



<http://Christbasedcounseling.org>, <http://Collegeplex.org>, <http://M2Maturity.org>,
<http://Amazingthingschurchol.org>, <http://Standstand.org>, <http://Thefaiththatfreedus.org>,
<http://drstevenbdavidsonglobal.org> <http://facebook.com/healingandwholenss>
<http://twitter.com/@drsdavidson> <http://TRDministries.org> <http://LiveBiblecommentary2014>
<http://cbaltarplace.org>

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

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

(Scroll to the latest update) Did you find this useful? Contribute to reaching millions for Christ at <http://cbaltarplace.org>

Mark

Mark

1-3

C1 Vss 1-45. Mark's gospel begins with John the a baptist. All of Jerusalem and Judeans was going out to him. He proclaims after me comes one mightier than I. When Jesus came out of the water the Spirit descended in Him (9-10).

Jesus driven into the wilderness. Mark reveals He was remote by Satan, and wild animals were there (12-13). Jesus calls Simon and Andrew. His words to then follow me. There are no preconditions if they will follow Him (17-18). Next he calls Janes and John.

Jesus taught as one with authority (21-22). Clearly this is in comparison to the religious leaders who taught without authority.

Demons scream. They may even say what is true. But they scream at the presence of Jesus (23-25). We can see what was meant by teaching with authority. Jesus made things happen

“Investing in People for Eternity”

(27-28)

Jesus heals Simon's mother in law. Simon was married (29-30). Jesus healed many with many diseases (34).

As with Matthew the leper says, if you will make me whole (40). Jesus heals him.

C2 Vss 1-28 The people hear about Jesus and cried in on Him. What an example of friends' impact. They bring a paralytic but can't reach Jesus. They lift their friend in the roof and down to Jesus. He considers their faith to heal their friend. We all need friends with real faith (2-5).

More specifically, he forgives the man's sin to the chagrin of religious leaders then in their face he calls the man to rise (8-12).

Next He calls the tax collector. Again no preconditions Jesus says, follow me (14).

Asked about fasting. All disciples fast but Jesus'. It's because there's no fasting while Jesus is with them. It's a new approach (19-22). Pharisees take exception to Jesus picking corn to eat on the Sabbath. He responds the Sabbath is for my health and enjoyment not a religious rite (24-28).

C3 Vss 1-35 A man with a withered hand healed on the Sabbath. Again Jesus affirms the Sabbath if for the health of the person (1-5). Jesus looked upon their hardness with anger (5).

Whenever unclean spirits see Jesus they cry out (11-12). It is clear how demons and spirits of darkness resold to darkness. They scream. Jesus called His disciples, apostles(13-14). Jesus calls a James and John the sons of thunder.

Here is the place and description of the unforgivable sin. It's the position of claiming Satan the activity of God. The accused Jesus of healing in Satan's name. It is blasphemy of the Holy Spirit. This is a sin reserved for the religious (23-29).

As in Matthew, Mark also catches the experience of Jesus' family members. It is those who believe. While Mary is Jesus' earthly mother. She has no relationship with Him if she does not believe (31-35).

C4-6

C4 1-41 Mark also shares the parable of the farmer scattering seeds (see Matthew).

Unlike Matthew Mark captures the parable of the lamp. Light is not designed to be hidden. Mark's account is not clear in connecting the dots that the light is the work of the Gospel. It is clouded by following with those things that are hidden shall come to light. This gives the perspective that the light is one that shines on evil activities. These are both accurate it is about sharing the Gospel and that things done in darkness come to light both activities of

“Investing in People for Eternity”

darkness and light (21-24). This is followed with the necessity to observe with scrutiny the things we hear (25-26).

What an extraordinary insight about the Kingdom. Results come forth in so many ways, it appears to suggest that it all is not planned, but the results are still productive. This does not mean that a God is not aware or does not know. But certainly those of us involved don't know all the impact (26-29).

