

| <i>Ladies in Luke</i> | CONTEXT | FAITH? | SERVICE? | SUFFERING? | EMOTION? |
|---|---|---|--|--|---|
| Elizabeth 1:5-14, 18, 24-25, 39-45, 57-60 | a devote Jewish family and community context (neighbors and relatives) | faith in the fulfillment of God's Word 1:45, but Zacharias doubts 1:18 | service in the home (even seclusion? 1:24) child bearing & raising | The shame of being barren was removed. (1:7, 25, 36, 58) | Many rejoice at John's birth (1:14, 58), but she in the Lord's (1:41-44). |
| Mary 1:26-38, 46-56, 2:5-19, 33-35, 41-52 | a devote Jewish context, but more than just earthly relationship 2:48-49, an emphasis on poverty and humility (1:46-55, 2:7) | faith in God's Word 1:38, 45; without doubting (18), Mary seeks to understand its meaning (1:29, 34, 2:19, 50-51) | bearing (1:26-38, 2:4-7), and raising (2:41-52) children , but also praise (46-55) and testimony through Luke (2:19, 51) | No fear of public shame is mentioned, but she was conscious of national shame (1:54). parental suffering in 2:35, 48-50 | She greatly rejoiced in the Savior (1:47). Note also, the amazement of both Mary and Joseph in 2:33 and 2:48. |
| Anna 2:36-38 | Jerusalem : part of a string of temple scenes, showing the connection of Messiah with the O.T. | faith in the promise of redemption (1:38), the faith held by all devote Jews (2:25-35, 38) | Her service at home was cut short, but her temple service (prayer, fasting, testimony) prolonged. | Her length of service is stressed instead of the suffering of widowhood , contrasting with 7:11-17. | Her thanksgiving (joy) at the Messiah's coming, contrasts with her past fasting (2:37). (5:33-39) |
| widow of Sidon 4:24-30 | The Nazareth preview of Jesus' ministry, including rejection by Israel . | ----- | hospitality toward God's messenger (Nationality did not limit the service.) | A Gentile widow benefits while Israelites suffer from the great famine . | ----- |
| Peter's mother-in-law 4:38-39 (Mat. 8:14-15, Mk. 1:29-31) | The ministry of Jesus with authority is seen in words (32) and acts (36). | ----- | After being healed she shows hospitality . (Her service is health related.) | Dr. Luke stresses " high fever " and the authority of Jesus over it. | ----- |
| widow of Nain 7:11-17 | miracles of caring : mark of "a great prophet" (16) and Messiah (20-22) | ----- | ----- | death of an only son (1 Kings 17:17-22) (2 Kings 4:18-38) | the compassion of Jesus for her, and the fear of the multitude |
| a sinful woman 7:36-50 | a devote Jewish family and community context (neighbors and relatives) | Personal faith results in salvation and peace (50). (Compare with 8:48.) | She serves like a household slave . (Love and service are related.) | Her need of forgiveness and peace, indicates suffering for sins . | Her love is more than emotion . Compare her acts with the Pharisee's. |
| wealthy supporters 8:1-3 | introduction to another section of itinerant (moving) ministry | ----- | the ministry of giving, as done by the wealthy (financial limits? 21:1-4) | Some of them had suffered from disease and evil spirits . | ----- |
| woman with a hemorrhage 8:43-48 (Mat. 9:20-22, Mk. 5:25-34) | Jesus ministers to individuals (8:25-56); the crowd fails to benefit. | Personal faith results in healing and peace (48). (similar to in 7:50) | Open testimony benefits this fearful one. (But see 8:38-39 and 8:56.) | Her long-term physical problem was also a social problem. (Cf. 13:10-17.) | Her shyness and fear probably resulted from her "uncleanness." |
| Mary & Martha 10:38-42 | On the way to Jerusalem, (from 9:51) Jesus gives the meaning of love for neighbor (10:25-37) and of God (10:38-42). | ----- | Martha's hospitality was overdone, but Mary served the Lord by listening , since that was what He desired more. | ----- | Unnecessary fretting by Martha. (Cf. 2:48.) |
| woman in the crowd 11:27-28 | Jesus teaches a crowd of unbelievers , who try to explain way his miracles. (11:14-28) | Her praise does not indicate real faith, since it seems to be superficial . | God desires the service of listening and obeying, not empty praise . | ----- | a superficial emotional response to God's word |
| queen of the south 11:29-32 (Mat. 12:38-42) | Jesus teaches the same faithless Jews who are seeking unneeded signs. 11:14-36 (Cf. 4:24-30) | By faith, this Gentile woman came from afar to hear God's word and wisdom. | Coming to hear God's word is a form of service, since it is a work most desired by God. | ----- | ----- |
| woman afflicted 18 yrs. 13:10-17 | On the way to Jerusalem, Jesus predicts rejection (13:5, 34-35) amidst Sabbath controversies . | ----- | ----- | Her long-term physical suffering ends on the Sabbath and becomes a problem. (Cf. 8:43-48.) | The crowd rejoiced . |
| lost-coin woman 15:8-10 | Three things are like God seeking sinners and His joy in finding even one. | ----- | She illustrates God seeking the lost. She controlled the coins . | ----- | The woman's joy (9) and the man's (6) illustrate God's joy. |
| persistent widow 18:1-8 | Jesus teaches the need for prayer in this unjust age (18:8). (11:5-13) | ----- | She illustrated persistent prayer amidst injustice looking for Jesus' return. | She illustrated the difficult social & financial status of widows. | ----- |
| widow who gave all 21:1-4 (Mk. 12:41-44) | Now in Jerusalem, this is part of Jesus' final temple teaching. | ----- | The ministry of giving is taught by example. (Compare with 8:1-3.) | She illustrates the difficult financial status of widows. | ----- |
| daughters of Jerusalem 23:26-31 | Jesus spoke his final words to unbelieving women in Jerusalem. | They made an outward show, but without genuine faith . | Lacking faith, their tears were only superficial . | The judgement of Jerusalem is expressed in terms of motherhood . | Their view of the cross was emotional and superficial . |
| women at the tomb 23:55-24:11, 22-24 (Mat. 27:61, 28:5-8, Jn. 20:1-10) | These believing women were from Galilee, not Jerusalem. Their faith revived as they served. | Like Mary in 1:26-38, they believed God's word (24:8). The disciples were slow to believe. | They planned to do the service of a mortician, but they became to first to give testimony . | ----- | They were terrified at the sight of the angels, (Cf. 1:12-13, 29-30.) but Luke ends with joy . |
| SUMMARY © Jon Mahar. 1990 & 2018 | <i>In Luke, the gospel moves ever forward, and women are major participants.</i> | <i>Their faith was in God's Word and their personal Savior.</i> | <i>Above all in Luke, they served, receiving God's Word and testifying of their Lord and Savior.</i> | <i>Their lives were not easy but . . .</i> | <i>. . . they had great joy in the Savior who cares.</i> |

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