

**THE ROLE OF WOMEN IN THE GOSPEL ACCORDING TO LUKE:  
IMPLICATIONS TO THE ROLE OF WOMEN IN THE CHURCH MINISTRY  
ACTIVITIES TODAY**

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**UGANDA CHRISTIAN  
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DECLARATION

I hereby declare that my research dissertation is entirely original with no submissions for academic credit to any university or other higher education organization.

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APPROVAL

I certify that this research dissertation entitled, "The Role of Women in the Gospel According to Luke: Implications to the Role of Women in the Church Ministry Activities Today," was conducted by Orishaba Allen Rwamwehare under my supervision and is now ready for submission for examination.

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## DEDICATION

I dedicate this research dissertation to all fishers of men, St. Andrew's Church Bukoto, to all Women in God's vineyard, who stood with me spiritually, financially and encouraged me in my theological journey. To my only woman in the house, daughter Amara Atuheire Pleasure Praise Ndyowe, who has given all her best to see that I have come this far, this is for you brethren. I can't thank you enough! Trials are not enemies of faith but are opportunities to prove God's faithfulness!

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Lastly, the Lord is full of mercy and compassion James 5:11. Tough times do not last but tough people do. All the success I owe it to God the Almighty.

To God be the glory!

## ABSTRACT

Saving and empowering women is a central theme in the Gospel according to Luke. Jesus' interactions with women, such as Mary, Martha and Mary Magdalene among others demonstrate his radical inclusivity and challenge societal norms. Women play key roles in Luke's narrative, including; Receiving and responding to Jesus' message (1:26-38,10:38-42), Supporting Jesus' ministry financially (Luke 8:1-3), Participating in Jesus' teachings and learning from him (Luke 10:38-42), Being part of Jesus' inner circle and witnesses to his ministry (Luke 23:49,24:10-11)<sup>1</sup>

Examining how women are portrayed in the Gospel according to Luke, defining how women function in church ministry, and evaluating how the church ministry activities of today relate to the position of women in the Gospel according to Luke were the goals of the research project.

The researcher collected data using secondary method of data collection. Secondary data method on the other hand involved documentary analysis gathered from documents available in different Libraries, church articles, church magazines, church newsletters, church minutes and Bible commentaries.

A conclusion drawn from the research findings was that women's roles in church ministry activities today have implications, including equitable involvement in leadership and decision-making, acknowledging women's abilities and talents in ministry, encouragement of women's theological education and training, inclusive language and representation in worship and liturgy, addressing gender-based violence and promoting gender justice, producing and publishing Christian literature.

By embracing these implications, the church can; reflect Jesus' inclusivity and empowerment of women, tap into the gifts and talents of women in ministry, promote gender equality and justice and enhance its witness to the gospel in the world today.

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<sup>1</sup> E. Earle Ellis, "The Gospel of Luke." New Century Bible. (Thomas Nelson & Sons Ltd,1966):71-125,269-279

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until he arose, while Joanna assisted in preparing his body for burial. These people were buddies of Jesus. They were still not leaving, and he was dead. They were waiting for him when he got up. 23–24.24

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Not as frequently mentioned is the fact that we also recognize the names of the women who were part of his group of devoted disciples: Salome, Joanna, Susanna, Mary of Bethany, Mary the mother, and Mary Magdalene. Mary of Bethany, who sat at Jesus' feet (Luke 8:1-3; Luke 10:39). Jesus gave the early church a strong example of the collaboration of men and women in its membership and ministry by his ministry to, and inclusion of, women in his own life and teachings..... 25

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## CHAPTER ONE

### INTRODUCTION

The study examined how women are portrayed in the gospel of Luke and how this relates to the ministry activities of the Diocese of Kampala in the Anglican Church.

This chapter presents the Background and motivation for the Research, research objectives and research questions, the preliminary literature review, the Research Problem, theoretical framework, research methodology, limitations, research ethics, time frame and outline of chapters.

#### **1.1. Background to and Motivation for the Research.**

In the past, women were excluded from the majority of important church ministry roles. Women were perceived as the major caretakers of small children because they had too many competing demands on their time to effectively engage in ministry.

*“Despite significant improvements in few years, women are still under-represented in science and technology research, both in the academics and private sector.”*<sup>2</sup> But through his teachings and deeds, Jesus validated women's dignity and worth as human beings who belong in God's love and service alongside men. Luke 8:1-3 describes Jesus's traveling company as being largely composed

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<sup>2</sup> Prathameth Churi, “Researcher in Data Privacy” Published May 5,2020 <http://www.linkedin.com>

of women. These same women were present when he was buried, crucified, and raised the following morning (Luke 23:49,55-56, 24:1).<sup>3</sup>

The purpose of this study was to investigate how women were portrayed in the Gospel according to Luke and how it affects how women are currently involved in church service. This will put the church under pressure to re-evaluate the systems that obscure the roles played by women in the church.

This study is significant to the researcher and the context because the conclusions made by the research will change how affirmative action policies are formulated and put into practice, which may increase the involvement of women in church activities. The findings of the study will make it possible for academics and decision-makers to create more progressive church programs and regulations that guarantee that men and women participate equally in church-related activities. The study's identification of the roles played by women in the church will be beneficial. It will also add to the body of knowledge already available on women serving in church ministries.

## **1.2. Preliminary Literature Study and the Location of the research within the existing literature.**

In the New Testament women also featured prominently among disciples of Jesus from the beginning of his ministry until the end (Luke 8:1-3), becoming the first witnesses of the resurrection. (Luke 23:27,55-24:1-11).<sup>4</sup> Women were often considered inferior and subservient throughout the time of Jesus' ministry in practically every element of life. They were to remain at home, be submissive moms and wives, and refrain from engaging in the public discourse on education.

Along with the Gentiles, the women were confined to the outer court of the temple by the rabbis' refusal to teach, but Jesus visited and imparted knowledge to them. (Luke 10:38-42). The testimony of women in a court of law was not taken into consideration. However, Jesus respected women and showed genuine compassion for them. In addition to healing them, Jesus also pardoned them, accepted their ministry on his behalf, and educated them (Luke 4:38-39, 8:43-48). Jesus'

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<sup>3</sup> William Hendriksen, "New Testament Commentary." The exposition of the Gospel according to Luke. Baker Book House. (Grand Rapids, Michigan,1978):1037-1051

<sup>4</sup> William Hendriksen, "New Testament Commentary." The exposition of the Gospel according to Luke. Baker Book House. (Grand Rapids, Michigan,1978):418-420,1024-1076

attitude of women was nothing short of revolutionary when you consider it within the context of the culture.<sup>5</sup>

According to Byaruhanga, “Key note Address of 50 years,” the Church of the Province of Uganda started to adapt to modern society in a variety of ways starting in the 1940s. For example, the administration of Bishop Tucker Theological College at this time let Njangali, the first female student, to pursue a theological education, well in advance of anyone's having considered the ordination of women in Africa. "It was a historic event itself," it is reported, when Njangali left for Bishop Tucker Theological College. That course had never been attended by a woman, much less one who studied with men.”<sup>6</sup> Njangali was appointed Lay Reader at Hoima's St. Peter's Cathedral in 1944. When Njangali returned to Bishop Tucker Theological College in 1958 to do an ordination course, her male classmates "did not easily accept her in class when she signed up for theological training alongside men at the college." God-called women were refused ordination to the rank of priest for the following twelve years, despite their impeccable record, simply because they were female. The Church of the Province of Uganda's objections were intricately linked to issues of discrimination and cultural sensitivity. That only men from a particular Jewish tribe were permitted to serve as priests in the past. The cultural bias of Ugandan men was the source of this discriminatory deed. It was understood that women had no right to reign over men in any capacity since God had made women to be men's subordinates.<sup>7</sup>

