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Daily Bible Notes/Highlights Genesis through Revelation 2014 (update 2015)
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John

C1 Vss 1-51 John begins his recording with a truth that sounds philosophical. It also sounds highly theological. However, he is taking the human lexicon attempting to explain an eternal reality so it will relate to the human condition. The Word is the antecedent to He. He and the Word are the same. Everything has been created through "this" Word (1-5)

John the Baptist not to be confused with John the writer is also introduced. More time is spent on John in Matthew, Mark, and Luke. See Matthew (.).

John records that Jesus' race and nation did not embrace Him. But to those who do they are the children of God (10-12).

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Then John makes a statement demonstrating that belonging to God by His Spirit is His work not any individual's. More on this in Chapter three.

John saw Jesus coming and knew Who He was. "The Lamb of God Who takes away the sins of the world" (29). The Holy Spirit descends upon Him, and He chooses His disciples (35-45). See Luke (.).

Nathaniel learning about Jesus thought aloud could anything good come from Nazareth. This statement demonstrates the ghetto environment Jesus experiences as a young person. This is inspiring to anyone raised with major challenges (45-46). Jesus already knew everyone who would become His inner circle before they received their call. And likewise, everyone called into service for The Lord (47-50).

C2 Vss 1-25 John records Jesus' first miracle at a wedding at Cana. Invoke by His mother to do something when the wine is depleted, Jesus had not began doing miracles. His mother, however, knew her son could do something. His response seems terse, "woman, My time is not yet come." Jesus, answers her as a woman, and not one that He followed as He does the Father." But His mother knew His heart of love even for the most mundane things. She says, "do whatever He says." Jesus takes the dirty water used for body washing, and turns it to the finest wine (1-11).

Much earlier in John's writing he had Jesus clearing the temple because of the chests (12-17). See Matthew (.).

In John's record and on this occasion the religious leaders ask about His authority. This may have happened several times. This time Jesus informs them, destroy this temple, I'll raise it up in three days (18-19).

A noteworthy statement concerning Jesus and His perspective of humanity. He would not trust man. He knew human nature (24-25). No one needed to tell Him about human beings.

C3 Vss 1-36 John uniquely had the story of Nicodemus the religious leader who comes to Jesus at night. Nicodemus says, "we know" You have come from God. As with the parable of the heir who was killed by the evil farmers, here is more evidence that the religious community knew Jesus was from God (1-2)

Jesus also knew why Nicodemus came to see Him. He knows what we need before we ask, but we need to ask. Jesus introduces the term: "born again". This is consistent with what John said in Chapter one. Being in God's family requires an act of our heavenly parent in the way it requires our earthly parents acts for any child to be conceived and to come forth (3-15).

One of the most well publicized exchanges come from this exchange with Nicodemus. "God so loved the world..."(16). As in the other Gospels anyone with a view that Jesus had no judgmental word or places does not know Him (17-21).

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This theme of God's unilateral role in birthing people into His family continues (27).

John further makes a point about Jesus concerning what Jesus (Son of God) has seen. Jesus is the only human being who as the Son of God existed in the heavenly realm. He knows how things work there . He's a insider concerning the works of heaven (31-35).

Make no mistake about it. It is not John's view that there are multiple ways to heaven (36).

C4-6

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 you 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 realize 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 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 sounds

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healing 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 was saying. The accused Jesus of saying He was the Son of God. It was not a false accusation. It does not 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 the 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 ole 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 'a 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." Them, 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 that they cannot "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 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).

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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).

11/18

C7-9

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 leases 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).

C8 Vss 1-59 The women at the well has so many truths . She's caught in the act of adultery but no man is presented. Hypocrisy and sexism combined. They want Jesus too answer hurriedly, which is always a recipe for disaster. He knows they are trying to trap Him and they are using the women. This is enough to make anyone angry. But he does not answer them. He stoops to write in the dirt. When she rises, He has the response. If they have no sin, they can stone the women to death. Presenting the women alone was sin. And standing before Jesus the perfect lamb if a God, He stoops again, and when He stands they are all gone--from the oldest to the youngest. Jesus ask the woman "where are your accusers?" No accusers there is no basis to adjudicate an crime. Jesus had not seen her. He could not accuser , but tells her don't sin any more. How was it possible not to son anymore? He meant the sin she nearly died committing, not to sin "that" son anymore. We do not have to commit premeditated sins. The faults in Galatians 6:1-2, as example, are not premeditated sins. Faults are different than premeditated sin. Some sin require the most direct and critical response. We make this clear throughout this commentary. Paul said to the Corinthians concerning the fellow in an incestuous relationship. Get him out! This is not

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the handling with a spirit of meekness he talks about in Galatians 6 (1-11).

Jesus says I'm the light of the world. He reminded them that He was from above, but humanity is from below and without heavenly understanding we'll never know Him. Jesus continued with a major judgment. He called them children of the devil. They called themselves the children of Abraham in comparison to being Jesus' followers. He completely destroys their false claim. They did not know Abraham. And Abraham in comparison was no comparison. Abraham dreamed of Jesus' day. Jesus continued with a major judgment (12-59).

