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Daily Bible Notes/Highlights Genesis through Revelation 2014

"These are unedited quick-notes posted daily. We apologize for any grammatical or spelling errors"

**--You'll find the formatting change as the commentary moves beyond 1/2014--**

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## John

C 4 Vss 1-54 Exclusively John records the woman at the well experience. Jesus thirsty from traveling desires whatever from a woman of Samaria--the despised half-breed Jews. John notes that the disciples are not there.

Asking the woman for water she is surprised that Jesus would even speak to her.

We take a very male and female view of this encounter. She's a woman with several lovers. There's no question that she views Jesus as a possible lover. Jesus went right the point with Nicodemus. Nicodemus did not say it, but Jesus knew exactly what Nicodemus wanted to know. Likewise, once the women request the water Jesus offers, the discussion takes a drastic turn. Jesus says, "Where's your husband?" She attempts to be misleading by saying she does not have one. Why would she ever tell Jesus she has no husband?

Jesus' tells her all about the men who have been her life. It is at this point her secret is known. She realizes He is more than another man. When last seen she drops her water pot to tell the "men". It's a story with so many truths.

Every leader needs to see how Jesus managed what could have been a disaster for all of humanity, and too many fall for the same ploy too often. Jesus considered a soul above any sexual temptation she presented. Jesus was tempted with every kind of sin. Yet! He did not sin (1-29).

When the disciples returned they discovered Jesus did not desire to eat. The experience with the woman was so fulfilling, physical diet is not needed (34-36).

The woman at the well becomes an evangelist telling many others beside the men. We say often "our faith is personal, but not private."

What a picture John portrays as the Samaritans beg Jesus to stay (39-42). It continues to be the same. The outcast, and humiliated seem to have a greater appreciation for what

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Jesus offers.

Jesus returns to Galilee and this time He is received (43). This account of healing the man's son is much like the centurion. When the man returns home He discovers that his son is healed and when Jesus gave the command are the same times. All our Lord has to do is give the word, and ministering spirits minister (47-54).

C5 Vss 1-47 The next encounter is the man sick for thirty-eight years waiting to get into a healing pool. But this time the healing hand comes to him. There are no pools, rags, towels or other objects needed when Jesus Himself is available (1-15). Jesus words to the man to stop sinning is indication that perpetual sin can have a physical crippling effect.

There are those who hold that Jesus never claimed to be the Son of a God. Well they can hold that position because Jesus so often talked about His Father , and doing what His Father desired. The exchange with the religious leader demonstrated that they knew exactly what Jesus was saying. The accusation against Jesus of saying He was the Son of God. It was not a false accusation. It does not get clearer when Jesus says, "Don't be so surprised! indeed, the time is coming when all the dead in their graves will hear the voice of God's Son, and they will rise again (28). It is not accurate that Jesus never claimed to be the Son of God (19-30).

Jesus continues to make His case against the naysayers that He is not the son of God. John the Baptist, His Father, and the Scriptures are undeniable witnesses of Who Jesus is. And they'll never be able to see God's truth because of their own self-interest.

C6 Vss 1-71. John records the feeding of five thousand (1-13). See Mark ( . ).

What is often missed is that the people do attempt to make Jesus a political leader. His calling is for souls. What an illustration for all who have political aspirations, but desire to impose their faith. This writer's view is that nothing has been more damaging to the faith than a larger body of people who attempt to change people through government participation. It has severely damaged the public image of Christianity (14-15).

John records Jesus walking on the water. This may not be the same experience when Peter walked on the water, but most likely it is. They seemed to be so terrified. Peter's experience is omitted in John's recording (16-21).

Again, the crowds follow Jesus, but He gives a stern wake-up call and priority focus. They are following Him because of the miracles they see . Ministry are designed on this flaw. He warns them, "focus on eternity." Then, referring to Moses and bread from heaven Jesus gives clarity for all the world to know. He says, "I Am." Jesus IS! (35-42).

People disagree, and Jesus recognized everyone will not follow Him. He gives them more than they can stomach when He tells them they must eat His flesh. Many who followed stopped following Him. They couldn't understand what He meant. It really

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does not matter what He meant. The call is to follow him and find out. They could not get through a word-exercise. They would never be able to stand boldly if called to die for believing. By the way every believer has the same standard of believing. If called upon to die, we are willing to die (60-67).

When Jesus asked if the twelve would leave Peter said it right, where would we go. According to John Jesus replies, "I chose you and one is the devil." It almost appeared to be a parenthetical statement (68-71).

C7 1-52 Jesus brothers not believing Him or Who He was, urge Him to demonstrate His abilities. It's amazing how the spectator wants a demonstration as if Jesus is a magician (1-5).

Jesus always leads to grumbling. So people grumbled about Who He is. No one had courage to speak favorably about Him in public (12-13). Nevertheless with Jesus they were astonished at His scholarship with Scripture not having training. Again some call Him demon possessed. This is addressed in great detail in Matthew (.). They were particularly offended by His inference that He is God's son. There's the amazing hypocrisy. They would do work in the Sabbath and she knew it. This is what He meant when He spoke of not judging. He meant bias judgment as shared before. See Matthew (.), (10-24).

Some did believe. The religious leaders were very in time to the crowds. But they continued to delay. This is the way with haters. They are editing for the opportune tune. Living water was the term John lifts.

One argument was that He could not be the Messiah. The Messiah is born in Bethlehem and in the line of David. Even some of the religious leaders were supportive but threatened (25-52).

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