Mercy Oduyoye, who was nurtured in Nigerian churches, she frequently witnessed how Africans who followed Christianity benefited and promoted African males disproportionately, or at the very least, neglected African women outside of designated service duties. My curiosity about how Christianity shapes culture grew: might the fundamental principles of this religion—radical acts of love, deliberate inclusivity, and challenging ideas of power—address the injustices that are ingrained in and accepted by my own society? Is it possible for values to change or reinterpret the ways in which oppressive beliefs and practices permeate the lives of many Africans, particularly women? Oduyoye emphasizes the importance of recognizing and valuing the unique contributions

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<sup>5</sup> Steven J. Cole, “Serving the Savior (Luke 8:1-3).” 2013 Lesson 33 [www.bible.org](http://www.bible.org)

<sup>6</sup> Byaruhanga C, “Keynote Address on 50 years of shared responsibility with God-called Women in the Church of the province of Uganda,” 2017 [www.ucudir.ucu.ac.ug](http://www.ucudir.ucu.ac.ug)

<sup>7</sup> Byaruhanga C, “Keynote Address on 50 years of shared responsibility with God-called Women in the Church of the province of Uganda,”2017 <https://www.ucudir.ucu.ac.ug>

and spirituality of African, the need to recognize and uplift the voices and experiences of African Women within religious discourse. Women She argues for reinterpretation of Jesus Christ as an ancestor who is present and active in the lives of African women. This perspective allows women to reclaim their spiritual heritage and affirm their worth and dignity. These women faced oppression in the African church, but they also had little possibilities to assume leadership roles in ancillary capacities like hospitality and women's or children's ministry. Given that their leadership and abilities were largely based on how other people perceived and interacted with their bodies, how were African women to interpret these conflicting reactions?<sup>8</sup>

Mercy Oduyoye's work on the theology of women has focused on critiquing patriarchal structures, empowering women's voices, and developing a more inclusive and contextualizing theology that recognizes the dignity and agency of women. She emphasized the need to recognize and address the marginalization and oppression experienced by women in both society and religious institutions. She has critiqued patriarchal interpretations of Christianity that perpetuate gender inequalities and has advocated for more inclusive and empowering theology that takes women's experienced seriously.<sup>9</sup>

Rebecca Nyegenye, says; "Jesus Christ's Mandate for women in Mission and Ministry." (Matt.28:10). What began as a mustard seed two millennia ago is a wonderful tale of missionary men and women? Despite being subjected to abuse, threats, repression, humiliation, and tears, women have flourished as outstanding ministers, evangelists, and gospel preachers. Our goal is to remain obedient to the one who showed us love—a friend to both ladies and sinners. Our task is to sprint as fast as our sisters did. The missionary story of Mary Magdalene is our story today. The ladies bowed their heads in worship to God, who is the object of our service, not fear of others. Mary Magdalene was a devoted disciple of Jesus who followed him closely. She belonged to the group of ladies who truly backed Jesus's ministry.<sup>10</sup>

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<sup>8</sup> Mercy Oduyoye, "The Theology of Mercy Amba Oduyoye": Ecumenism; Feminism; and Communal Practice. By Oluwatomisin Olayinka Oredein. Published in United States of American. (Copyright 2023):1-3 <https://newbooksnetwork.com>

<sup>9</sup> Mercy Oduyoye, "Beads and Strands." Reflection of an African Woman on Christianity in Africa, 2004):155-176

<sup>10</sup> Word from the Provost, "Mary Magdalene saw Jesus." All Saints Cathedral Kampala. Powered by Ivan Castor Solutions.2014 <https://www.allsaintskampala.org>

Olivia “Women and Taboo,” noted; as individuals who belong to God's Kingdom, women are found all over the world in various places. They encounter a variety of cultures, practices, and beliefs that have an impact on their well-being on various levels.<sup>11</sup>

Milly “Tears on the altar,” noted; the clergywoman is in crisis. Her ministry is barraged with propaganda coming from the very church that recruited and ordained her. She is provoked with feelings of inadequacy; inferiority; and restlessness. She is tormented with controls ranging from postings as: assistants to clergymen; leaders of diocesan women programs; and leaders of youth and children’s ministries; denying her of her priestly and ecclesiastical roles. The potent rhetoric of today’s distressed clergywoman has been exploited and expanded by some women and men who call themselves Evangelical Christians as well as responsible but uneasy church leaders who seize this agony of clergywomen for administrative convenience. But the agony of clergywomen is not in their numbers; but their place in the ordained ministry. Any corrective to their collective and individual distress must first be addressed to their humanity.<sup>12</sup>

Late Prudence J. Kaddu, says, I determined in my heart to start Mothers’ Union in Bukoto, Diocese of Kampala. I held a meeting with three ladies: Mrs. Florence Makonzi, Mrs. Marjorie Kiremerwa, and Mrs. Joyce Kingu, to explore ways in which such group could be created. The ladies caught the fire and ran with the vision. They shared the vision with other women, organized the first meeting at which they also elected an executive. With the leadership team in place, the Mothers Union group came up with several activities including training their members in Bible study, making a variety of hand crafts and developing their talents in music, dance and drama. These were reinforced with gardening, home management and health tips. Mothers Union took on active role in the life of the church through activities such as floral presentation, making linens for the Holy Table and laying of the table. These women teamed up with Church Wardens, Head of Laity and priests, to maintain the church in a neat and orderly state. Mothers Union was becoming an

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<sup>11</sup> Olivia Nassaka Banja “Women and Taboo.” A case study on Buganda in Uganda. (Acton Publishers,1996):1-3 [www.ucudir.ucu.ac.ug/items](http://www.ucudir.ucu.ac.ug/items)

<sup>12</sup> Maturu Milly, “Tears on the Altar.” The Controversy over clergywomen’s ministry in Biblical Perspective. (Baroque Publishers, Kampala,2023): ix-xii,1-3

active force, dedicatedly serving God. The number of Mothers Union members was growing as more women enrolled every year.<sup>13</sup>

Jolly Kamishani (Former president Mothers Union/Christian Women Fellowship-Diocese of Kampala), says, we are a unique Diocese where Mothers Union and Christian Women Fellowship work together in almost all activities. This has helped the women ministry to grow faster and we join in the diocesan program. The women have projects together and one of them is Women's Education Centre at Lugogo bypass. Monica Arinaitwe adds; what we have done; refurbishing of Women Education Centre, Feed My Lamb project. Women mobilize and pay school fees for students in Kampala Capital City Authority Schools, coordination of fellowships: The diocese plans and celebrates one fellowship each year to ensure visibility networks and spiritual growth of its members.<sup>14</sup>Today, we boast of the vocational school but more so, feed my lamb children project. These young children come as a blessing to the women who dig deep into their pockets to sponsor their education. As members of Mothers Union and Christian Women Fellowship, we intend to have the second phase of the resource center for better management.<sup>15</sup>

The Church has different organs that keep it well serviced in most aspects of the community's spiritual and physical needs. The choir, worship team, Fathers Union, Mothers Union, Christian Women Fellowship, Partners in love, Compassion Committee, Children's Church, Worship Committee, Mission and Evangelism among others. Today women serve in all the above and also as Deacons, Priests, lay readers, wardens, Head of Laity, among others.