C9 Vss 1-41 As in the other Gospels John also has the event of the man born blind (1-7). The religious leaders want the man to repudiate Jesus. The man's parents were also threatened. This is Satan's MO. He tried to impact as many as he can with his tactics. The man gives undeniable evidence. I once was blind but now I see. There's nothing else to say (8-25).

The man did not stop. When they scoffed at him and bragged about knowing Moses he thought it strange that they knew so much but didn't know Jesus. They threw him out of the synagogue (26-30).

The blind man becomes a believer to the chagrin of the religious leaders. There is this ongoing battle with and every believer needs to be so keenly aware and prepared. It was in Jesus' life and we are no greater (35-41).

11/19

C10-12

C10 Vss 1-42. John captures the sheep analogy. Ironically Jesus was a carpenter. Nevertheless, caring for sheep is well documented. The majority overwhelmingly are not aggressive creatures. They make excellent prey. They are easily misled and easily lost. However, they are clannish. They stay in close flocks and adapt to the shepherd's call. Jesus reveals something striking. True sheep don't listen to the thieves and robbers who came before Him (8).

The hired hand and is like an employee. He runs at the sign of danger. He abandons the sheep, working only for money. And then the distinguishing mark for the leader, and particularly pastoral leader. He gives His life for the sheep (15). Any leader must accept the responsibility of sacrifice. The pastoral and leadership mantle is and will be painful. This is done for the people of God. However, Jesus adds what should be the focus for any person, the Father loves because I sacrifice my life. When no one else loves the believer, our Father in heaven sees the sacrifice (1-18).

Again He's assaulted with all kinds of demon accusations.

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Jesus continues to be asked about His "Messiahship." He offer His works. Again it is clear that people deny evidence. It's also had to be combined with the fact that He has no other alternative such as money or political ambitions.

Again there is an extraordinary principle that once a sheep or believer is in His hands, no one or thing can snatch a sheep from Him, eternally! (26-28).

They wanted to stone Him for claiming to be God. Again, this is another example to those who say He never claimed to be God. Those hearing Him knew precisely what He meant. He does not refute it again in this case. He uses the Scriptures to rebut them. They further attempted to arrest Him without success (22-42).

C11 Vss 1-57. The raising of Lazarus has become controversial as some have began calling it a resuscitation though Jesus says to His sister I am the resurrection. Nevertheless, the account has Him departing a few days to heal a man's daughter and He's several days late returning Lazarus His friend has died. The sis tester meet Him and at least in one there's a tone of defiance and blame. "If you would have been here my brother would not have died."

This will be the believers citing often. If you would have been here or done your part. Jesus calls forth her brother by name after she complains in so doing He would stink. This of course proves this was not a resuscitation. He was resurrected back to the place of the living 1-43).

Given every victory, there is greater intensity and Satanic activity. This is they more evidence that the religious leaders knew Jesus was sent from God. Nicodemus said "we know" you are from God (John). The parable of the evil farmers who said 'here come the heirs' let's kill him' (.). And now the high priest reasons, it's better for Jesus, one to die for many! Than many die! The high priest did not say it to illustrate truthfully that Jesus came to die that many would live. But it demonstrates how evil works to support God's plans. All things work together for good...(Romans 8:28-29). It was from that time that a concerted effort was pursued to get Jesus (45-57).

C12 Vss 1-38 The scene of Jesus being anointed by Mary is strikingly similar to His experience at the religious leader's place. Judas is cited specifically as the one taking exception. Judas had such a noble gesture, it would have been better for the poor. An obvious disingenuous ploy.

The people swarmed as he entered Jerusalem. Many had seen His miracles. John notes the Pharisees admission everyone has gone after Him. The Greeks wanted to meet Jesus and their request was submitted to Jesus, He was completely committed to what she came to do. His words about a kernel dying and bringing forth growth indicates His time. He would deal with the issue of the Greeks after His resurrection through the Apostle Paul.

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Jesus now troubled, when a voice boomed across the atmosphere no doubt, 'I have already brought glory to my name I'll do it again.'

The bystanders hear the voice. Some thought it thunder. Like birth pangs they are getting more intense.

The incredible words of Jesus. "Satan is cast out and I am lifted up." He draws everyone. Everyone has to answer Who Jesus is? Everyone!

Most people didn't believe Jesus, is John's record. He cited Isaiah (38-40).

C13-15

C13 Vss 1-John has the account of Jesus washing the disciples feet. While there are those who do it today symbolically. It's not remotely the same thing. Nevertheless the point is a spirit of servitude. Peter instead of simple obedience finally relents but wants water everywhere. We forget these are rambunctious young men or even kids. John the author was apparently the youngest as to in as 16 (.).

Jesus word are always that we are blessed for practicing what The Lord says. Afterward Jesus continued with the theme of His impending death. Now well documented by the other writers Jesus expresses threat He will be betrayed and they all will deny Him. John has Judas leaving the scene. Peter is so moved he expresses that He is ready to die for Jesus.

