

# **An Overview of Luke**

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Myrtlefield House Study Notes



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## Preface

The biblical authors used the literary conventions of their day to convey their message. These included structures and patterns less obvious to us in our modern age. David Gooding brought his expertise in ancient literature to the biblical text, and these study notes represent his thinking about the structure, patterns and thought-flow of Luke.

When speaking to groups of Bible students, he often said, 'When it comes to Bible study, there is structure, pattern and thought-flow, and the greatest of these is thought-flow. Here are the thoughts of God expressed. Our job is to follow the thought-flow'. He taught that the most important thing to grasp in biblical interpretation is the way the author develops his message, and that discerning structure and patterns within the text should always be directed towards that end.

David Gooding developed these study notes over many years and distributed them at public and private talks. Audio recordings and transcripts of some of these talks are available for free download from [myrtlefieldhouse.com](http://myrtlefieldhouse.com). The study notes are not meant to be the last word on the book, and may not cover it entirely. The Myrtlefield Trust offers them to Bible students, preachers and teachers in order to stimulate further thinking about the book, so that its message may be better understood.

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## Thought-flow in Luke 1:5-2:52

### **Story 1: Zechariah in the temple (Luke 1:5-25).**

‘And after these days his wife Elizabeth conceived and hid herself for five months, saying, “The Lord it is that has done this for me; he has graciously intervened to take away my reproach among the people”’ (Luke 1:24-25).

### **Story 2: The annunciation to Mary (Luke 1:26-38).**

### **Story 3: Mary’s visit to Elizabeth; the Magnificat (Luke 1:39-55).**

‘And Mary stayed with her about three months and returned to her home’ (Luke 1:56).

### **Story 4: The birth and naming of John (Luke 1:57-66).**

### **Story 5: Zechariah’s prophecy (Luke 1:67-79).**

‘And the child grew and became strong in spirit, and he was in the desert until the time came for him to appear publicly to Israel’ (Luke 1:80).

### **Story 6: The birth of Jesus in Bethlehem (Luke 2:1-7).**

### **Story 7: An angel directs shepherds to the manger (Luke 2:8-21).**

‘And when eight days later the time came for him to be circumcised, his name was called Jesus which was the name given him by the angel before he was conceived in the womb’ (Luke 2:21).

### **Story 8: Simeon’s prophecy (Luke 2:22-35).**

### **Story 9: Anna’s prophecy (Luke 2:36-39).**

‘And the child grew and became strong, being filled with wisdom, and the grace of God was upon him’ (Luke 2:40).

### **Story 10: The boy Jesus in the temple (Luke 2:41-51).**

‘And Jesus advanced in wisdom and in stature and in favour with God and men’ (Luke 2:52).

## Structure of Luke 1:5-2:52

### **Story 1**

An old man in the temple. Question: miraculous parenthood? Zechariah's disbelief.

### **Stories 2 and 3**

Mary's joy at the incarnation; the words of Gabriel and Elizabeth; the timing of Mary's visit to Elizabeth.

### **Stories 4 and 5**

Family tradition deliberately broken at the birth, naming and circumcision of John.

### **Stories 6 and 7**

Family tradition carefully maintained at the birth, naming and circumcision of Jesus.

### **Stories 8 and 9**

Mary's anguish at the cross; the words of Simeon and Anna; the timing of Mary's visit to the temple.

### **Story 10**

A young boy in the temple. Question: supernatural parentage? Mary and Joseph's failure to understand.