No question that a small degree of believing can accomplish great results. It shows that often we do not have minute faith. This is why acts are so important and not simply internalizing desires. Faith can be seen with the eyes and senses (31-32)

Concerning the threatening storm to say to Jesus, "don't you care" is one for each person to keep in heart and mind. No one cares like Jesus. No one can care as much as Jesus. And no one will do as much as Jesus. He died for sinners because He cared so much. He demonstrates His authority over the elements (35-41).

C5 1-43 Mark provides more description of the fellow in the grace yard. He was in chains and shackles. The man ran and bowed before Jesus, but the demons scream out. Jesus heals the man. Jesus gave permission. The demons run into pigs who kill themselves. Humans entertain demons within that even swine cannot stand. The man becomes a proclaimer (18-20).

Jairus daughter and the woman with the issue of blood are both in Matthew's account. It is powerful to not here, the woman thought to herself, if I can only touch the hem of His garment. Consider the religious leaders had extraordinary decorations on the hem of their garments. This could be one reason why it was all she desired. Again, faith can be seen. She presses through the crowd (27-30).

Given virtue taken from Him Jesus says who touched me. There are so many people the disciples are confused by the question since so many are touching him. The question is also curious because Jesus is the Son of God, doesn't He know who touched Him. One answer is that it could be a rhetorical question. It's doubtful that this was His meaning. Another view is that Jesus is operating under the influence of the Holy Spirit. As such, He does not have all knowledge since He have up all of His attributes of deity other than His holiness (30-34).

Again, Mark is more descriptive with the girl who has died. Jesus says, little girl get up! (41).

C6 1-56 Returning home Jesus is rejected. They know too much about His beginnings. They had amazing unfaithfulness (6).

Again as with Matthew's account the disciples are sent out! (5-12). Mark provides more detail about the accounts leading up to John the Baptist's death. The daughter pleasing her step father is given anything she chooses. Her mother influences her to ask for a John's head. John becomes a martyr. These and many more events should keep any follower of

“Investing in People for Eternity”

God from thinking that our faith always has Cinderella endings. It is a faith of the cross!
(22-29)

Jesus feeds five-thousand. Jesus saw them as sheep without a shepherd. It was getting late and the disciples suggested sending them away. Jesus commands that they feed them. Clearly this is a faith instructional course for these future leaders. They feed and have food left-over (33-44).

It is in Mark's account that they are struggling on the Lake when Jesus was passing them. We want Jesus to get in our boat and struggle with us. Another lesson on faith. We need to move with Jesus plan and abandon ours, particularly when we are going nowhere with ours (45-51).

Again, folks simply desired to touch the hem of His garment.

C7-9

C7 Vss 1-37 Jesus is confronted about His disciples not washing their hands. They are more concerned with their traditions than God's principles (5-9). Jesus particularly raised the issue of how they treat their parents a matter high in God's order of priorities. See Mathew (.). Dishonoring parents with God is a matter of life and death, but they we're more concerned with hand washing. Hand-washing church goers.

As with Matthew's account it's from within that come all the motives of defining sin (20-23).

The gentile woman begging for her daughter was also in Matthew's record (see Matthew). Jesus tells the woman 'go home.' The demon has left.

Mark picks up on the fellow who could not speak or hear. Jesus soot in His fingers and touched the man' sears and tongue. Jesus' spit is holy (33-35).

Jesus told the crowd don't tell anyone. But the more He said don't tell the more it spread (36-37).

C8 Vss 1-38 Again, Jesus feeds thousands. This time they have been with Him three days. Think of it. When You are with Jesus, you can loose sight of basic needs so caught up in The Lord (1-3). They fed them all.

Demanding a sign Jesus called them a corrupt generation in Mstthew (.). Jesus tells His disciples to beware of their influence. Pharisees produce Pharisees. Mentioning leaven the disciples thought He was dor sling about bread. This is an excellent example of what's necessary to interpret Jesus. The context of His capabilities, what one has witnessed in His life and knowing that He uses metaphors heavily . When these are combined, it will be clear what Jesus means (14-19).

