

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

Daily Bible Notes/Highlights Genesis through Revelation 2014

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Luke

C13 Vss 1-35 Luke gives the account of Galileans who were murdered by Pilate. Jesus gives clarity to anyone thinking they were murdered because they were sinners or that anyone who dies tragically because they are sinners. Based on Jesus' comment there are many sinner who do not die by tragedy. These sinners will perish as if they died suddenly (1-5).

Luke records both the parable of the barren tree, and Jesus' healing on the Sabbath (6-14). See Matthew (.). Jesus excoriates religious leaders who "regularly" care for their animals on the Sabbath. But the woman he healed, or anyone they could care less. This is what happens when people are more religious than relational.

Luke's record Jesus expression of the mustard seed and the kingdom. A very small seed that simply burst with life. This is the power of the Holy Spirit. Yeast is also used to illustrate the expansion of the Kingdom. Luke continues with the illustration of the narrow door. Luke has a unique story but it has the same objective as the other writers. These differences with other writers happens often because Jesus teaches the same principle numerous times during His earthly ministry (22-29).

There will be those who claim how they knew The Lord. They did this and that. But the result will be the same. He'll say depart. However as Luke records many who seemed last will be first and visa versa (30).

The Pharisees threaten Jesus. But Jesus boldly tells them he will continue to do the work of the kingdom. Anyone doing effective work can expect threats to the senses and negative characterizations. Jesus would embrace them, but they refuse (32-35).

C14 Vss 1-35 Luke again records Jesus' healing on the Sabbath. See Matthew (.).

Jesus noted those stressing for the highest seats of honor. The position is to take the seats farthest from the head table. He teaches his disciples to do the opposite. Along the same lines they are to do the same with the poor. Invite them! (7-9).

“Investing in People for Eternity”

Luke gives the teaching about many invited to the Kingdom, but they are too busy. The word goes out to all, particularly the Gentiles (21-24).

Luke as well as the other writers express the cost of being Jesus' follower. It's cross carrying. Luke's account make it clear, count the cost (25-29).

C15 Vss 1-32 Luke tells in series the parables of the lost. He begins with the concept of seeking each one when a sheep herder leaves the ninety nine to look for one. This does not mean to abandon the ninety-nine. They have strength in their numbers. But it does mean effective finding and recovery is one at a time (1-7). There is extraordinary joy in glory when this occurs.

The woman also seeking the lost coin seeks diligently. New are never to be satisfied. We are to snatch every soul from Satan, by seeking those lost. They may not be looking, but we are to seek them and give life's clarity to each one (8-10).

The parable of the lost son is also uniquely Luke's. It is a story of complete dishonor where a son desires his rights as an heir from his father as if his father is already deceased. This is a shocking parable to the Jews who are listening. The son by law would be stoned to death. Surprising to the listeners, as Jesus tells the story, the father gives the boy what he wants. The boy squanders all of his money.

Parents, spouses, and others learn that love does not mean to send a wayward loved one any money. It would be enabling his conduct. We don't call this tough love. This is what we call Luke "Thirteening!"

The boy comes to himself because of his dire circumstance. He desires to return to his father's house. He reasons he'll only ask to be a servant in his father's house. This is the picture of repentance. There is no arrogance of trying to return to his same position. Many persons who fall in ministry need to receive this perspective.

The shock of the story to the listeners is the response of the father. His father is seen expecting his son's return and upon seeing him, he runs out to greet him with great compassion.

This story represents the love of God toward His children. This was so revealing to the listeners who would never think of forgiving a son who committed such an error. The father prepares a banquet.

The ugly side of the story is the other brother representing the jealousy of those who are already blessed, but can't stand to see anyone else, embraced particularly in the son's condition. The other brother was in worse condition than the lost son. He was lost but in the presence of his father. Church-goers who are around the "Church" but lost as can be (11-32).

“Investing in People for Eternity”

C16 Vss 1-31. Luke again, recalls an extraordinary and controversial parable. It is of a shrewd manager. He was going to be fired, and was ordered to give a final report. The fellow adjusts all the accounts of his employers debtors to make them easier to pay. Even the employer was impressed by the man's tactics. Jesus concludes this by saying the children of this world are more shrewd than the children of The Lord. What is the lesson. Clearly, it is not condoning unethical behavior.

But it is condoning an understanding of this world's dark system. And children of light need to know it, and use the system against itself. An example is a well known national evangelist was arrested for unscrupulous business practices in the 1980s. He placed himself on the mercy of the court.

Perhaps he thought it would convince the court of his contrition and humility. Courts are not designed to extend mercy. They adjudicate law. And what may be viewed as contrition and humility was met with extensive prison time. It was not shrewd to make such a gesture.

A young man was arrested. He did not feel that he did anything wrong. He agreed to a write a statement without fear without an attorney. His written words were used against him. It was not shrewd no matter how innocent he thought he was.

Jesus gave himself to His captors. While he conducted Himself according his Father's will, humanly speaking, it was not shrewd. Previously He escaped every effort to capture Him. Otherwise His purpose would have been thwarted. Nevertheless, once He gave Himself to them, the world did what it does. Believers, are to understand the world's system, and to conduct themselves in such a way that ministry is not disrupted (1-8). We

Luke does a great job of following with the principle not to do things that are dishonest as a practice, and to use our resources to benefit others (9-12). He further gives balance to how "stuff" or money must be viewed.

Jesus also shares something that distinguishes or gives priority to how Scripture is viewed. The Law of Moses and prophets was the daily guide, but now the Good News (Jesus) is available. It's very important what He says. The law had not lost it's force! (16-17).

Later, Luke in Acts speaks of the Berean Christians who searched the Scriptures daily (.). It was the Old Testament.

Another distinctive parable is Lazarus and the rich man. The parable affirms the importance of the. Law and prophets as the most profound resources and testimony to save lives (19-31) among other principles found in the parable is the fact that once dead there is no moving across dimensions from torment to the place of bliss or visa versa.

“Investing in People for Eternity”