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

C1-3

C1 Vss 1-80 Luke speaks of his desire to investigate and write an account of the story of our Lord. Luke writes as one with public recognition as a physician. Luke begins with the birth of John the Baptist and his family (1-13). John's father was a priest in the order of Aaron. John could have been a priest.

Zechariah represents the fact that there were leaders who were attempting to please The Lord. But Zechariah did not know intimately the God who could do the impossible. Understandably, the Jews were under Roman rule and had been ruled by another nation since the captivity. He cannot see how he could have a child at their advanced age. His unbelief would cost them temporarily (18-19).

Likewise Mary who never has sex with a man was also pregnant. Notice when confusion takes place, the angel gave clarity. The Holy Spirit will provide and power from on high will bring this about (24-35)

**“Investing in People for Eternity”**

Luke continues to provide additional details including how the two women meet and sing praises (39-56). The question concerning Elizabeth's baby's name, John is disclosed in Luke's account. The people preferred the name Zechariah. They called upon Zechariah.

This concern had to be raised by midwives and community leaders. This was their (Elizabeth and Zechariah's) first child. It was dishonorable to name him John (God is gracious or God's grace). Zechariah shocked everyone when he wrote John!!! And praised God (62-64).

Zechariah, filled with the Holy Spirit gives prophecy. God has remembered His covenant.

Now, Zechariah is lit-up and recalling his faith heritage. It is so ironic that we can be stifled and only going through the motion doing the same thing. Our faith is no longer dynamic by perfunctory and lifeless. Zechariah knew the story of Abraham and Sarah, but after a while it is just a story without life. Zechariah has been ignited!

C2 Vss 1-52 Luke records the census being taken. And that Joseph a descendant of David headed to Bethlehem of Judea. He traveled their from Nazareth of Galilee. This sets the tone for much of the historic geography and ancestry of Jesus. Mary gives birth to the child.

See Matthew and Mark 'a accounts ( ) for the struggle Joseph encountered discovering Mary's pregnancy. Luke also discloses the whole area geographically and dimensionally including shepherds and angels (8-20). Mary kept these things in her heart. This means she would remember these events and connect the dots as Jesus matured.

They dedicate Jesus as a first born and Simeon well in age who did not know the family knew that Jesus was the Savior. He does not have a priestly function but was identified as devout. He receives Jesus . He prayed to see him before his death. Once he saw Jesus he was ready for glory. The parents are amazed (25-34). Anna the prophet does likewise. These two witnesses satisfied the requirement of the Law where two or three are required (36-40).

Luke gives the account of Jesus being lost, or his parents being lost. He's the age of twelve and He's in the temple. The parents find him three days later. Three days will be a major theme for Jesus. Jesus said they didn't have to search. They should know where He is. We leave Jesus, but she never leaves us. Falling in our faces and calling His name with sincerity and openness is all that's required. He returns with his parents and is under their rule. There is questions about whether He was disciplined. The text indicated that this was a precursor to what happens to His treatment. This writer believes he was disciplined. The word (hupotasso place under), is used to represent placing ourselves under a person's authority. Be subject to one another (Ephesians 5:21). Luke found it necessary to say, "he was subject to them" as if it were an act of disobedience.

C3 Vss 1-38 It is at this point in Luke's record is the same as the other writers concerning John's ministry. Again his writing is more specific and investigative with dates and times and who was in governance (1-2).

**“Investing in People for Eternity”**

Luke is more descriptive about John's message and his boldness calling them snakes most specifically targeted toward leaders (7-9).

He spares no one with his preaching including government officials and religious leader (12-19). Luke includes the Baptism of Jesus as does the other writers, and moves into the ancestry in reversed order beginning with Joseph to Adam (21-38). Recall Mary's lineage is also the same born in the same tribe-of-origin in Judah and through David by inference.

#### C4-6

C4 Vss 1-44 The temptation of Jesus is covered by the other writers Matthew and Mark (M&M). Luke reverses the order of the temptations with the effort to kill himself jumping off a temple as the final one. It is more likely that Luke's order is more accurate where ultimately Satan attempts to get Jesus to kill Himself. This is Satan's objective with every believer (1-13).