## Stage 2 of the Coming (Luke 3:1–4:44)

<b>Preparation for the Public Ministry</b> <i>Luke 3:1–4:13</i>	<b>The Beginning of the Public Ministry</b> <i>Luke 4:14–44</i>
<p>1. <b>John in the desert and at the Jordan</b> (Luke 3:1–20).</p> <p><i>a.</i> John’s identity and function (Luke 3:4–6): The fulfilment of Isaiah 40:3–5.</p> <p><i>b.</i> The demand for evidence from the people: ‘bring forth fruits worthy of repentance and do not begin to say . . . “We have Abraham for our father . . .”’ (Luke 3:8).</p> <p><i>c.</i> The people’s reaction: . . . the people were full of expectation and were all wondering . . . whether John might not possibly be the Messiah . . . (Luke 3:15).</p> <p><i>d.</i> Herod imprisons John (Luke 3:20–21)</p>	<p>3. <b>Christ at Nazareth</b> (Luke 4:16–30).</p> <p><i>a.</i> Christ’s identity and mission (Luke 4:17–19): The fulfiller of Isaiah 61:1–2.</p> <p><i>b.</i> The demand for evidence from Christ: ‘Doubtless you will say to me . . . “Physician heal yourself: whatever we have heard done at Capernaum do here also in your native city”’ (Luke 4:23).</p> <p><i>c.</i> The people’s reaction: All admitted that they were amazed at the gracious words that came from his lips, and they said, ‘Is not this Joseph’s son.’ (Luke 4:22).</p> <p><i>d.</i> The people try to destroy Jesus (Luke 4:28–30)</p>
<p>2. <b>Christ at the Jordan and in the desert</b> (Luke 3:21–4:13).</p> <p><i>a.</i> Christ’s identity: ‘My beloved Son’ (Luke 3:22); son of Adam, son of God (Luke 3:38); ‘If you are the Son of God’ . . . (Luke 4:3, 9).</p> <p><i>b.</i> The demand for evidence from Christ: ‘If you are the Son of God, command this stone to become bread . . . throw yourself down from here’ (Luke 4:3, 9).</p> <p><i>c.</i> A question of authority: The devil said . . . ‘To you will I give all this authority . . . if you will worship before me, yours it will be, all of it . . .’ (Luke 4:6–7).</p>	<p>4. <b>Christ at Capernaum</b> (Luke 4:31–43).</p> <p><i>a.</i> Christ’s identity: ‘the Holy One of God’ (Luke 4:34); ‘the Son of God’ (Luke 4:41); ‘the Christ’ (Luke 4:41).</p> <p><i>b.</i> The refusal of evidence from demons: Jesus rebuked him saying, ‘be quiet’ . . . And rebuking them he did not allow them to speak, because they knew that he was the Christ (Luke 4:35, 41).</p> <p><i>c.</i> A question of authority: . . . and they spoke . . . saying, ‘What is this word? For with authority and power he commands the unclean spirits and they come out’ (Luke 4:36).</p>

## 4—[Stage 3 of the Coming \(Luke 5:1–7:1\)](#)

<b>The New Way</b>	<b>The Only Way</b>
<i>Luke 5:1–39</i>	<i>Luke 6:1–49</i>
<p>1. <b>Christ and the authorities</b> (Luke 5:1–26).</p> <p style="margin-left: 20px;">a. <b>In the fishing-boat</b> (Luke 5:1–11): Christ the Lord of daily work. Peter, the expert fisherman, is convicted of sin, but is made into a fisher of men.</p> <p style="margin-left: 20px;">b. <b>The untouchable leper</b> (Luke 5:12–16): Christ ‘stretched out his hand and touched him’. The cleansed leper is sent as a testimony to the priests.</p> <p style="margin-left: 20px;">c. <b>The healing of the paralytic</b> (Luke 5:17–26): Present were Christ and Pharisees and teachers of the law from all over Galilee, Judaea and Jerusalem. ‘And the power of the Lord was there for him to heal’ (Luke 5:17). The paralytic is made a testimony to the theologians.</p>	<p>3. <b>Christ and the authorities</b> (Luke 6:1–19).</p> <p style="margin-left: 20px;">a. <b>In the cornfield</b> (Luke 6:1–5): Christ the Lord of the Sabbath. The disciples are accused of sin, but Christ defends and justifies them.</p> <p style="margin-left: 20px;">b. <b>The man with a withered hand</b> (Luke 6:6–11): Christ says ‘Stretch out your hand’. The man’s healing is made a lesson to the scribes and Pharisees.</p> <p style="margin-left: 20px;">c. <b>The healing of the multitudes</b> (Luke 6:12–19): Present were Christ and his newly appointed apostles. A great crowd assembles from Judaea, Jerusalem, Tyre and Sidon. ‘Power came out from him and healed them all’ ((Luke 6:19).</p>
<p>2. <b>Christ’s principles of spiritual discipline</b> (Luke 5:27–39).</p> <p style="margin-left: 20px;">a. <b>Attitude to the sinfully rich and socially ostracized tax-collectors</b> (Luke 5:27–28): Christ converts the tax-collector, Levi, who abandons his unacceptable way of making money and follows Christ.</p> <p style="margin-left: 20px;">b. <b>Attitude to mixing socially with sinners</b> (Luke 5:29–32): Pharisees criticize Christ for attending a dinner party with rich tax-collectors and sinners. Christ gives his reasons: the sick need a doctor.</p> <p style="margin-left: 20px;">c. <b>Attitude to fasting and spiritual exercises</b> (Luke 5:33–35): Behaviour of the ‘sons of the bride-chamber’ is regulated according to the presence or absence of the bridegroom.</p> <p style="margin-left: 20px;">d. <b>A threefold parable</b> (Luke 5:36–39): 1) old and new garments, 2) old and new wineskins, 3) old and new wine.</p>	<p>4. <b>Christ’s principles of morality</b> (Luke 6:20–49).</p> <p style="margin-left: 20px;">a. <b>Attitude to poverty, hunger, sorrow and social ostracism</b> (Luke 6:20–23): ‘Blessed are you poor . . . blessed are you when men shall . . . ostracize you . . . for the Son of Man’s sake’.</p> <p style="margin-left: 20px;">b. <b>Attitude to riches, society, laughter and social acceptance</b> (Luke 6:24–26): ‘Woe to you who are rich now. . . who are full . . . when all men speak well of you . . .’ for ‘you have received all the comfort you are going to get’.</p> <p style="margin-left: 20px;">c. <b>Attitude to enemies and would-be borrowers</b> (Luke 6:27–38): Behaviour of ‘sons of the Most High’ should conform to that of their Father.</p> <p style="margin-left: 20px;">d. <b>A threefold parable</b> (Luke 6:39–49): 1) good and bad eyesight, 2) good and bad fruit trees, 3) good and bad building.</p>