In Luke's Gospel, the early church saw firsthand the importance of women and men cooperating in membership and ministry through Jesus' ministry to them and his inclusion of women in his own life and teachings. Despite the fact that much progress has been made to include women in the majority of church ministries. There are still some churches that rely too much on males.

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<sup>13</sup>Mothers' Union, "Magazine as a souvenir to mark golden Jubilee celebration of M. U." (St. Andrews Church Bukoto, Diocese of Kampala,2019):06-26

<sup>14</sup> Magazine, "Enthronement of the Most Rev.Dr. Stephen Samuel Kaziimba Mugalu," as the 8<sup>th</sup> Bishop of the Diocese of Kampala and 9<sup>th</sup> Archbishop of Church of Uganda, (Diocese of Kampala,2020):20

<sup>15</sup> Women Education Centre(WEC), "Skills Impartation/Hands on-application and practice, Magazine. (Diocese of Kampala,2019): 01-37

Women have contributed significantly to the church's ministry throughout its history. Nonetheless, they have never been free from criticism over their work in this area.

The *gaps* in the existing literature review that my research is going to fulfill are; Some churches have traditionally restricted women from leadership positions such as Head of laity, elders, senior wardens among others. Very few have been or none have been in such positions.

Some congregations restrict women from preaching and teaching from the pulpit. A few women are given opportunity.

The Anglican church of Uganda has traditionally held a conservative stance on the issue, with limited opportunities for women to serve as priests or Bishops compared to their male counterparts. No freedom in Christ since women are still under-represented. Women are still thriving amidst oppression and suppression. Controls range from being posted as assistant clergy, youth leaders, children's ministry among others.

Addressing the gaps in women's roles in church ministry activities also requires acknowledging and challenging cultural and societal norms that may hinder women's participation. This includes confronting biases, stereotypes, and discriminatory practices both within the church and in the broader society. My goal is to analyze the place of women in the Gospel of Luke and how it relates to their current role in church ministry.

### **1.3. Research Problem**

Although women make up the majority in the church congregation, they have been assigned few roles in the church ministry activities. As a result, women are attempting to reclaim the church ministry posts that were rightfully theirs during the Christian era, despite the fact that such positions were taken away from them for reasons that may or may not have been sanctioned by God. Although significant strides have been made to include women in most church ministry. Some churches still tend to over-rely on men.

### **1.4. The General Objective of the Study;**

The study aimed at examining the role of women in the Gospel according to Luke and its implications to the role of women in the Anglican church ministry activities today

### **1.5. The Specific objectives of the study are;**

- i. To examine the role of women in the Gospel according to Luke.
- ii. To establish the role of women in church ministry activities today.
- iii. To analyze the relevance of the role of women in the Gospel according to Luke for the role of women in church ministry activities today.

### **1.6. Research Questions**

The research was set to answer the following questions;

- i. What was the role of women in the gospel according to Luke?
- ii. What is the role of women in church ministry activities today?
- iii. What is relevance of the role of women in the Gospel according to Luke for the role of women in church ministry activities today?

### **1.7. Theoretical Framework**

The study was guided by Feminist theology. The main concerns of feminist theology are the mistreatment of women and the need for the Church to change in a way that is not sexist. According to the feminist perspective, all aspects of Christianity's history of sexism—from the male gender of the deity to the exclusion of women from leadership roles—reflect the historical subordination of women to men who are seen as legitimately superior to them and have been blamed for evil. In an effort to rid the Bible of sexism, feminists reinterpret it and make it seem as though it offers emancipation to all oppressed people, including women. While some feminists have completely renounced Christianity and turned to goddess worship, Christian feminists work to change the tradition while maintaining its core values and significance as a means of achieving women's freedom.<sup>16</sup>

According to these theologians, God does not make distinctions based on traits that are determined by biology, such as race or sex. The ordination of women, male domination in Christian marriage, equal rights for women in spiritual and moral matters, reproductive rights, and the pursuit of a feminine or gender-transcendent deity are among their main concerns. Christian feminists

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<sup>16</sup>Lyda J, "Encyclopedia of Applied Ethics." Academic Press. Second Edition. (San Diego, California, USA,1998):321-328

frequently cite more ancient writings to support their claims that feminism is not incompatible with Christianity but has always been a part of it.<sup>17</sup>

These days, the Church of the Province of Uganda's feminist theology can be broadly classified into two groups: reformist and revolutionary. Women in Uganda are the creators of the revolutionary feminist theology. They abandon the church because they believe that Christianity is totally irredeemable and is dominated by males. However, reformist feminist theologians acknowledge that the Christian tradition is dominated by men, but they also find grounds for optimism that this male-dominated nature could change. As a result, they decided to continue working for reform while remaining members of the Ugandan Province's church. God may be encouraging you to think about the mandate that Jesus Christ has for women in ministry and mission for this reason, among others.<sup>18</sup>

### **1.8.0. Research Methodology.**

#### *1.8.1. Secondary data*

The data was collected using secondary method of data collection. Secondary data method on the other hand involved documentary analysis gathered from documents available in different Libraries, Bible commentaries among others.

#### *1.8.2. The documentary analysis*

This involved reviewing numerous documents from the different Library such as articles, journals, church newsletters, newspapers, church magazines, church policy documents, church minutes, reports and bulletins containing information about church ministers. The main advantage of this instrument is that; they provide a source of all historical information. It is useful for data where samples are difficult to access and is suitable for longitudinal studies.

#### *1.8.3. Bible Commentaries*

These included; Historical Criticism; Interpreting the Bible with reference to the historical background of the text. Literary Criticism and Contextual analysis/application.

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<sup>17</sup> <http://www.feminist-theology>

<sup>18</sup> Byaruhanga C, "Keynote Address on 50 years of shared responsibility with God-called Women in the Church of the province of Uganda," 2017 <https://www.ucudir.ucu.ac.ug>

### **1.10. Limitation**

The library study research was limited by the following;

Library research studies rely on existing published literature, which means that they may not capture the most up-to-date information or the latest developments in a field.

Published literature may contain biases and limitations inherent in the original studies.

The problem of getting records because Some churches do not keep records of women activities. It is difficult to find specific information especially by African writers on the role of women some few libraries are well equipped.

Despite these limitations, library research studies can still provide valuable insights, serve as a starting point for further investigation, and help researchers build on existing knowledge. It is important however, to acknowledge these limitations and consider them when interpreting the findings of library research studies.

### **1.11. Research Ethics**

When doing my research, I observed ethical conduct by adhering to ethical guidelines in conducting research, such as properly crediting sources, respecting copyright laws, and accurately representing the views of other scholars.

