

[The Global Christ-based Headquarters:](#)

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--

Did you find this useful? Contribute to reaching millions for Christ at <http://cbaltarplace.org>

Luke

C5 Vss 1-39. Again Luke provides more description on how the disciples are identified. Peter is so impressed by Jesus relating to the fishing business. The results are brief explanation. Now with Luke's story, it gives more clarity to why Simon-Peter would follow after fishing all night without success. Then doing what Jesus says, his nets burst with fish (4-11).

Luke covers the story of the leper. See M&M. He also records about the paralyzed fellow carried by his friends (18-25). See Matthew ().

Luke reports that Levi unlike the rich young ruler gives up everything to follow Jesus (27-28). The Pharisees complain about Jesus' disciples in the presence of sinners. Jesus' response that the healthy don't need physicians is recorded by Luke as with M&M (31-32).

Luke also captures Jesus' discussion concerning fasting (34-38). Fasting is for health and guidance as opposed to mourning.

C6 Vss 1-49 Luke also has Jesus' discussion on the Sabbath, and healing on it (1-11). See M&M ().

The twelve are all identified in Luke's writings and Luke covers the beatitudes, but interjects some of those who are the opposite of the blessed (24-26). Compassion is the principal driver for every believer. This writer, having said this, recognizes the balance needed to address disciplinary issues within the Church (35-36). Otherwise, anything will transpire within the Church. The same caution must be exercised with judging others. See Matthew (). See the analogy where if you are going to be corrective, be sure we self-correct first then correct another (41-42). So Jesus when saying don't judge means biased judgment, or applying something to another that the accusers do not observe himself.

The analogy of fruit underscores the bias caution. A tree is to be "judged" by its fruit

“Investing in People for Eternity”

(43-45). Jesus provides a measurement to make unbiased judgments.

Luke deals with the issue of basing life on those things that are truly reliable. Luke captures parable of the solid foundation. Hearing God's words but not believing is not reliable (46-49).

C7 Vss 1-50 Luke captures the story of the Roman centurion who sent a respected elder to ask Jesus for help. His servant was ill. This differs from Matthew's recording where it appears the man asked personally. See Mathew (.). These differences do not diminish what happened where both accounts record that the man's servant was healed, and that Jesus proclaims that the officer's faith is superior to what He has witnessed in all of Israel (9-10).

Luke records the widow who lost her son representing her provisions for livelihood. God knows every detail. He stops the procession. The Lord can bring everything to a stand-still in our behalf. He resurrects the boy's life. Some would call it a resuscitation. This writer begs to differ. When someone is gone to the after life for days or hours. It is not like an immediate rescue operation where a person may be without conscience and vital signs for a few minutes. Jesus resurrects!

Luke as with Matthew records John the Baptist's request concerning Jesus (18-23). See Matthew (.).

The Pharisees are livid with Jesus direct attack against them. They said one thing about John and complained the opposite about Jesus. Again Jesus judged them by presenting the facts (33-35).

Luke has the story that Jesus went home with a Pharisee when He was anointed. The other writers appear to depict that this experience happened at Simon's house. Here, we discover Simon is a religious leader. The topic is also different. Here, Simon's lack of hospitality and regard for Jesus is the issue, compared to the women's worship at Jesus' feet. Recall in Matthew, the disciples see the woman's conduct as a waste of perfume. See Matthew (.). The other principle among others is to witness what could be easily conceived as an opportunity to exploit the woman sexually. The woman was a "sex" sinner no doubt. However, Jesus' focus is on Simon's condition far greater than the woman. She is forgiven of her many sins (47-48).

C8 Vss 1-56 Luke records the women who followed Jesus. Luke as a physician provides details of their issues, and their professional backgrounds (1-3).

Luke also records the parable of the farmer planting seed. See Matthew (.). The good ground hearer clings to God's word (14-15). As with the other writers Like includes the lamp parable and speaks more briefly about His faith-family juxtaposed to His earthly family (16-18; 19-21). See Matthew (.).

“Investing in People for Eternity”

The other writers capture the lake event where the disciples fear they will perish. See Matthew (.). Luke also captures the fellow living in the cemetery demon possessed. The Like account has the demons asking for permission to enter the pigs (32-33). The response of the herdsmen is noteworthy.

Notwithstanding the healing, power and authority, they did not desire Jesus' presence (35-37). It's apparent Jesus would not be good for business. They could not think that Jesus could open new business opportunities, but that He was bad for their present business.

Jesus tells the man to share his testimony and that he did (38-39).

Luke records the account of Jairus daughter and the women with the issue of blood. Jesus heals coming and going (40-56). See Matthew (.).

“Investing in People for Eternity”