### Stage 4 of the Coming (Luke 7:2–8:56)

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| <p>1. Salvation from death: a gift to faith: the centurion's slave and the widow of Nain's son (Luke 7:2–17).</p> <p><i>a.</i> The centurion to Christ: 'Speak the word and my slave will be healed. For I also am a man set under authority . . . and I say . . . "Go," and he goes . . . and I say . . . "Come," and he comes' . . . And . . . Jesus was amazed . . . and said . . . 'I have not found so great faith, no not in Israel.'</p> <p><i>b.</i> The widow of Nain's son was about to be buried when Christ said, 'Young man . . . get up' [Gk. <i>egerthēti</i>]. And the dead man sat up and began to speak . . . And fear seized all of them.</p>   | <p>5. Salvation from the physical elements: the disciples and the storm on the lake (Luke 8:22–25).</p> <p><i>a.</i> And he [Jesus] rebuked the wind and the raging water, and they ceased . . . And he said 'Where is your faith?' And . . . they were amazed saying . . . 'Who then is this that he commands even the winds and the water, and they obey him?'</p> <p><i>b.</i> Christ fell asleep and the boat was filling with water and they were in danger of going down. 'And they . . . roused him [Gk. <i>diēgeiran</i>] . . . and he got up [Gk. <i>diegertheis</i>] and rebuked the wind . . . And they were afraid . . .'</p>  |
| <p>2. False expectations of salvation and rejection of the Saviour: John and the 'men of this generation' (Luke 7:18–35).</p> <p><i>a.</i> John wonders if Jesus is 'the coming one' or if they should be looking for someone else. Jesus does many miracles in the presence of John's messengers and bids them 'Go and report to John what you have seen and heard . . .'</p> <p><i>b.</i> 'What did you go to see? . . . a man clothed in soft raiment? Those who are splendidly dressed and live in luxury are in kings' palaces. But what did you go out to see? A prophet? Yes . . . and . . . more than a prophet.'</p> <p><i>c.</i> 'All the people . . . justified God, being baptized by John's baptism. But the Pharisees . . . rejected the counsel of God, not being baptized by him.' They said John had a demon!</p> | <p>6. Salvation from spirit powers, and rejection of the Saviour: the demoniac and the men of the country (Luke 8:26–39).</p> <p><i>a.</i> The saved demoniac asks to accompany Christ, but Christ sends him away saying, 'Go back home and recount what great things God has done for you . . .'. And he went away, and told all over the town what great things Jesus had done for him.</p> <p><i>b.</i> And they went out to see what had happened . . . and they found the man (who for a long time had worn no clothes) . . . sitting, clothed and in his right mind at the feet of Jesus.</p> <p><i>c.</i> And they . . . told them how the demon-possessed man was saved [i.e. they told them about the demons entering the pigs and the pigs being drowned in the lake]; and all the people . . . asked Jesus to depart.</p> |
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3. Salvation and the love and service of the forgiven: the woman in Simon's house and the women who served (Luke 7:36–8:3).

- a. 'a . . . woman . . . standing behind at his feet . . . began to wet his feet with her tears. . . .'
- b. ' . . . the Pharisee . . . said . . . "If this man were a prophet, he would have perceived who and what kind of woman this is that is touching him . . . ."'
- c. 'And he said to the woman, "Your faith has saved you; go in peace."'
- d. 'Certain women who had been healed . . . served and supported them out of their own private means.'

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4. The mysteries of the kingdom relating to salvation: the parables of the sower, the lamp and the family (Luke 8:4–21).