I also committed myself to avoid confirmation bias and strive for objectivity in my documentary analysis.

I committed myself to respect user privacy and confidentiality.

I prioritized the security and protection of user data and information got from people's publications.

I strived to provide unbiased and objective information. My purpose was to offer balanced and informative responses based on the available data and information published using secondary data collection.

I attempted to provide accurate and reliable information by referencing reputable sources whenever possible.

I programmed to promote positive and responsible use of technology and discourage any form of harm.

Therefore, according to the above information, the ethical considerations of my research are; Confidentiality, respect, security, accurate and reliable information, to protect information from unauthorized access, use, disclose, modification, loss or theft.

## **CHAPTER TWO**

### **CONTEXTUAL ANALYSIS**

The gospel according to Luke appears as the third book in the New Testament Canon. It has a distinctive characteristic that have drawn the interest of several scholars. The passage to be studied is the role of women in the gospel of Luke. Although there are many roles of women throughout the Bible, Luke is unique because Luke mentions thirteen women<sup>19</sup> not found in any other place in the gospels, even the two that served as the topic of parables. The narratives of the immoral woman, the widow of Nain, the women who wept for Jesus as he went to the crucifixion, and the ladies who gave him gifts are especially fascinating. The accounts of the birth and the resurrection both feature a large number of women (see 23:49 at the cross and 23:55–24:11 at the tomb). Being a Gentile, Luke would be aware of the maltreatment of women and would like to emphasize what he had discovered regarding the Lord's teaching on the matter.<sup>20</sup>

Jesus desired to lift women out of the appalling situations they endured in the first century and showed them respect, value, and love. The Gospel of Luke contains the most information regarding

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<sup>19</sup> Taylor Vicent, “The Gospels,” Epworth Press. (London, United Kingdom, 1953): 70, 120

<sup>20</sup> Donald Guthrie, “Revised New Testament Introduction.” InterVarsity Press. (Downers Grove Illinois, USA 1990): 121

Jesus' interactions with women, making it one of the best sites to read about his views on and treatment of women. More women than in any other gospel are found in the Gospel of Luke.<sup>21</sup>

In this exegetical Paper, I will articulate what the message of Luke 8:1-3 meant to those who first heard it. I will also interpret the text within the historical background which the audience of Jesus' time were familiar with to shed light on the message in Luke 8:1-3, the author, the literary context, which includes the gospel's genre and content, an exegetical examination, and application. "What was the role of women and What is the role of women?". I will conclude by suggesting lessons from the narrative story to the world today.

## **2.1. Historical Context**

Luke's gospel is distinct in two main aspects. Firstly, it is the longest. Secondly, it is the sole Gospel including a follow-up. Luke therefore presents Jesus and his career and demonstrates the connection between it and the early church period. Luke is able to explain how God saved humanity via Jesus thanks to this connection.<sup>22</sup>

The Gospel of Luke places a strong emphasis on Jesus' teachings regarding the marginalized and oppressed; the poor, the sick, women, and Gentiles. This reflects the concerns of the early Christian community as it sought to spread the message of Jesus' salvation to all people, not just the Jewish elite.<sup>23</sup>

Luke's gospel contains a significant amount of material not found in other synoptic gospels (Matthew and Mark), including the parables of the Rich Man and Lazarus (Luke 15:11–32), the Prodigal Son (Luke 10:29–37), and the Good Samaritan (Luke 10:29–37).<sup>24</sup>

Nothing further is known about "most honorable Theophilus," to whom Luke dedicates his gospel (Luke 1:3). Theophilus, which translates from Greek to mean "lover of God," suggests that he was a Gentile, most likely Greek. It appears that he was a recent convert to Christianity who had just

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<sup>21</sup> Jeremy Myers, "Jesus was a Feminist," Luke 8:1-3, 2016 <https://www.redeeminggod.com>

<sup>22</sup> Darrell Bock, Baker Exegetical Commentary on the New Testament (BECNT) series (Grand Rapids, 1994):21

<sup>23</sup> William Hendriksen, "The Gospel of Luke." New Testament Commentary. Baker House. (Grand Rapids Michigan, 1978):23

<sup>24</sup> William Hendriksen, "New Testament Commentary." The exposition of the Gospel according to Luke. Baker Book House. (Grand Rapids, Michigan, 1978):592-593,

learned about Jesus. Because he is a physician, Luke's Gospel places a special emphasis on Jesus' humanity and his function as the suffering servant (Isaiah 53)..<sup>25</sup>

Luke writes after carefully investigating all the facts about Jesus (1:1-4). As God's witness, Luke chronicles the life of Jesus beginning with his conception and ending with his ministry, death, and resurrection. Jesus Christ of Nazareth embodied God's redemptive plan for his people (1:31-35). The Holy Spirit was upon him (3:21-22). He proclaimed good news to the poor and liberated the oppressed. He fulfilled prophecy and carried out his purpose: to seek and save the lost (4:18-19; 19:10).<sup>26</sup>

The gospel was likely written during a time of persecution of early Christians under the Roman Empire, providing an account of Jesus' life and teachings that could strengthen and encourage the faith of its readers. The provides insights into the Roman imperial context of the 1<sup>st</sup> century CE. It references key figures like Caesar Augustus and Pontius Pilate, situating the life of Jesus within the broader political landscape of the Roman empire.

## **2.2. Authorship**

The gospel is traditionally attributed to Luke, who was a companion of the apostle Paul. However, the author is not named explicitly in the text. It is widely acknowledged that there is only one author of the gospels of Luke and Acts. The common justifications are that both writings are addressed to Theophilus, the style and vocabulary are comparable, and Acts 1:9 refers to "the first book," which is obviously the gospel. The author never gives his identity, although he does use the word "we" to refer to Paul's missionary team in Acts 16:10–17; 20:5–16; 21:1–18; 27:1-28:16, suggesting that the author traveled with Paul at least portion of the time. Luke is the most likely option among those mentioned in the letters Paul sent from Rome (where the "we" part ends) (Col. 4:14; 2Tim. 4:11; Philem. 2:4). Consistent with this, custom overwhelmingly attributes the book to Luke (see Acts: Author introduction).<sup>27</sup>

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<sup>25</sup>Trent Butler, "New Testament Commentary". Holman Bible publishers. (Nashville, Tennessee,2017):22

<sup>26</sup>R.C. Spoul, "The Reformation Study Bible. Ligonier Ministries. English Standard Version. (Sanford, Florida, USA,2015):1735

<sup>27</sup> R.C. Spoul, "The Reformation Study Bible. Ligonier Ministries. English Standard Version. (Sanford, Florida, USA,2015):1727

### **2.3. Date and Place of writing.**

It is widely accepted that the author of the third gospel and the book of Acts wrote them at roughly the same time. Many indications suggest that Luke wrote both works, especially Acts 1:3–5, which designates Acts as Luke's sequel. Given the events recorded at the close of the book of Acts, which occurred in AD 62–63, Luke and Acts were most likely written in the early to mid-60s. Approximately from 5 BC to AD 33, the events recorded in the Gospel of Luke take place during the time of Christ.<sup>28</sup>

