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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--**

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Luke

C17 Vss 1-37. Luke along with the other writers speak about the issue of causing others to slip (1-3). See Matthew (. ).

Then Luke gives more clarity to the issue of forgiveness to what looks like Card-Blanche forgiveness in Matthew. Repentance is required (3-4). Remember not even God forgives when we do not repent of our sins. Granting forgiveness without repentance leads to sin without an end.

The disciples wanted to increase their faith. What Jesus says means they need to develop what they have because a small degree of faith is a game-changer (5-6).

Another parable provides perspective on how we should view our works in the kingdom. Whatever we do we are supposed to do (7-10). This does not mean their should not be a sense of appreciation but those doing work should not work with an objective to have their names called.

The story of the ten lepers healed with only one returning to worship The Lord represents the human condition and also the church-goers condition. It's not about the healing. It's about the healer (11-19). They allowed healed of leprosy, but only one was healed eternally.

Jesus blows the mind of the religious leaders asking when the Kingdom of God would come. His response to the religious leaders was that it was already here. Jesus represented the kingdom. But to His disciples He had warnings of what to look for. This is also covered by Matthew (. ). Luke the examples of Noah and Lot. Where people are living and doing as usual (20-37).

C18 Vss 1-43

Again, Jesus uses the widow before the unjust judge to demonstrate how persistency in prayer is imperative. See Luke 11:5-13. This proves that Jesus often repeated topics as

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any good teacher would do. Notice Luke wraps up the parable by recording would a Jesus find faith on the earth when He returns. This faith is seen in that these people pray persistently (1-8).

Another illustration in the prayer theme are the two men, a sinner and religious person juxtaposed. The religious church-goer bragged of his religious acts. The sinner came and gave himself completely to The Lord admitting his sinful condition. The sinner was embraced (9-14).

As with the other writers none of them missed the place of literal children in the kingdom (15-17). See Mathew (. ).

The rich man story again shows the futility of self righteousness (18-24). And Peter declared how the disciples have given all. See Matthew (. ). Jesus continued to remind His disciples that He would die (31-34).

C19 Luke records blind beggar (39-43) see Matthew (. ). Zaccheus is the little tax collector who climbs a tree demonstrating the effort and energy to seek The Lord. Our faith is not a casual enterprise. Then as with the parable of the lost son, Zaccheus is willing to pay according to the restitution and make amends for anyone he has insulted. This is an excellent example of repentance.

Luke also records the parable concerning the exercise of talents or resources. We must utilize anything The Lord grants us in Kingdom Building (11-27). See Matthew (. ). There is no excuse for not doing so.

As in the other Gospels Luke records the triumphant entry (28-40). See Matthew (. ).

As with Mark, Luke writes about Jesus tears at Jerusalem (41-44), and how Jesus clears the temple (45-46). See Matthew (. ).

C20 Vss 1-47 Luke records the challenge of Jesus' authority as with M&M. See Matthew (. ). He also records the evil farmers. It's one illustration of many shoring they knew He was the Son of God. See Matthew (. ). Jesus is the rejected stone Who is the cornerstone. Rejecting means to be crushed by the truth of Who He is (18-19). Luke also includes the account of Caesar and taxes posed by the religious leaders (20-26). See Matthew (. ).

Luke's account of the encounter with the Saducees and the issue of marriage and resurrection is covered by the other writers (27-39). See Matthew (. ). The question concerning being the Son of David, and how the religious leaders cheated widows are also addressed in Luke 's Gospel (41-47). See Matthew (. ).

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