- a. 'To you is given to know the mysteries [i.e. the revealed secrets] of the kingdom of God, but to the rest in parables, that seeing they may not see and hearing they may not understand.'
- b. ' . . . the devil . . . takes away the word from their hearts so that they might not believe and be saved.'
- c. The true family circle: Christ's mother and brothers are those who hear the word of God and do it.

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7. Salvation from the waste of life's vital forces: the woman subject to bleeding (Luke 8:40–48).

- a. . . . a woman . . . came behind him and touched the border of his garment . . .
- b. . . . Jesus said, 'Who is it that touched me?' And when all denied . . . Jesus said, 'Someone did touch me, for I perceived that power had gone out from me.'
- c. And he said, 'Daughter, your faith has saved you; go in peace.'
- d. A woman . . . who had spent all her living on doctors and could not be healed . . .

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8. Salvation and a 'secret' raising of the dead: the awakening of Jairus' daughter from the sleep of death. (Luke 8:49–56).

- a. He allowed no one to enter with him except Peter, John, James and the girl's parents. And . . . he said . . . 'She is not dead, but asleep.' But they [the crowd] laughed at him knowing that she was dead . . . And he ordered the parents to tell no one what had happened.
  - b. One said, 'Your daughter is dead, don't trouble the teacher any more.' But Jesus . . . replied, 'Only believe and she will be saved.'
  - c. The restored family circle: Christ, his apostles, the father and mother and the child raised from the dead.
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## **Stage 5 of the Coming (Luke 9:1–50)**

### **1. The Setting Up of the Kingdom Viewed from Our World (Luke 9:1–27)**

- a. **The briefing and sending out of the Twelve** (Luke 9:1–9).
- 1) Power and authority over demons given to the Twelve (Luke 9:1–2).
  - 2) Instructions on how to react to being received or not received (Luke 9:3–6).
  - 3) Herod is perplexed by reports that Jesus is John the Baptist, whom he beheaded, risen from the dead, and wonders who Jesus really is (Luke 9:7–9).
- b. **The feeding of the five thousand** (Luke 9:10–17). The disciples are told to feed the multitudes; they protest that they cannot; then Christ feeds them miraculously.
- c. The confession of Jesus as God’s Messiah (Luke 9:18–27).
- 1) Jesus was praying alone (Luke 9:18).
  - 2) People wrongly identify Jesus as John and Elijah; Peter confesses him as God’s Messiah (Luke 9:18–20).
  - 3) Announcement of Christ’s rejection, death and resurrection; exhortation to disciples to take up the cross in light of the coming in glory; promise of a view of the kingdom (Luke 9:21–27).

### **2. The Setting Up of the Kingdom Viewed from the Other World (Luke 9:28–50)**

- c'. **The transfiguration of Jesus** (Luke 9:28–36).
- 3') View of Christ, Moses and Elijah in glory; discussion of Christ’s death, resurrection and ascension to be accomplished at Jerusalem (Luke 9:28–32).
  - 2') Peter implies that Moses and Elijah are in the same class as Christ; but the Voice proclaims Jesus as ‘my Son, my chosen’ (Luke 9:33–35).
  - 1') Jesus is found alone (Luke 9:36).
- b'. **The healing of a father’s only son** (Luke 9:37–43). The father begs the disciples to cast out the demon, but they cannot; Christ heals the boy miraculously.
- a'. **Further instruction of the Twelve** (Luke 9:43–50).
- 3') Disciples are perplexed by Christ’s statement that he must be delivered into the hands of men (Luke 9:43–45).
  - 2') ‘Whoever receives this little child in my name receives me, and whoever receives me receives him who sent me’ (Luke 9:46–48).
  - 1') John objects to Christ’s power over demons being exercised by any but the Twelve; he is corrected by Christ (Luke 9:49–50).