It's possible that Luke and Acts were composed as early as AD 63. Acts closes with Paul staying in Rome under house arrest. One could reasonably assume that Luke would have revealed Paul's release or death if he had known about it. Although the expression “two whole years” may imply awareness that Paul's imprisonment in Rome ended (Acts 28:30,31). In that case, Luke ends Acts as he does, with Paul in the imperial capital, chained yet preaching Christ “without hindrance,” to make a theological point. Nonetheless, a composition date before A.D.70, is very likely for both volumes. Luke notes that the prophecy of Agabus concerning a famine was fulfilled (Acts 11:28). If he was writing after A.D.70, surely he would have noted the fulfillment of Jesus' prophecy of the destruction of Jerusalem (Luke 21:20).<sup>29</sup>

### **2.4. Audience**

The gospel seems to have been written primarily for a Gentile (non-Jewish) audience, with explanations provided for Jewish customs and traditions. According to tradition, Luke came from Antioch in Syria, and Luke-Acts certainly demonstrates an interest in the evangelization of Gentiles in that city (Acts 11:19-30) and its role in the Gentile mission beyond Palestine (13:1-3;14:26-15:4). The author is keenly interested in the conversion of Gentiles, both “God-fearers” associated with synagogues and full pagan, and he himself may be the only NT author to have come from a Gentile background.<sup>30</sup>

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<sup>28</sup>Trent Butler, “New Testament Commentary”. Holman Bible publishers. (Nashville, Tennessee,2017):21

<sup>29</sup> R.C. Spoul, “The Reformation Study Bible. Ligonier Ministries. English Standard Version. (Sanford, Florida, USA,2015):1727

<sup>30</sup> R.C. Spoul, “The Reformation Study Bible. Ligonier Ministries. English Standard Version. (Sanford, Florida, USA,2015):1727

## 2.5. Purpose

Luke's stated purpose is to provide an "orderly account" of the life of Jesus in order to strengthen the faith of its readers (Luke 1:1-4). It emphasizes Jesus' compassion for the poor, the marginalized, and Gentiles. The person and life of Jesus Christ are presented in the Gospel of Luke with great care and selection (Lk 1:3). The purpose of the book is to refute the false beliefs held by unbelievers, particularly those with Greek ancestry, and to fortify the faith of believers (Lk 1:3-4). Luke's Gospel presents a balanced account of Jesus that deftly highlights both His deity and His perfect humility.<sup>31</sup>

To put it differently, Luke's narrative can be viewed from two distinct yet complimentary perspectives. The first method is on how Jesus addressed social issues and is dedicated to a prophetic concern for the underprivileged, the downtrodden, widows, orphans, sick, elderly, young people, and those with disabilities. The manifestation of the Holy Spirit as power is the main topic of the second method of reading Luke's Gospel. The compassionate ability to cure the sick, cast out devils, and change individuals so they are orientated toward God is how the spirit of God is perceived..<sup>32</sup>

## 2.6. Literary Context

Twelve women are mentioned by Luke that are not featured in any other gospel, two of whom are the subjects of parables. Including the tale of the immoral widow of Nain is very fascinating. The ladies who wept for Jesus as he went to the crucifixion and those who gave him gifts of encouragement. In both the birth and the resurrection stories, women play a significant role (cf. 23:49 (at the cross; 23:55-24:11 (at the tomb)). Being a Gentile, Luke would be aware of the treatment of women and would want to highlight what he had learned about the Lord's views on them.<sup>33</sup>

The increased status that Jesus gave to women is one of the main points of emphasis in Luke's gospel. He demonstrates how God utilized Mary, the mother of Jesus, and Elizabeth, the mother

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<sup>31</sup>Trent Butler, "New Testament Commentary". Holman Bible publishers. (Nashville, Tennessee,2017):20

<sup>32</sup>Adeyemo T., "African Bible Commentary." A One-Volume Commentary. Written by 70 African Scholars. (World Alive Publishers; Nairobi, Kenya,2006):1206-1350

<sup>33</sup> Donald Guthrie. "Revised New Testament Introduction. InterVarsity Press (Downers Grove Illinois, USA,1990):121

of John. He demonstrates the honor bestowed to the devout Anna, who housed Jesus in the Temple. Jesus' intimate friendship with the sisters Mary and Martha is later demonstrated (10:38-42).

Luke gives particular significance to Mary and Martha's Bethany house (Luke 10:38ff). The ladies in the crowd that followed Jesus are the only ones who are known to have wept or expressed sadness when Jesus is put on trial (Luke 23:28). The women recorded in Luke 23:49, Luke 23:56, and Luke 24:1 were the ones who remained at the cross, brought spices to embalm Jesus, and were there at the tomb when the first account of Jesus' resurrection was delivered. In Luke 3, Luke is the one who documents Mary's lineage. Luke mentions women accompanying Jesus from Galilee twice (Luke 23:49,55; Luke 24:22). Additionally, only Luke documents the unique role women had in Jesus' ministry (Luke 8:1-3).

## **2.7. Boundary Markers**

The boundary markers are Luke 8:1-3. Luke associates Jesus with varied groups of disciples, advancing the idea of the priesthood of all believers. There are women disciples. In Luke 8:1-3 we are introduced to some women who had been cured of evil spirits and diseases. We know the names of three of these women: Mary called Magdalene, Joanna and Susanna (8:2-3). It is stated that these women, along with numerous others, have been providing them with independent assistance. The Greek term *diakoneo*, which meaning to serve or minister as a deacon, is used here as well as in Mark 15:41 and Luke 8:3.<sup>34</sup>

## **2.8. Larger literary Unit.**

This passage of (Luke 8:1-3) is part of a larger literary unit of the role of women in the Gospel of Luke and the entire book of the New Testament. The New Testament has accounts of them, including those of Mary, Lydia, Damaris, Phoebe, Pricilla, Junia, and Mary Magdalene. These stories enable us to reconstruct a history of women carrying out God's objectives in the marketplace and in the church.

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<sup>34</sup>Adeyemo T., "African Bible Commentary. A One-Volume Commentary."1206-1350

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Women as Faithful Evangelists such as Euodia and Syntyche, Lydia (Philippians 4:2-3), Mary Magdalene (John 20:18). Women as hard workers such as Mary, Tryphaena, Tryphosa, and Persis (Romans 16:6,12). Women as Generous Patrons; Phoebe, Prisca (Romans 16:2-6). Women as caregivers (Mark 15:40-41)

## **2.9. Place of the passage with the Gospel of Luke as a whole**

*Women as mothers (Luke 1:1-53):* The first two people we see when we open the Gospel of Luke are Mary, a young girl engaged to a carpenter, and Elizabeth, an older woman married to a Jewish priest, following her meeting with the angel of God and her consent to bear the son of God. For both women their pregnancies were supernatural. In order to conquer a corrupt and immoral world and loosen the hold of evil on people's lives, women were joining God in His mission. Physical labor would be involved in giving birth to and raising these unique males. In her song, which we refer to as the sublime, Mary encapsulated the significance God intended for her work (Luke 1:46-53).<sup>35</sup>

The tradition of Luke 8:19–21, in which Jesus states that those who pay attention to and obey his teachings are his disciples—that is, his mothers, brothers, and sisters—is emphasized as Mary serving as an exemplary Christian. Elizabeth prophesied the new dispensation for the entire

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<sup>35</sup> William Hendriksen, “New Testament Commentary.” The exposition of the Gospel according to Luke. Baker Book House. (Grand Rapids, Michigan, 1978):103-107

country after receiving the gift of the Holy Spirit. This means that, contrary to how women's spirituality is portrayed in Luke–Acts, prophecy was not only for the individual elevation of Spirit.

