Gospel.

“Now Jesus loved Martha and her sister and Lazarus.” (John 11:5)

“So the sisters sent to him, saying, ‘Lord, he whom you love is ill.’” (John 11:3)

“Jesus wept. So the Jews said, ‘See how he loved him!’” (John 11:35, 36)

The one possible exception to this would be in Mark’s Gospel where a rich man came to Jesus and asked what he could do to inherit eternal life:

“And Jesus looking upon him loved him, and said to him, ‘You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.’” (Mark 10:21)

This unnamed man, unwilling to surrender his life and depart with his possessions apparently never became a disciple of Christ.

Of course Jesus loved all of the disciples and He declared it.

“A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another.” (John 13:34)

“As the Father has loved me, so have I loved you; abide in my love.” (John 15:9)

“This is my commandment, that you love one another as I have loved you.” (John 15:12)

However, it would appear the disciple whom Jesus loved is clearly identified here almost verbatim: “he whom you love is ill” (John 11:3). This was never

said of John or anyone else in the Bible. If we go on with this reasonable premise other items of the story become more comprehensible.

Lazarus and his family evidently were quite affluent people. We know this from several factors. The Last Supper and the Passover meal were held at the home of Lazarus. Compare two accounts recorded in Matt 26:6-13 and John 12:1-7. Both homes are in Bethany (about two miles north of Jerusalem). Matthew's report says it is at the home of Simon the Leper where John names it as the place where Lazarus was or lived depending on the Bible version. (The New Living Translation actually calls it the home of Lazarus).

“Six days before the Passover celebration began, Jesus arrived in Bethany, the home of Lazarus—the man he had raised from the dead.” (John 12:1; NLT)

Simon the Leper may have been the father of Mary, Martha, and Lazarus, who may have been alive or deceased at the time. We do not know. This house had to be quite large to accommodate dinner for Jesus and at least twelve Apostles. Mary, Lazarus' sister, pours out expensive perfume onto the feet of our Savior. Another indication of the wealth possessed by this family. And alas, Lazarus is buried in a tomb, a luxury in antiquity reserved for the rich and famous. (Recall Jesus' tomb was not owned by Him but rather offered up by Joseph of Arimathea, a secret disciple of His. (Matt. 26:50-53)).

Lazarus was a prominent figure in society. When he was raised from the dead the event was renowned and celebrated. Unlike the raising of Jairus' daughter, which was preformed in the 'backwoods' of Galilee, and where Jesus purposely excluded everyone except His trio of Peter, James, and John, this miracle was very public and caused quite a sensation. The public fascination with this miracle drove the masses not only to Jesus but also to the now more famous than ever Lazarus.

“When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead.” (John 12:9)

“The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done

this sign.” (John 12:17, 18)

It is the Fourth Gospel and the raising of Lazarus that provide us with the explanation of Jesus’ triumphal entry into Jerusalem known to us as “Palm Sunday”.

“The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, ‘Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!’” (John 12:12)

The occasion of this miracle also reveals the culmination of the hatred and the determination of the Pharisees and enemies of Jesus to have Him put to death.

“So the chief priests and the Pharisees gathered the council, and said, ‘What are we to do? For this man performs many signs.’ ... So from that day on they took counsel how to put him to death.” (John 11:47, 53)

The Bible further discloses that, amazingly, they even wanted to kill Lazarus and return him back to the land of the dead.

“So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus.” (John 12:10, 11)

It is at this point in chapter twelve that the biblical narrative ceases to name the name of Lazarus again. It is in the very next chapter, chapter thirteen, that the mystifying character known only as “the disciple whom Jesus loved”, first appears.

If Lazarus is in fact, “the disciple whom Jesus loved”, now certain things begin to make more sense. For instance, let us go back to the discourse between Peter and Jesus concerning Peter’s death (John 21:18-23) The subject of death and how Peter would die prompts Peter to ask Jesus a rather strange question. “Lord, about this man?” (v.21)

The text very clearly marks this man as the disciple in question by listing his

unique items: the one whom Jesus loved, the one who leaned on His bosom, the one who ask about His betrayal. Why would Peter be curious about his death? If this were John, why would Peter select him apart from James, or Thomas or the others and wonder how he would die? Jesus does not meet his inquiry with any satisfaction as He politely tells Peter that it is basically no one's business what Jesus does with this man. The ambiguity, we are told, prompts a rumor that this disciple would not die. If "the disciple whom Jesus loved" was Lazarus the suspicion makes sense. What metaphysical changes could occur in a man who had been brought back to life after being dead four days? Lazarus' body actually started to decompose before being reanimated. (John 11:39) Would he die again? Could he die again? If the beloved disciple is Lazarus it is easy to see where the curiosity would have come in.