## Stage 1 of the Going (Luke 9:51–10:37)

<b>1. Its Costs and Sorrows</b>	<b>2. Its Joys and Triumphs</b>
<i>Luke 9:51–10:16</i>	<i>Luke 10:17–37</i>
<p><i>a.</i> <b>Christ's path to his ascension into heaven (Luke 9:51–56).</b> Disciples are incensed that the Samaritans should not allow Christ to stay in their village; they propose calling down fire from heaven on them. Christ corrects them. He is on his way to being welcomed in heaven (Luke 9:51).</p>	<p><i>a.</i> <b>Satan's fall like lightning from heaven (Luke 10:17–20).</b> Disciples are overjoyed that the demons are subject to them in Christ's name. Christ foresees Satan's ejection from heaven. He corrects his disciples: they are to rejoice rather in their heavenly citizenship.</p>
<p><i>b.</i> <b>The demands and costs of following the Son of Man (Luke 9:57–62).</b></p> <ol style="list-style-type: none"> <li>1) The Son of Man has nowhere on earth to lay his head.</li> <li>2) A would-be follower is told that his duty to preach the kingdom takes precedence over his supposed duty to bury his father.</li> <li>3) A disciple is warned against the temptation of 'looking back': no one who, having put his hand to the plough, looks back is fit for the kingdom of God. (The Greek verb for 'look' is <i>blepō</i>).</li> </ol>	<p><i>b.</i> <b>The joy and blessedness of association with the Son of the Father (Luke 10:21–24).</b></p> <ol style="list-style-type: none"> <li>1) The Son's Father is Lord of heaven and earth.</li> <li>2) The Son declares that all things have been committed to him by his Father, and that the mutual knowledge of Father and Son is known only by those to whom the Son wills to communicate it.</li> <li>3) The disciples' eyes are blessed for seeing what they see, since kings and prophets longed to see these things but did not see them. (The Greek verb for 'see' is <i>blepō</i>).</li> </ol>
<p><i>c.</i> <b>The journeyings of the Seventy (Luke 10:1–16).</b></p> <ol style="list-style-type: none"> <li>1) 'I send you out as lambs among wolves . . .'</li> <li>2) 'Heal the sick . . . and say . . . the kingdom of God has come near you . . .'</li> <li>3) 'The labourer is worthy of his hire.'</li> </ol>	<p><i>c.</i> <b>Travellers on the Jericho road (Luke 10:25–37).</b></p> <ol style="list-style-type: none"> <li>1) 'A certain man . . . fell among robbers . . .'</li> <li>2) ' . . . a Samaritan . . . came where he was . . . and bound up his wounds . . .'</li> <li>3) 'he gave the inn-keeper two silver coins and said I will reimburse you for any extra expense on my return".'</li> </ol>

## 8—Stage 2 of the Going (Luke 10:38–13:21)

1. Deciding Life's Paramount Necessities <i>Luke 10:38–11:28</i>	2. Seeing God's Word in its True Proportions <i>Luke 11:29–12:12</i>	3. Seeing Possessions in their True Perspective <i>Luke 12:13–53</i>	4. Assessing Time and the Times Correctly <i>Luke 12:54–13:21</i>
<p><i>a.</i> <b>A family dispute:</b> a woman appeals to Christ to tell her sister to take her fair share of the work (Luke 10:38–42). <i>Christ's verdict.</i> He refuses to take away from Mary the good part she has chosen. Martha is anxiously preparing many things, but has neglected the one necessary thing.</p>	<p><i>a.</i> <b>The people seek a sign</b> but no sign is given except that of Jonah (Luke 11:29–36).  <i>Questions of evidence.</i> At the judgment the attitude of the Queen of the South and the Ninevites to the evidence available to them will be cited against 'this generation' and secure its condemnation,</p>	<p><i>a.</i> <b>A family dispute:</b> a man appeals to Christ to tell his brother to divide the inheritance fairly (Luke 12:13–21).  <i>Christ's response.</i> He refuses to act as judge and divider, but tells of a rich fool who prepared large stocks for many years, forgetting that his life could be taken that very night.</p>	<p><i>a.</i> <b>The people and signs:</b> they can interpret weather signs but not 'this time' (Luke 12:54–59).  <i>Be your own judge!</i> It is better to judge your own case and to settle with your opponent out of court, rather than to come before the judge, lose your case and receive a long prison sentence.</p>
<p><i>b.</i> <b>Lessons on prayer</b> (Luke 11:1–13).  1) <i>Pattern prayer for the coming of God's kingdom.</i> '... Your kingdom come ... give us our daily bread ... forgive us our sins, for we ourselves forgive everyone who is in debt to us...'</p>	<p><i>b.</i> <b>Woes on the Pharisees and lawyers</b> (Luke 11:37–52).  1) <i>False and true proportions and aims in religious practice.</i> '... you clean the outside of cup and plate, but your inward part is full of extortion ... you tithe mint and rue ... and pass over the judgment and love of God.'</p>	<p><i>b.</i> <b>Blessings on true servants</b> (Luke 12:22–48).  1) <i>False proportions and aims in respect of material things.</i> '... life is more than food, the body more than clothes ... you are more valuable than birds, more lasting than flowers ... do not seek food and drink ... seek God's kingdom...'</p>	<p><i>b.</i> <b>Lessons on repentance</b> (Luke 13:1–9).  1) <i>False interpretations of God's providential government.</i> '... do you suppose that these people were sinners and debtors above all others because they suffered these atrocities and accidents? No! ... unless you repent, you will all perish...'</p>