In addition, Luke refers to Anna as a prophetess. According to Brown et al. (1990), Simeon (God has heard) and Anna (grace, favor) are presented by Luke as servants and maidens of God rather than as priests; their names alone speak volumes about the temple religion and the anticipation of the return of the Lord. It begs the question of whether these are real people from history or if Luke is implying that the woman proclaims the gospel on her own behalf and that the man, with his daily labor in the temple, spreads the good news of salvation to everyone. She is present when Jesus is taken to the Temple, according to Luke, and she announces him to everyone in Jerusalem who is seeking salvation (2:38). Even Nevertheless, Luke continues to insist on commercializing the anointing of women. Anna bears witness to the coming of the messiah one-on-one rather than making a public declaration. The only person to record a little breakthrough is Mary, the mother of Jesus (1:48). She herself prophesies that she will be regarded as blessed by all future generations, yet she is allowed the opportunity to speak to Elizabeth, a mere woman..<sup>36</sup>

The entire Mary controversy appears to be a major breakthrough in the boundaries of women's exclusion from ministry. Elizabeth let out a loud cry as she saw Mary radiating graces and carrying Christ within her body. If not sharing Christ with others and pointing them toward Him, what good is ministry?

*Women closer to salvation (Luke 7:36-50):* The patient woman's deed of compassion indicates that discipleship values more fundamental love and faith than the ostentatious hospitality and invitation of the host, Simon the Pharisee. According to Fitzmyer (1981), women are the recipients of Jesus' mercy and forgiveness, and they have a unique chance to impart to others the connection between God's pardoning of sins and the role that selflessness and human love play in the process. Again, despite what society views as her sinfulness, a woman is more likely to be saved than a man. She displays a more profound act of love..<sup>37</sup>

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<sup>36</sup> Brown, R, Fitzmyer, J, &Murphy. (Eds). “The new Jerome biblical Commentary.” Geoffrey Chapman. (New York,1990): 682

<sup>37</sup> Fitzmyer, J, “The gospel according to Luke I-IX:” A new translation with introduction and commentary: (Doubleday,1981):840-842

*Women make Jesus' work Possible (Luke 8:1-56):*<sup>38</sup> Now filled with the power of the spirit, Jesus started teaching. The twelve disciples were with him, including Susanna, Joanna, the wife of Herod's steward Chuza, Mary, sometimes known as Magdalene, from whom seven demons had been cast out, and numerous other women who provided for them out of their own resources (Luke 8:1-3). These women also included a few who had been healed of ailments and bad spirits. These ladies, who had received some sort of healing from Jesus, were a part of the group that traveled around Galilee with the Lord. The women took it upon themselves to tend to Jesus' physical needs while he was on the road. Look no further than these affluent women if you've ever wondered how Jesus and his followers managed to exist for three years without a clear source of income.

Even for a paragraph this short, it is full of Lucan symbolism. It aligns with the Lucan position of "equal discipleship" between men and women for women. Jesus and his traveling band use words to proclaim God's Kingdom. The twelve, who are not only disciples, make up the first group in the band, followed by the ladies. As per Brown et al. (1990), Supporting rabbis and their disciples with their own money, property, or food was a popular practice among women. It was not only unprecedented, but also quite controversial for her to travel far from home accompanied by a rabbi. The fact that Jesus traveled with women—both respectable and not—was much more shocking.<sup>39</sup>

Mary is shown as sitting at the feet of the Lord in Luke 10:39. This means discipleship Women are capable of learning new things and imparting those lessons to others.

Luke 8:40-56; the woman of haemorrhage cannot come to Jesus and it was also improper for her to talk in public; according to Leviticus 15:25, a woman's blood is a contaminating factor that renders her impure for as long as she had it. The woman shook as she described what had transpired at Jesus' request, terrified of the crowd's criticism. The ability of women to create life, as evidenced by the flow of blood, should no longer be viewed as a weakness or a source of contamination, but rather as an integral aspect of their essence. Jesus saw them as people, not as wicked seductresses or sources of filth.

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<sup>38</sup> William Hendriksen, "New Testament Commentary." The exposition of the Gospel according to Luke. Baker Book House. (Grand Rapids, Michigan, 1978):417-463

<sup>39</sup> Brown, R, Fitzmyer, J, & Murphy. (Eds). "The new Jerome biblical Commentary." Geoffrey Chapman. (New York, 1990): 688-692

Luke has a strange story about Mary and Martha being a female version of the good Samaritan. Luke 10:38–39. This episode emphasizes the love of God, while the Samaritan episode shows the love of neighbor. This means that one is motivated to follow Jesus' instructions because of God's love. According to Fitzmyer (1995), hearing Jesus' word results in a lasting "good" that the listener cannot lose. In contrast, "a diakonia" that avoids the word is one that will never have lasting character<sup>40</sup>

Luke is successful in creating women evangelists in Luke 24:9–12. They break the news of Jesus' resurrection first, which becomes a crucial point for the chapter and the book of Acts. The apostles do not accept the insights they also receive, this time from two angels. Luke tells us that although women are equally suited for revelation from God, women cannot serve in ministry because of the way human cultures are set up.

According to Brown et al. (1990), Luke is known for combining male and feminine characters. While there are several others that come to mind, these are the ones involving Zacharias and Mary, the women at the tomb and the Emmaus disciples (Luke 23:5–24:35), Lydia and the Philippians jailer (Acts 16:13–34), the widow of Zarephath and Naaman the Syrian (Luke 4:25–28), the healing of the demoniac and Peter's mother-in-law (Luke 4:31–39), Simeon and the sinful woman (Luke 7:36–5)).<sup>41</sup> Rich men's gifts are scorned, but a widow's meager offering is commended as "more than all" (Luke 21:3).

## **2.10. Chapter Summary**

Similar to Acts, Luke's Gospel is addressed to the unidentified "most honorable Theophilus" (Luke 1:3). The person and life of Jesus Christ are presented in the Gospel of Luke in a methodical and chosen manner. The purpose of the book is to refute the false beliefs held by unbelievers and to bolster the faith of believers (Luke 1:3–4). (Luke 8:1-3,7:36-50)<sup>42</sup>

Luke demonstrates that since women are constituted in the likeness of God, they are entitled to the same respect as males. Since they share in the same anointing of the Holy Spirit as humans, their natural circumstances do not diminish their dignity. Instead, their inherent characteristics

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<sup>40</sup>Fitzmyer, J, "The Gospel according to Luke I-IX:" 686

<sup>41</sup> Brown, R, Fitzmyer, J, & Murphy:686

<sup>42</sup>Trent Butler, "New Testament Commentary". Holman Bible publishers. (Nashville, Tennessee,2017):21

determine their place or vacation within the group of God's children. Since God is the same in all of them, grace builds upon nature.<sup>43</sup>

## CHAPTER THREE

### EXEGETICAL ANALYSIS OF LUKE 8:1-3

*“Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod’s household manager, and Susanna, and many others, who provided for them out of their means.”*

*Context;* this passage comes in the middle of Jesus’ Galilean ministry, after he has called the twelve and begun his public preaching and teaching. It provides a snapshot of Jesus’ ongoing itinerant ministry and the diverse group of followers who supported him.