Consider the scene at the empty tomb in John Chapter Twenty. Peter and the other disciple receive word from Mary Magdalene, that Jesus' body is gone, and they dash off to the scene.

"Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed." (John 20:3-8)

Why did the other disciple stop at the entrance of the tomb and not go in as did Peter? What was it about the linen wrappings that immediately caught his attention? If this is Lazarus, who a little better than a week ago himself lay in a tomb, wrapped in grave linens, then we can begin to appreciate his pause. What an eerie reminiscence this must have been for him. It is noted that this disciple, when he did enter the tomb, "saw and believed" (v.8) Saw what? A body? There was no body. What he saw was empty grave wrappings. This is what sparks his faith that Jesus, who once brought a mere mortal man back from the dead, must assuredly be none other than "The Resurrection and The Life" Himself.

## **The Last Supper**

One of the most puzzling matters to marking Lazarus as “the disciple whom Jesus loved” is the Last Supper. This disciple is noted for being at the celebrated memorial and was an active participant regarding the discussion about Judas the betrayer.

“When Jesus had thus spoken, he was troubled in spirit, and testified, ‘Truly, truly, I say to you, one of you will betray me.’ The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him and said, ‘Tell us who it is of whom he speaks.’ So lying thus, close to the breast of Jesus, he said to Him, ‘Lord, who is it?’” (John 12:21-25)

When Jesus announced that someone at the table would betray him, we know the Twelve Apostles were there, but is there anyone else at this table? Most of us have always thought of the Last Supper as illustrated by the Da Vinci painting and similar works as an intimate setting of Jesus and His twelve (all seated on one side of the table). However, there are a couple factors that we need to understand about this scene. First of all, this familiar setting in all likelihood was not the Passover meal. Verse one clearly states that this is before the Passover feast.

“Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.” (John 12:1)

According to the Fourth Gospel, Jesus never makes it to the Passover. He becomes the Passover. Jesus is standing before Pilate and then dead on the cross just before Passover.

“Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, ‘Behold your King!’” (John 19:14)

“Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.” (John

19:31)

Notice that when Judas is identified as the culprit and departs to perform his shameful deed, some believed that he is innocently leaving to make preparations for the Passover meal.

“Some thought that, because Judas had the money box, Jesus was telling him, ‘Buy what we need for the feast’; or, that he should give something to the poor.” (John 13:29)

The Preparation of the Feast of Passover is when the lambs were slaughtered - fitting symbolism for the redemptive work of Christ on the cross. Jesus, the sacrificial lamb of God, is offered up while the Passover lambs were being slaughtered in Israel, becoming the true Passover for every believer to come.

“... Christ, our Passover Lamb, has been sacrificed for us.” (1 Cor.5:7; NLT)

Passover worked in conjunction with the feast of Unleavened Bread, which lasted for seven days. (See Ex. 12:16, 17; Deu. 16:3, 4; Lev. 23:6)

“Now the feast of Unleavened Bread drew near, which is called the Passover.” (Luke 22:1).

Never in any of the Gospels is there ever any reference to a lamb or any other elements used in the Passover meal. Unleavened bread, on the other hand, was eaten all week long. All Jews were to journey to Jerusalem to celebrate this feast. (Passover was one of three feasts that called for migration. The other two being the feast of Tabernacles and Feast of Pentecost.) This brought Jesus and his Apostles down from Galilee to the home of Lazarus, who lived in Bethany, two miles outside of Jerusalem.

“Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.” (John 12:1)

The Last Supper was probably celebrated here. The locations themselves needed preparations as all leaven was to be scouted out and removed from the premises.