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<p>2) <i>The urgency of prayer.</i> Like the man who went to his friend at midnight seeking bread, we are to ask, seek, knock, because everyone who . . . seeks, finds . . . 'Your Father will give the Holy Spirit to those who ask him.'</p>	<p>2) <i>Principles of accountability in teaching Scripture.</i> ' . . . you load people down with burdens . . . and you yourselves will not raise a finger to touch those burdens . . . Your fathers killed the prophets . . . you consent to what they did . . . Therefore the blood of all the prophets shall be required of this generation . . . You took away the key of knowledge. . . '</p>	<p>2) <i>Principles of accountability in Christian stewardship.</i> ' . . . if the servant begins to beat his fellow servants, to eat and be drunk, the lord . . . shall come . . . and cut him in two . . . the servant who knew his lord's will and did not do it . . . shall be beaten with many stripes . . . the one who did not know . . . with few stripes. From the one to whom much is given much shall be required. . . '</p>	<p>2) <i>The urgency of repentance.</i> For three years the owner has come seeking fruit from his fig tree and has found none. The tree has been given one more year to produce fruit: if it doesn't, it will be cut down.</p>
<p>c. <b>The opposition defeated:</b> Christ casts out a dumb demon and is accused of doing it by the power of Satan (Luke 11:14–28).</p> <p><i>Christ answers his critics.</i> Satan is not divided. Christ, the Stronger, has overcome the strong and set his victims free.</p> <p><i>Warning example of a man</i> to whom a demon returned with seven others and dwelled in him.</p> <p><i>A woman congratulates</i> Christ's mother, and is corrected. Blessed are those who hear God's word and do it.</p>	<p>c. <b>Overcoming the fear of the opposition:</b> Christ instructs his disciples how to behave when they are persecuted and brought before the courts (Luke 11:53–12:12).</p> <p>. . . the Pharisees and the teachers of the law began to oppose him fiercely and to besiege him with questions, waiting to catch him in something he might say. . .</p>	<p>c. <b>Provoking the opposition:</b> Christ tells his disciples the true purpose of his coming (Luke 12:49–53).</p> <p>' . . . I have come to cast fire on the earth . . . not to bring peace but rather division. . . '</p>	<p>c. <b>Triumph over the opposition:</b> Christ delivers a woman from a spirit of weakness and is criticized for healing on the Sabbath (Luke 13:10–21).</p> <p><i>Christ answers his critics.</i> 'Ought not this woman whom Satan has bound . . . to be loosed from this chain on the Sabbath?'</p> <p><i>Parable of a man</i> who sowed a seed which grew into a tree and the birds dwelled in the branches.</p> <p><i>Parable of a woman</i> who hid leaven in three measures of meal until it was all leavened.</p>

**Stage 3 of the Going (Luke 13:22–17:10)**

<b>1. The Glorious Company of the Saints</b> <i>Luke 13:22–14:6</i>	<b>2. The Satisfactions of the Messianic Banquet</b> <i>Luke 14:7–15:2</i>	<b>3. The Joys of Redemption</b> <i>Luke 15:3–16:18</i>	<b>4. The Comforts of Heaven</b> <i>Luke 16:19–17:10</i>
<i>a.</i> <b>The pleas of the lost refused</b> (Luke 13:22–30)	<i>a.</i> <b>The Lord’s invitation declined</b> (Luke 14:7–24)	<i>a.</i> <b>The father’s entreaty rejected</b> (Luke 15:3–32)	<i>a.</i> <b>The pleas of the lost refused</b> (Luke 16:19–31)
	<i>Three parables</i>	<i>Three parables</i>	
1) There shall be weeping . . . When you shall see Abraham . . . and all the prophets in the kingdom of God and you yourselves cast out.	1) To guests: the honour of being exalted.	1) The joy of finding a lost sheep.	1) And in Hades . . . being in torment he sees Abraham afar off and Lazarus in his bosom.
2) . . . the door is shut . . .	2) To hosts: the eternal reward of true hospitality.	2) The joy of finding a lost piece of silver.	2) A great gulf is fixed.
3) You . . . stand outside . . . and knock, saying, ‘Lord, open to us’; and he shall say, ‘I do not know you . . . depart from me.’	3) The messianic banquet: . . . they all began to make excuse . . . Then the master of the house was angry. . .	3) The welcome-home banquet . . . the elder brother . . . was angry and would not go in; and his father . . . entreated him . . .	3) And he said, ‘Father Abraham, send Lazarus to me . . . to my brothers.’ Abraham refuses both requests.