*Soon after;* this phrase links this passage to the previous events, likely the parables of the kingdom in 8:4-18. It suggests a continuous narrative of Jesus’ teaching and ministry preaching with him constantly.<sup>44</sup>

*Proclaiming and bringing the good news;* this summarizes the central focus of Jesus’ ministry; preaching the arrival of God’s kingdom and the good news of salvation it brings.

*The Twelve;* the inclusive of the twelve disciples highlights their role as Jesus’ inner circle and partners in ministry.<sup>45</sup>

*And also some women;* the mention of these women is significant, as they are not part of the twelve. They were healed by Jesus and now provide for his ministry “out of their means,” suggesting their active financial and material support.

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<sup>43</sup> Philip Mary, “Luke: on the Dignity of Women,” Perspective of female Disciple. Paulist Press. (New York,1980):13,27,63

<sup>44</sup> Jimmy Swaggart, “The Expositor’s Study Bible.” :1231

<sup>45</sup> William Hendriksen,” The Gospel of Luke.” 420-421

*Mary Magdalane*; she is singled out as having been freed from seven demons, indicating the depth of her previous affliction and the power of Jesus' deliverance<sup>46</sup>

*Joanna and Susanna*; these women are named, again suggesting their prominent role and influence within the group of Jesus' followers.<sup>47</sup>

*Many others*; this indicates there were likely other unnamed women who also supported Jesus' ministry in tangible ways. Many others.

Even while these women may not have been as well-known or wealthy as the sponsors listed, taken as a whole, their labor and contributions—many of which are associated with the feminine gender—were significant enough to be acknowledged. Mark considers how it was known that they had all supported him during his ministry while he is recalling them at the crucifixion (Mark 15:40–41).

*Out of their means*; this provides a glimpse of the way Jesus and His followers are supported throughout His ministry. The women serve as an illustration of what it means to freely follow Jesus and join a mission. Even while we don't have the same physical relationship with Jesus as they did, we may still learn a lot from them.

Actually, the Greek term for their activity is *diakoneo*, which is where our contemporary name "deacon" originates. They were giving Jesus more than simply material support. They were ministering with him and following in his footsteps as disciples.<sup>48</sup>

### **3.1. Points of grammar that are significant for understanding the passage.**

Verse 1 begins with the conjunction "*kai*" (and), which connects this passage to the previous section.<sup>49</sup>

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<sup>46</sup> Jimmy Swaggart, "The Expositor's Study Bible." :1263

<sup>47</sup> William Hendriksen, "The Gospel of Luke." 420-421

<sup>48</sup> Jill Foley Turner, "Lessons from Jesus' female funders." Biblical truths and principles, 2023(10-20). [www.biblicaltruth.com](http://www.biblicaltruth.com)

<sup>49</sup> Martin M. Culy, Mikeal C. Parsons, and Joshua J. Stigall, LUKE: A Handbook on the Greek Text. (Baylor University Press, Texas, 2010):254-255

The phrase “διώδενυ κατα πολιν και κώμην” (he went through every city and village) uses the imperfect tense verb “διώδενυ” to indicate Jesus’ continuous or repeated action of traveling.<sup>50</sup>

The phrase “κηρύσσων και εύαγγελιζόμενος” (proclaiming and bringing the good news) uses present participles to describe Jesus’ ongoing activities during his travels.

Verse 2 begins with the conjunction “και” (and) again, connecting the women mentioned to the previous description of Jesus’ ministry.

The phrase “αί ήσαν τεθεραπευμένοι από πνευμάτων πονηρών και άσθενειών” (who had been cured of evil spirits and infirmities) uses the perfect participle “τεθεραπευμένοι” (to indicate the women’s prior healing.<sup>51</sup>

The names of the women, Mary Magdalene, Joanna, and Susanna, are listed, emphasizing their importance as followers of Jesus. This identifies them as specific individuals with their own identities.

The phrase “αίτινες διηκόνουν αυτοίς εκ των ύπαρχόντων αυταύταις” (who were providing for them out of their own means) uses the imperfect tense verb “διηκόνουν” to describe the women’s ongoing financial support of Jesus and his disciples.<sup>52</sup>

“διηκόνουν” (were providing/serving)-an imperfect tense verb indicating their ongoing support of Jesus.

The grammatical details help to highlight the continuity of Jesus’ ministry, the significance of the women’s roles as followers and supporters, and the prior healing of the women mentioned.

### **3.2. Synthesis**

What I think is the main point of the passage

This passage is about the role of women in the gospel of Luke. It is clear from the scriptures that women were among the earliest recipients and carriers of the gospel. (8:1-3) They stood by Jesus

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<sup>50</sup> William Hendriksen, “The Gospel of Luke.” 420-421

<sup>51</sup> Martin M. Culy, Mikeal C. Parsons, and Joshua J. Stigall, LUKE: A Handbook on the Greek Text. (Baylor University Press, Texas,2010):255

<sup>52</sup> Martin M. Culy, Mikeal C. Parsons, and Joshua J. Stigall, LUKE: A Handbook on the Greek Text. (Baylor University Press, Texas,2010):254-256

throughout his life, and were with him when he died on the cross. (23:28-49,24:1-11) The women were the only human beings who physically anointed the body of Jesus (7:36-50).

Jesus has showed respect for women throughout history. Regardless of gender, Jesus demonstrated love for all people. Women were not engaged in church events or conversations, but Jesus showed them spiritual inclusion and included them in his teachings. It was claimed that although women were viewed as inferior by certain cultural groupings, Jesus considered them to be equals in God's eyes (10:38-42). Jesus showed how to treat women fairly and with love via His teachings, parables, and symbols. Among them are a few instances of;

Luke 8:1-3 highlighted a specific instance in which Jesus welcomed women to participate in his spiritual path. In Luke 10:38, Jesus emphasizes Mary the value of remaining loyal to her spirituality despite the responsibilities that women were assigned at the time.

One of the most well-known Bible passages that highlights Jesus' respect and love for women is John 20:1–18. It revealed when Jesus decided to appear to Magdalene and the date of His resurrection. At that moment, he sent Mary to tell his disciples about the resurrection because he trusted her. Women were not permitted in Jewish courts at the time, which emphasizes the significance of this occasion even more.

They supported him by lending their resources—cash, goods, time, connections, and services, among other things. (8:1-3) They just wanted to be close to him, like so many others did. And because they spent so much time with him, they saw how he interacted with people and picked up his ways and teachings. They acquired his likeness.

They supported him by lending their resources—cash, goods, time, connections, and services, among other things. (8:1-3) They just wanted to be close to him, like so many others did. And because they spent so much time with him, they saw how he interacted with people and picked up his ways and teachings. They acquired his likeness.

A few women were observing from afar. Mary Magdalene, Salome, and Mary, the mother of Jesus and James the younger, were among them. These women had accompanied him and attended to his necessities in Galilee.

