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Daily Bible Notes/Highlights Genesis through Revelation 2014

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Mark

C9 Vss 1-50. Jesus is clear that some standing at the time will see the kingdom of God before they died. Indeed, the resurrection of Jesus and launch of the Church represent two major undertakings of the Kingdom of God (1).

Matthew also records the transfiguration. Both Moses and Elijah are present. The voice of the Father who is well pleased (5-8). As with Matthew's record Mark captures the boy the disciples could not exorcise. But in Mark's account more detail is provided. The boy's father ask for help if Jesus can help. Here's an incredible revelation by Jesus. Anything is possible if we believe. We'll never marginalize what Jesus said. He said anything is possible with faith. But no one should think that employing faith for anything will be granted (22-23). What a response by the father. 'Help me overcome my unbelief.' God is the grantor of believing. Faith comes by hearing and hearing by the word of God (23). Nevertheless as in Matthew's record, the healing required prayer living, not prayer by inconsistent prayer lives (24-29).

The discussion of who would be the greatest is also captured by Mark. See Matthew (.).

Unlike Matthew, Mark captures the issue of using Jesus' name. The disciples were becoming sectarian within the followers of Jesus. They sensed the exclusivity of using Jesus name for themselves. Jesus' name should bind together all who operate according to His will. Instead of denying the person they should view the person as an ally (39-41).

Mark also gives additional caution about those things that can be stumbling blocks to one's self development in The Lord. Cast it off whatever it is (42-45).

He'll is a real place (47-48).

C10-12

C10 vss1-52 Mark also records Jesus discussion in divorce (see Matthew). Mark

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provides descriptive terms both ways for the man and woman who divorces and remarries. Here Mark's version does not include the exception clause where a capital breach of the marriage covenant has to occur (See Matthew), (1-10)

As with Matthew's account Mark captures the desire of children (13-16). The rich man thinking he did all the law required is also in Mark's account. He had one thing he needed to do. Sell all his possessions, then follow Jesus. We note this being one of the first times that Jesus gave a precondition to following Him. This is the exception and not the rule. Because this fellow set himself up as being worthy of the Kingdom of Heaven on his own works, Jesus went right to the point with what he needed to do. Eventually, He does the same with every follower (21-22). The fellow couldn't do it.

Here Mark also shares about what the benefit is for giving one's life and all they possess. Peter felt he'd given all. Jesus responds that what awaits those who do so is not measurable (29-30).

Jesus' throughout His ministry tells and reminds the disciples that He must die (32-34).

Based on the question from James and John presented by their mother, Mark as with Matthew records Jesus' model of servitude (41-45).

Bartemaues shouts to Jesus inspite of being told to shut up. There's no name in Matthew, but Mark gives the person given sight a name. Jesus uses spit as shared in Matthew's record (49-52).

C11 Vss 1-

The men seek a donkey for Jesus and His glen try into Jerusalem. They Fiume the colt just as Jesus stated (1-6). As with Matthew's record there is great adulation (See Matthew.)

There after both the fig tree experience and the cleansing of the temple are recorded in Mark (12-17). see Matthew (.)

Jesus' authority was often challenged. And He made the antagonist futile each time (28-33). See Matthew (.).

C12 Vss 1-44

Mark also capture the evil farmers parable (1-12). See Matthew (.). Again attempting to have a cause to arrest Jesus Mark records the experience of the question concerning Caesars coin, and paying taxes (13-17). See Matthew (.).

Mark also recorded Jesus' encounter with the Saducees and resurrection (18-26). See Matthew (.).

Mark provides the experience of the religious leader who wanted to know the most important commandment. The religious leader understood the priority of relationship as

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opposed to religious rites (32-33). Jesus let him know that he was very close. Parenthetically, throughout both testaments it is do clear that relationship is mischief greater with God then offerings. This does not mean that offerings are not important, but clearly they are not as important.

Mark also addresses the whose son is the Messiah question (35-37). See Matthew (.).

Mark adds some descriptive outward manifestations of what the disciples needed to avoid (38-40). Again, the outward appearance did not lead to treating widows and others in need well (40).

Mark finishes the chapter with the woman who gave all she had a penny in comparison to those who gave far not in monetary value. Nevertheless, she gave so mischief more in kingdom value (43-44).

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