How often do people commit to a work or behavior, or different conduct? It's the norm that what they say does not stand. Peter understands (31-38)

C14 Vss 1- Concerning His leaving Jesus' powerful words gives comfort to every believer. "Don't let your hearts be troubled. Trust in God trust in me. Notice often when Jesus uses the word God, He does not give any distinction to Himself. As of when you are trusting God, you are trusting me (1-2). These words are clearly to His disciples, but by extension they are stated for our comfort as well.

They were confused about their way. So Jesus makes it clear to any and all. He is the way!(1-6).

Our faith nowhere teaches that there is another way. But what He does say is that He has sheep not of this flock. But He is the only way even for the other flock.

Then He provides the standard of results. Anyone believing in Him will do the same works, and even greater works because He is before our Father. Ask anything (concerning the works), and I He'll do it. He repeats it. This writer placed the parenthetical, 'concerning the works' He'll do it! This does not mean The Lord is going to grant everyone's wish list though He does grant desires of many kind. What He's talking about are "His" works.

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A simple word to demonstrate that we love Jesus. Obey me! Resonating throughout Scripture is that obedience is better than sacrifice. All who love Him does what The Lord says. This demonstrates why there must be so much study and prayer concerning His life. And requesting that He overcome us daily. And He sends His comforter or Paraclete! (Para-at the side or ever present), (27-35).

C15 Vss 1- Jesus refers to Himself as the true vine. It is another I Am statement. It is all about abiding or taking up residence in Jesus as the true vine source of our lives. Again He provides the results of doing so. Joy! (1-11).

And then every believer needs to understand God's calling and ownership. Being in God's family consistently throughout Scripture and in John's record is God's work (16-17). This writer often says, 'it's so supportive to what we desire to see in the kingdom when we remember, it's God's campaign.'

Believers need to understand they are objects of hatred. And as we become more strange the greater the hatred.

The more time passes the greater the hatred will be. But those who love The Lord will be preserved, particularly with the comforters presence (26-27).

11/22
C16-18

C16 Vss 1- God said to Abraham. Will I keep anything from my friend Abraham. Jesus too does not want us to be caught unaware (). The Holy Spirit provides a number of functions: 1. Guide into all truth, tell about the future,tell you what He recovers from me (1-16)

There will be a time when they won't see Him, then they'll see Him again. This could be for the days He is crucified, but is resurrected to see them again. It also could be Him ascending to glory, and see them after each has died. It could be both. The point is they'll be sad, but to remember they'll see Him again (16-21).

We'll all see Jesus. It is a joy the world did not give and cannot take away.

John also provides the compete context for asking anything. This was discussed previously. He is speaking in terms of doing what He has called them to do. He also provides the instruction to ask the Father in His name. There is difficulty in the world for believers. But He's overcome the world. So believers likewise.

C17 Vss 1- Jesus prayer is the Lord's Prayer of many prayers. Note his prayer are for those given to Him (9). The word given to Him is a theme of John were believers are selected "born again." And the result of their belonging to Him is that they bring Him glory.

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His prayer encloses them in His sacrifice and further includes all who they will touch. Then another distinguishing characteristic, unity. They are together (1-25).

C18 Vss 1- John has the record of Judas betrayal as with other writers. See Matthew (.). It included Peter attacking Malchus, but a staunch warning to Peter in the other recordings. Here Jesus tells Peter shall He not drink of the suffering the Father desires for Him. See Matthew () for the judgement and crucifixion events (see Matthew; Mark).

11/23

C19-21

C19 Vss 1- Pilate employed Jesus to speak up for Himself because he had the authority to stop it. But no governing authority has the power over anyone on this case (11). It is in final hour that he bequeaths his mother to John (27-27). Jesus providing and ministering to the Last moment. Joseph and Nicodemus prepare the body.

C20 Vss 1- John tells the story of how he and Peter ran to the tomb. Jesus appears to Mary Magdalene . His word were for her not to emotionally hold to Him in our view. He was not there to stay. He would be leaving again and He didn't won 't the emotional devastation they already experienced again (1-17).

Thomas represents those who don't believe. His words are the words of many once they see. But John records words do important to each of us. Thomas believed because He saw with his eyes. But blessed are all of us who believe because we have been told the story (26-29).

C21 Vss 1- John records Peter as diving out to Jesus. Peter is asked three time does he love Jesus. Yes! Peter responds.

Every leader needs to receive Jesus final words to arguably the leader. "Feed my sheep." "Care for my lambs" Feed my sheep." Feeding does not require that they eat, but feeding must be administered. Feedings are daily! Care is to provide beyond feeding to those who are in the flock. But He ends by saying feed! Every people-shepherd has the responsibility of daily feeding. We'll lock onto the Great Commission. But we are do brick and sherry minded there is a lack of effort often on how too feed daily. It is a standard of indoctrinating people.

The final word in the chapter is that what we have recorded is little in comparison to all that Jesus did (25), 15-25.

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