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<b>1. The Glorious Company of the Saints</b> <i>Luke 13:22–14:6</i>	<b>2. The Satisfactions of the Messianic Banquet</b> <i>Luke 14:7–15:2</i>	<b>3. The Joys of Redemption</b> <i>Luke 15:3–16:18</i>	<b>4. The Comforts of Heaven</b> <i>Luke 16:19–17:10</i>
<p><i>b.</i> <b>Christ's attitude to certain rejection</b> (Luke 13:31–35)</p> <p>1) It is impossible that a prophet perish out of Jerusalem.</p> <p>2) Go tell that fox . . .</p> <p>3) How many times I would have gathered your children . . . and you would not . . .</p>	<p><i>b.</i> <b>The cost of discipleship</b> (Luke 14:25–35)</p> <p>1) Who of you . . . does not first sit down and count the cost . . .</p> <p>2) Any one of you who does not renounce everything which belongs to him cannot be my disciple.</p>	<p><i>b.</i> <b>The calculations of stewardship</b> (Luke 16:1–13)</p> <p>1) How much do you owe . . .? 100 measures . . .? Sit down quickly and write 50.</p> <p>2) If you have not been faithful with what belongs to someone else, who will give you what belongs to you?</p>	<p><i>b.</i> <b>Disciples' attitude to inevitable occasioning of stumbling</b> (Luke 17:1–4)</p> <p>1) It is impossible but that occasions of stumbling should come . . .</p> <p>2) If your brother sins rebuke him.</p> <p>3) And if he sins against you seven times a day and seven times turn again . . . you shall forgive him.</p>
<p><i>c.</i> <b>Man's needs and God's due</b> (Luke 14:1–6)</p> <p>When he went into the house . . . to eat a meal they watched him. Right opposite him was a man with dropsy . . . And . . . he said, 'Which one of you would have an ass or an ox fall into a well, and would not pull it out at once on the Sabbath day?'</p>	<p><i>c.</i> <b>The Pharisees criticize Christ</b> (Luke 15:1–2)</p> <p>The complaint is that he is too lax: The Pharisees and the teachers of the law muttered angrily among themselves: 'This man welcomes sinners and eats with them.'</p>	<p><i>c.</i> <b>The Pharisees scoff at Christ</b> (Luke 16:14–18)</p> <p>The complaint is that he is too strict: The Pharisees who were lovers of money . . . scoffed at him. And he said ' . . . It is easier for heaven and earth to pass away than for the tiniest part of the law to become null and void.'</p>	<p><i>c.</i> <b>The Lord's due and his servants' needs</b> (Luke 17:5–10)</p> <p>But which one of you, having a servant ploughing . . . will say to him when he comes in from the field, 'Come at once and sit down to a meal, and not Prepare my supper</p>

## [Stage 4 of the Going \(Luke 17:11–19:28\)](#)

### **1. On the Coming of the Kingdom (Luke 17:11–18:14)**

- a.
- 1) **The return of the leper** (Luke 17:11–19). Ten lepers are cleansed; only one returns to give thanks, but that leads to his receiving salvation as well as healing.
- b.
- 2) a) **The coming of the kingdom is not visible** (Luke 17:20–21). It is a question of heart-attitude to the kingdom which is already among you.
- b) The coming of the Son of Man will be visible (Luke 17:22–37). A warning based on the rejection of Christ's claims and illustrated by the days of Noah and Lot that preoccupation with material goods and worldly activities will leave people unprepared for the coming of the Son of Man.
- c.
- 3) a) **The widow and the unjust judge** (Luke 18:1–8). A parable about persistence in prayer: a widow in spite of being discouraged by an unjust judge keeps on pleading until he avenges her.
- b) **The Pharisee and the tax-collector** (Luke 18:9–14). A parable of two men at prayer: a Pharisee boasting of his good works and criticizing a tax-collector is not justified; the tax-collector who simply appeals to God for mercy is.

### **2. On Entry into the Kingdom (Luke 18:15–19:28)**

- b'.
- 1') a') **The blessing of the infants** (Luke 18:15–17). Entry into the kingdom is determined by heart-attitude: anyone who does not receive it as a little child will never enter it.
- b') **The rich ruler** (Luke 19:18–34). A warning based on the example of a ruler that the possession of riches makes it difficult for men to enter the kingdom. Sacrifice for the kingdom will be rewarded, but is to be viewed in light of Christ's rejection and suffering.
- c'.
- 2') a') **A blind beggar** (Luke 18:35–43). He cries out, 'Jesus . . . have mercy on me'. The crowd tries to silence him, but he persists until Jesus gives him what he asks for, saying, 'Your faith has saved you'.
- b') **A rich tax-collector** (Luke 19:1–10). He desires to see Jesus. The crowd criticizes Jesus for going to stay with a 'sinner'; but the tax-collector gives half his goods to the poor and makes restitution for wrong. Jesus replies: 'Today salvation has come to this house'.
- a'.
- 3') **The return of the Lord** (Luke 19:11–28). Ten servants are each given a pound to trade with until their lord returns. At his return he rewards the faithful. One servant has not used his pound and abuses his lord. The pound is taken from him and given to the servant who already has ten pounds.