“Seven days you shall eat unleavened bread; on the first day you



shall put away leaven out of your houses, for if any one eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.” (Ex. 12:15)

Luke provides information consistent with this. Jesus dispatches Peter and John for the task of de-leavening a location. This is why they needed to know where the location was.

“Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, ‘Go and prepare the Passover for us, that we may eat it.’ They said to him, ‘Where will you have us prepare it?’ He said to them, ‘Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, and tell the householder, ‘The Teacher says to you, Where is the guest room, where I am to eat the Passover with my disciples?’ And he will show you a large upper room furnished; there make ready.’ And they went, and found it as he had told them; and they prepared the Passover.” (Luke 22:7-13)

Notice a servant meets them and takes them to a large upper room. This is obviously the home of a prosperous person with more than suitable accommodations; someone like Lazarus.

There is no reason not to assume that there could be more people at this gathering than just Jesus and the Apostles. There would be Martha and Mary, Lazarus’ sisters. Other unnamed women and servants, such as the man that meets them might be there. In Mark’s account of the inquiry of betrayal, this may be alluded to, as Jesus seems to differentiate “one of the Twelve” from others.

“They began to be sorrowful, and to say to him one after another, ‘Is it I?’ He said to them, ‘It is one of the twelve, one who is dipping bread into the dish with me.’” (Mark 14:19, 20)

Lazarus, as the man of the house, the host, and a personal friend of Jesus may reasonably had been in that company.

“There they made him a supper; Martha served, and Lazarus was one

of those at table with him.” (John 12:2)

Another point to consider is that the Fourth Gospel does not record the traditional “Eucharist” or “blessing” of the bread and the cup as do the synoptic Gospels. Instead, it tells of Jesus washing the disciples’ feet. It is possible that betrayal announcement and the familiar Last Supper ceremony occurred at a different part of the evening and exclusively with the Apostles. In any case, it is more likely that Lazarus, at least, was present, than the idea that Jesus would have isolated Himself with the Twelve from a family that had extended to Him their hospitality during such a sacred feast week as this.

In conclusion, although there is no certainty that Lazarus was in fact “the disciple whom Jesus loved”, there is generous circumstantial evidence that he was. It is more plausible that he is Lazarus than the Apostle John. This may further answer why the Fourth Gospel excludes such stories as the Transfiguration of Jesus, the raising of Jairus’ daughter, and the agony in the garden of Gethsemane. The Apostle John was at all of these events. Lazarus was not. Strange that experiences that were exclusive to John would be absent in a Gospel written by him!

## **A Personal Note**

If Lazarus was indeed that beloved disciple, it leaves us to wonder why Jesus would not have included him in the ranks of an Apostle. There is no clear answer. My personal speculation (and it is just speculation) is what appeared at the crucifixion.

“... But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, ‘Woman, behold, your son!’ Then he said to the disciple, ‘Behold, your mother!’ And from that hour the disciple took her to his own home.” (John 19:25-27)

Because the Apostle John has always been thought to be the beloved disciple, it is assumed that Jesus’ mother Mary was entrusted to his care. The Apostles, including, John were commissioned to take the Gospel literally to the entire known world. (See Matt. 28; 19; Mark 16:15)) It was to include a life of fierce persecution. The early chapters of Acts tell us of the beatings and imprisonments of the Apostles, including John. Although tradition states that the Apostle John did die a natural death (the only one to do so) it was, without a doubt, a life of suffering and maltreatment. Living with any of the Apostles would have been dangerous and harrowing as well as heart wrenching for an aging widow.

The text says that disciple took Mary into his own home that hour. John was from Galilee, over sixty miles away. Lazarus lived in Bethany, two miles away. Lazarus may have been reserved just for this purpose, and being a wealthy man, he certainly had the means to care and provide for her.

Curiously, Jesus in fact, had other brothers and family members, (see Matt. 13:55) including James, who at first did not believe Jesus to be the messiah (John 7:5), but after the resurrection did. James, the brother of our Lord, would become the leader of the Jerusalem church and noted as a pillar of the early church (Gal 2:9). It is interesting to note that although this was also James’ mother, Jesus did not call upon him to take up the earnest responsibility of caring for the mother of our Lord. That solemn assignment would be entrusted to one man, who acquired the fondness of Christ, who I believe was Lazarus, “the disciple whom Jesus loved”.



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