

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

Daily Bible Notes/Highlights Genesis through Revelation 2014

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Luke

C9 Vss 1-62 Luke also records the dispatching of the apostles (sent ones) to serve (1-6). Notice the two objectives. Preach and heal the sick.

Luke adds a footnote as it were concerning Herod's confusion concerning Jesus since he had beheaded John. Imagine Herod's paranoia overwhelming him that John had returned. There was no need to worry about John. Someone far greater was in the scene to worry about, Jesus (7-9).

Luke includes in his record the accounts concerning feeding five thousand, Peter's declaration concerning Jesus as the Messiah, Jesus telling them about His death and the transfiguration experience. These all affirm that as written by Mari and Luke that they did happen (10-34). The voice of God almighty say this is My Son, My Chosen One (35).

Luke the physician addresses the the boy who was possessed, but the disciples could not help him. Unlike the previous writers, there is no mention as why they could not heal the boy (39-43).

Again, Jesus reminds his followers that He must die (44-45). The illustration of service or the greatness principle and using Jesus' name are not given as much discussion as in Matthew's record (46-50). See Matthew (.).

Luke adds the account of Jesus traveling to Jerusalem, but not allied on a Samaritan village. The sons of thunder (James and John) wanted to call down fire from heaven. These indicated that as they were developing that they were believing Jesus even to the degree that they knew He had authority over the elements. He rebuked them (51-56).

Luke's record of Jesus demonstrating that there are no excuses when it comes to following Him are recorded (57-62). See Matthew (.).

C10-12

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C10 Vss 1-42. Luke records again that Jesus sends out His disciples. This second time is more descriptive as with Matthew's recording (1-12). See Matthew (.)

Luke adds an extraordinary part of their return from ministering. They are rejoicing about their capabilities. But Jesus provides the appropriate perspective when it comes to rejoicing. Rejoice that their names are recorded in heaven (17-20). Hallelujah! Given all the shtick concerning favor, break throughout, 'healings' and whatever else. These will fade. But the fact that our named are in the Lambs Book of Life remains forever.

Then Luke's exclusive account of Jesus' prayer of thanks, particularly that no one knows the Son like the Father. There is the age old question. When did Jesus know a Who He was and to what degree? Along with the experience of making the announcement in the temple, this is another experience where He seems to be exulting in the fact of Who He is (21-23).

Like as with the other writers also has the experience of the religious leader who desired to discuss the greatest commandment. Like adds, the man wanted to justify his actions (25-29). See Matthew (.).

Luke shares about the Good Samaritan. The Samaritans were despised. But Jesus uses the story to shame the religious leaders, but most importantly to teach His followers what they must do. They were to do as the "despised" Samaritan (30-37).

The account of Mart and Martha demonstrate how we can be do busy, and feel entitled that everyone has to march to our cadence because what "I 'm" doing is more important. Martha preparing a meal for the company expects Jesus to support her assumption. She discovers that Jesus does not support her sense of entitlement and assumed importance. She was so caught-up she belittled the priority of listening to Jesus for mere household chores. It's a lesson to all who find themselves so busy with the cares of this world (38-41). They forget the daily life-giver.

C11 Vss 1- 54 Luke exclusively records the parable about prayer persistency. He visits this again in chapter seventeen. The dynamics of prayer can also be seen where prayers appear to be opposed to the senses. The neighbor in the parable refuses the man's request. Prayer often appears to be met with refusal initially, but the man continues to make his request. Persistency and recognizing that prayer appears to be futile is a part of the prayer knowledge base (1-10). He follows the parable with a powerful principle that God desires to provide for His children 'far-more' than earthly parents (11-13).

Luke as with the other writers addressed their accusation that Jesus healed under the authority of Satan. See M&M (.). Luke the physician further includes the warning of what happens when demons are dark addictions are cured. They look to return, and if they can re-engage the person is worse than ever (24-26).

A woman attempts to lift Jesus mother as a person particularly blessed. Jesus does not refute that His mother was blessed, but tones- down the potential for any consideration

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that his mother was blessed beyond others. More blessed are those who hear and do God's word (27-28). See Matthew (.).

As with Matthew Luke captures the illustration of Jonah and Nineveh proving the Jonah story is a true account, and the relationship between Jonah's days in the great fish. The Gentiles of Nineveh and Queen Sheba who both believed are witnesses against the unbelieving generation of Israel (29-32).

As with Matthew and Mark the matter of being light-difference makers is clear. The caution is that what some think is light can be darkness. This is stated in contrast to the religious leaders (33-36). Luke follows this with the experience of those who witnessed that he and the disciples did not wash their hands before eating. This is an excellent example of darkness being interpreted as light. As in the other Gospels out faith is concerned with the inner-person and no outwardly rites (37-41). See Matthew (.).

As with Mark, Luke records the unrighteousness curses of sorrow (42-52). See Mark (.).

C12 Vss 1-59 Luke as with the other writers warns of the yeast of the Pharisees (1-3). See Matthew (.). Luke includes the proper fear-focus. This is preparing them for their martyrdom. Fear the one who can destroy body and soul, and cast into hell, God! He assures them of their place with God if they will not shrink from representing Him (6-11).

As in Matthew, Luke shows how Jesus settles a family dispute over possessions. He adds the parable of the fool who filled barns and tested in his possessions but made no provisions for his eternity. A fool indeed. His temporary life was over in a flash, and his possessions would go to whomever. His final place a place of torment is understood (13-21).

Luke follows the rich fool with the teaching about money to affirm the foolishness in the previous parable (22-34). Again the flow here is better than Matthew's account.

Given the teaching about possessions and money, Luke follows with the coming of The Lord. Luke expresses the topic with some uniqueness, but the bottom line is the same. Be ready! (36-38). He further emphasizes the readiness principle with the illustration of servants who relaxed and were convinced their master would not return soon. Disaster! (45-48).

Luke provides some of Jesus' most divisive and controversial words. He's come to divide people. He didn't come to bring peace. Families will be divided. All this is said in view of The extraordinary suffering that awaits Him. During His ministry He spoke of the peace He gives. His peace (.). But at this point He's speaking of what will happen after His resurrection. People for the remainder of humanity will have to make a decision as to Who He is (49-53).

It seems to be an awkward place, but nonetheless true. Luke records where Jesus

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cautions about settling matters as soon as possible (54-59).

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