Another healing involving spot and Jesus administers to a man's eyes (22-25).

“Investing in People for Eternity”

As in Matthew's account (Matthew) of who Jesus is, Mark also views the experience as one to record (27-30).

Jesus preparing for death shares that everyone has to bear a cross, and give his life for Jesus' sake. This is where the simply confess approach falls apart. It is not the approach Jesus actually taught. He begins with follow me, but continues by saying you 'll have to reach a point that You are willing to give Your life because The conviction is do deep (31-38).

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 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

“Investing in People for Eternity”

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 In spite 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 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

“Investing in People for Eternity”

(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).

C13-C15

C13 Vss 1-37 As with Matthew, Mark foretells the future. See Mathew (.), (1-2). Mark names the disciples and they sit to listen (3-4). Jesus emphasizes those filled with deception. Many will come (5). Also notice that there are many perils, but they/we are not to misinterpret them as the ends (6-8). Family betrayal is also indicated as the social condition, and hatred of believers will be at it's highest (12-13). Concluding with many events, Jesus return is clear to all upon the earth (26-27).

Heaven and earth will disappear but God's words will never disappear. Yes there is no nation that will be excluded (39-31).

As with Matthew's record, only the Father knows when these things will occur. The time is specifically the realm of the Father 'a keeping.

C14 Vss 1-72 Mark as with Matthew records Jesus' anointing. See Mathew (.). The woman will be remembered wherever the Gospel is preached (4-9). He also records Judas betrayal to betray Jesus as well as the Last Supper. Mark shares the activity to find a room whereMatthew has focus in the colt (13-15). The institution of the Lord's supper is recorded (22-25).

Mark's Gospel records Jesus disclosure of their desertion as happening on the way to Gethsamane (27-31).

Jesus prays in great anguish. Sometimes we are completely on our own. Jesus' soul is crushed to the greatest degree, death (38-39). Human anguish can be extraordinarily gruesome. There's only one therapy. Fall down and cry to The Lord. See Mathew's account (Matthew).

Mark includes the arrest and details how Judas prearranged the encounter. But it all happened to fulfill Scripture (43-49).

Jesus was silent to His accusers before the council. When people are determined silence sometimes is the best answer. It's like being arrested but the police officer who continues to ask questions. The officer typically is only looking for incriminating evidence not evidence to take the cuffs off--only used as an analogy and not an indictment on law enforcement so needed.

Jesus did reply I Am to the question of being the Messiah and Son of God (62). By the way there are persons who say that Jesus never confessed to being the Son of God. They either

“Investing in People for Eternity”

believe He was being misleading or only wanted to entice the outrage of the religious leaders. Clearly Jesus used idioms and metaphor, but not in this hour. This was no settle I Am. He further included His evidence. "You'll see the Son of Man at the right hand of God and coming on the clouds of heaven." The High Priest took His response literally, and He was there (63).

As in Matthew Peter is affirmed as denying Jesus(67-71).

C15 Vss 1-47 Jesus is not as descriptive as He answers Herod. Herod does not have the Scriptural knowledge of the High Priest(1-2). See Matthew (.). The Barranas account is covered by Mark as well as the soldiers and others mocking Jesus. See Matthew (.)

Mark picks up Simin carrying the cross but adds he was the father of Alexander and Rufus. Mark refers to the two thieves as revolutionaries (24-27).

Jesus dies and as with Matthew 's account, records out Lord's final moments. Many of the women watched from a distance as the men hid except for John who was there with Mary (40-41).

Pilate could not believe Jesus died so quickly. It 's because Jesus have up His life. His mission was accomplished. He did not cling to this life of darkness and tragedy (44-45). The women continued to follow to see where Jesus was laid (46/47).

C16 Vss 1-20. Saturday evening after the Sabbath period, the women but burial spices. Early morning they go to anoint Jesus and wondered who will roll away the stone. They were met by the story of splendor! He isn't here! They are commanded to tell the Gospel to the men.

“Investing in People for Eternity”