## 11—Stage 5 of the Going (Luke 19:29–24:53)

<b>1. Jerusalem and the First Coming of the King</b> <i>Luke 19:29–48</i>	<b>2. The King and the Question of Religious Authority</b> <i>Luke 20:1–19</i>	<b>3. The King and the Question of Political Authority</b> <i>Luke 20:20–21:4</i>	<b>4. Jerusalem and the Second Coming of the King</b> <i>Luke 21:5–38</i>
<p><i>a.</i> <b>The coming of the king</b> (Luke 19:29–40).</p> <p>1) ‘Blessed is the king who comes in the name of the Lord.’</p> <p>2) The Pharisees . . . said, ‘Rebuke your disciples’ . . . ; he said . . . ‘ if these keep silent, the stones will cry out’.</p>	<p><i>a.</i> <b>The king questioned</b> (Luke 20:1–8).</p> <p>1) ‘By what authority do you do these things? Who gave you this authority?’</p> <p>2) ‘The baptism of John, was it from heaven or from men?’</p>	<p><i>a.</i> <b>The king questioned</b> (Luke 20:20–26 1).</p> <p>1) They watched him . . . that they might . . . deliver him up . . . to the authority of the governor.</p> <p>2) ‘It is lawful . . . to give tribute to Caesar or not?’ . . . ‘Render to Caesar the things that are Caesar’s and to God the things that are God’s.’</p>	<p><i>a.</i> <b>The coming of false messiahs</b> (Luke 21:5–19).</p> <p>1) ‘Many shall come in my name . . .’</p> <p>2) ‘I will give you a mouth . . . which all your adversaries shall not be able to withstand . . .’</p>
<p><i>b.</i> <b>The coming destruction of Jerusalem</b> (Luke 19:41–44).</p> <p>1) ‘Your enemies shall . . . compass you round . . . and . . . dash you to the ground and your children within you.’</p> <p>2) ‘But now they are hid from your eyes . . . because you did not know the time of your visitation . . .’</p>	<p><i>b.</i> <b>The murder and vindication of Messiah</b> (Luke 20:9–18).</p> <p>‘I will send my beloved son . . . They . . . killed him . . . “The stone which the builders rejected, the same was made the head of the corner” . . . if it falls on anyone, it will scatter him as dust.’</p>	<p><i>b.</i> <b>The resurrection and enthronement of Messiah</b> (Luke 20:27–44).</p> <p>‘Neither can they die any more, for they . . . are sons of God being sons of the resurrection . . . How say they that the Christ is David’s son? . . . “Sit at my right hand until I make thine enemies thy footstool”.’</p>	<p><i>b.</i> <b>The destruction and redemption of Jerusalem</b> (Luke 21:20–33).</p> <p>1) ‘. . . Jerusalem compassed with armies . . . Woe unto those who are with child . . . they shall fall by the edge of the sword . . .’</p> <p>2) ‘. . . then shall they see the Son of Man coming . . . when you see these things . . . know that the kingdom of God is nigh . . .’</p>

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c. **Christ enters the temple** (Luke 19:45–48).

‘My house shall be a house of prayer: but you have made it a den of robbers.’ And he was teaching daily in the temple. But the chief priests . . . sought to destroy him, and they could not find what they might do, for the people all hung upon him listening.

c. **Reaction in the temple** (Luke 20:19).

And the scribes and the chief priests sought to lay hands on him in that very hour, and they feared the people, for they perceived that he had spoken this parable against them.

c. **Assessment of temple offerings** (Luke 20:45–21:4).

‘ . . . Beware of the scribes . . . who devour widows’ houses, and for a pretence make long prayers . . . ’ A widow gives her whole living to the temple treasury.

c. **Final admonition in the temple** (Luke 21:34–38).

‘ . . . Take heed to yourselves lest your hearts be weighed down with dissipation . . . ’ And every day he was teaching in the temple . . . and all the people came . . . to hear him.

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## About the Author

**DAVID W. GOODING** was Professor Emeritus of Old Testament Greek at Queen's University, Belfast and a member of the Royal Irish Academy. He taught the Bible internationally and lectured on both its authenticity and its relevance to philosophy, world religions and daily life. He published scholarly articles on the Septuagint and Old Testament narratives, as well as expositions of Luke, John, Acts, Hebrews, the New Testament's Use of the Old Testament, and several books addressing arguments against the Bible and the Christian faith. His analysis of the Bible and our world continues to shape the thinking of scholars, teachers and students alike.