Luke also writes that Jesus had a difficult time in His hometown of Nazareth. Luke adds more detail. There were those who admired him, but they could not get over him being Joseph's son. Instead of no prophet being received in his own home, Luke shows Jesus more descriptively explaining why Elijah and Elisha could not help where there were great needs. They understood Jesus' insult and attempted to kill him, but His time was not yet (25-30).

Jesus goes to Capernaum. We need to go to where our message is received. A demon flees from a young man. The people proclaimed even demons obeyed Jesus. This seemed to be the same person filled with demons since the people proclaimed that even demons obey Jesus, and the demons screamed have you come to destroy us'(31-37).

Coming and going Jesus was healing and making whole (38-41). Crowds follow, but Luke records that Jesus has to keep moving (43-44).

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 a 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.

**“Investing in People for Eternity”**

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 Lukes'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 does not observe himself.

The analogy of fruit underscores the bias caution. A tree is to be "judged" by it's fruit (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).

#### C7-9

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

**“Investing in People for Eternity”**

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 Luke includes the lamp parable and speaks more briefly about His faith-family juxtaposed to His earthly family (16-18; 19-21). See Matthew (. ).

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 Luke 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 (. ).

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

**“Investing in People for Eternity”**

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

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

**“Investing in People for Eternity”**

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 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

**“Investing in People for Eternity”**

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

### C13-15

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 sinners 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 happen 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).

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

**“Investing in People for Eternity”**



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).

C16-18

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.

**“Investing in People for Eternity”**

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 away 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.

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.

**“Investing in People for Eternity”**

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 they 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 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).

#### C19-21

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.

## “Investing in People for Eternity”

Luke also records the parable concerning the exercise of talents or resources. We must utilize any thing 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 (. ).

C21 Vss 1-38 The story of the widow and her gift is in Luke's record (1-4). See Mark (. ). Luke also records the future apocalyptic events as in M&M (5-38). See Matthew (. ).

#### C22-24

C22 Vss 1-71: Luke records Judas plan to betray Jesus (1-6). It is one of the few times when it is recorded that Satan himself entered Judas even as Satan operated as a serpent in the garden. The last supper account is also in Luke (7-30). As Luke records it, the who will be the greatest question happens at this. See Matthew (. ). But Jesus also informs them that they will all sit on thrones (30).

Luke record's Jesus prediction that Peter would deny Him. Luke does not record Peter's and other disciples emphatic commitment not to leave Him (31-34). Luke as with the other writer's records the prayer in the Mount of Olives. Luke moves right to the prayer. He prayed with such agony. There is much discussion about whether it is pouring sweat or whether blood is in His sweat. This writer's perspective is that cities both to some degree. Nevertheless the point is the agony upon Him beyond what any us can bear (35-46).

Judas arrives with the captors (47-53). This, Peter's denial and the guards' are recorded (53-64). Matthew (. ).

C23 Vss 1-56 Luke records Jesus' trial (1-25). See Matthew (. ). The crucifixion account views Jesus as expressing Himself to the women or daughters of Israel not to feel sorry for him. Jesus' death is beyond explanation though they attempt to tell the story. There's no way of capturing the heavenly description of what happens. Paul calls it the righteous for unrighteousness and other expressions. We'll not see the whole picture until we get to glory (26-43). See Matthew (. ). Luke 's account had the disclosure of the the of beside

**“Investing in People for Eternity”**

Him who could see that He is the Son of a God (43).

Jesus' died! The testimony of a Roman officer rings through history. "Surely He was the sin of a God.

C24 Vss 1-53 Luke records the women showing up at the burial place and being informed by angels that He is not there. He's risen (1-6).

They tell the men who are dumbfounded and unbelieving (7-12). See Matthew (. ).

Luke records the two fellows who meet Jesus not aware of His presence. Often Jesus' is in our midst but we are so overcome with our circumstances we cannot see Him. We need to see Him in our circumstances (13-33). Later when they realized Who He was they told the story.

Before the ascension Jesus appears. They are able to touch Him and He also ate. He reminds them that He told them these things would happen, and promised the Holy Spirit (38-49). Luke shows Jesus being taken up to heaven. It was a praise time (49-53).

“Investing in People for Eternity”