There were a lot of other women who had accompanied him to Jerusalem. When he was dying, Joanna, Mary, and other people remained by his side—even after the disciples turned their backs. (23:26–49) They were also present when Joseph begged Pilate to produce the body. Mary stood outside his tomb until he arose, while Joanna assisted in preparing his body for burial. These people were buddies of Jesus. They were still not leaving, and he was dead. They were waiting for him when he got up. 23–24.

### **3.3. Biblical Theology**

More women are mentioned, more information on Jesus' earthly career can be found in the four Gospels than in perhaps any other piece of secular writing from that era. In these, we hear Jesus praise women for their faith (Martha in John 11:26–27, the Canaanite woman in Matthew 15:28), or their charity (a poor widow's gift in Mark 12:43–44). He included examples of women in his teachings, such as a woman searching for a lost coin in Luke 15:8–10 and a woman preparing bread in Matthew 13:33. He taught women theology (Luke 10:39) and spoke openly to them in public, defying social norms (John 8:10–11). While the male disciples fled from the Jewish authorities, he gave them the gospel of resurrection.

Unlike some of his disciples, no woman turned away from him, did not trust him, or did not believe what he said. Women were frequently role models for men because of their commitment, understanding, and faith. And these same devout women remained with the men in prayer in an upper apartment in Jerusalem following his ascension to God's glory, anticipating the promise of God's Spirit to equip them for continued mission. Some people argue that because these women aren't mentioned again in the New Testament, they were only ever supporters of Jesus during his earthly mission.

Herein lie the intriguing tales of women from diverse professions who converted to following Jesus and became devoted laborers in the fledgling churches strewn across the Roman Empire. These women include Priscilla the tentmaker (Acts 18:2), Junia the Jewish palace insider and

philanthropist (Romans 16:7), Lydia the entrepreneur (Acts 16), Damaris the scholar (Acts 17:17), and Phoebe the businesswoman (Romans 16:1-2).

Luke 8:1-3; Jesus traveled with twelve (see remark at 6:14–16) and a few wealthy women who gave Him and the apostles financial support in exchange for their healings. Here, we meet Mary from the town of Magdala, who went on to become a well-known follower (Matt. 27:61). A man who had a position of responsibility under Herod Antipas, the tetrarch of Galilee, married Joanna, who is also named in 24:10 (see note at 3:1). Regarding Susanna, nothing further is known.<sup>53</sup>

Not as frequently mentioned is the fact that we also recognize the names of the women who were part of his group of devoted disciples: Salome, Joanna, Susanna, Mary of Bethany, Mary the mother, and Mary Magdalene. Mary of Bethany, who sat at Jesus' feet (Luke 8:1-3; Luke 10:39). Jesus gave the early church a strong example of the collaboration of men and women in its membership and ministry by his ministry to, and inclusion of, women in his own life and teachings.

### **3.5. Chapter Summary**

In the Gospel of Luke, women play a significant role in the narrative, often serving as models of faith, hospitality, and discipleship;

1. Prominent female characters; Elizabeth, a relative of Mary and the mother of John the Baptist (Luke 1:5-25, 1:39–45), and Mary, the mother of Jesus (Luke 1:26-38). Anna, a prophetess who recognizes Jesus as the Messiah (Luke 2:36-38), Martha and Mary, sisters who host Jesus and learn from him (Luke 10:38-42, 11:27-28)
2. Women as disciples and followers: women accompany Jesus on his journey (Luke 8:1-3, 23:49, 23:55-56),
3. Women support Jesus financially (Luke 8:3)
4. They learn from him and are commissioned to spread the word (Luke 10:38-42).
5. Women inclusion in Jesus' ministry; healing and deliverance (Luke 8:43-48, 13:10-17), inclusion in his teachings (Luke 10:38-42, 2-287), present at key events (Luke 23:49, 23:55-56).

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<sup>53</sup> Trent Butler, "New Testament Commentary":143

6. Women's faith and devotion; Mary's trust in God's plan (Luke 1:38,2:19), Elizabeth's recognition of Mary's blessedness (Luke 1:42-45), Anna dedication to worship and prayer (Luke 2:36-38).

The women in Luke 8:1-3 are introduced to us as having been cured of diseases and evil spirits; we know the names of three of these women: Mary called Magdalene, Joanna, and Susanna (8:2-3). According to reports, these women, along with numerous others, have been providing them with extra financial support. This verse, along with Mark 15:41 and Luke 8:3, use the Greek term *diakoneo*, which implies to minister or serve as a deacon.

There are many differing views regarding the nature of the service the women may have performed; some theologians maintain that in the early Christian community it included not only household duties, but also the Eucharistic table service and the naming of Priscilla demonstrate that a woman might be a teacher (Acts 18:26).

## CHAPTER FOUR

### THE ROLE OF WOMEN IN THE CHURCH TODAY

**This chapter answers the research question number two: What is the role of women in church ministry today?**

Historically, the role of women in the Anglican Church in Uganda has evolved over time, though progress has sometimes been slow. In the early 20<sup>th</sup> century, women were largely confined to auxiliary roles such as running Sunday Schools and women's groups. However, over decades, women have gradually gained more opportunities for leadership and participation. There is increased representation of women in roles such as lay readers, deacons, priests and on church committees and councils. Women led initiatives and ministries focused on empowering women and girls in the Church and community.<sup>54</sup>

However, the degree to which women have attained leadership positions and authority can still vary across different dioceses in Uganda. Cultural and traditional attitudes can sometimes create resistance to fully integrating women into all levels of church leadership.

Focusing on the Diocese of Kampala, there are some notable programs and efforts across the Anglican church in Uganda aimed at increasing women's leadership and participation in church activities;

*Women's Desk of the Church of Uganda.* This department, established in the 1986 following the aftermath of the civil war in Uganda to majorly provide relief services. Works to empower women and promote gender equality within the church; providing leadership training and mentorship programs for women clergy and laity, advocating for the ordination of more women as priests and bishops, and addressing issues like gender-based violence and promoting women's conference that brings together Anglican women from across Uganda to share experiences, build community, and develop strategic plans. The current composition of Women's desk at the province include;

- Mother's Union
- Christian Women Fellowship
- Clergy wives

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<sup>54</sup> William MacLeod, "Renewed: A 40-Day Devotion for Women Ministry," (2016):27

- Clergy women
- Lay Reader's wives
- Daughters of the King
- Naomi Ministry (Widows)
- Lay Readers women<sup>55</sup>

*Theological education.* Some Ugandan Anglican Women have pursued theological education and serve as professors or administrators at the country's Anglican theological colleges and seminaries notably;

Rev.Dr.Milly Erema,Rev.Canon Rose Ekirunga at Uganda Christian University <sup>56</sup>

Prof. Olivia Nassaka, Rev. Can. Assoc. Banja is the first female Vice Chancellor of Ndejje University and holds that role. Before being appointed to Ndejje a year ago, Banja served as the Dean of the School of Education at Uganda Christian University (UCU) for around a year.<sup>57</sup>

Prior to coming at Uganda Christian University in 2022, Rev. Dr. Lydia Nassali Kitayimbwa was employed at St. Luke's Church in Ntinda, where she oversaw a number of ministries, including founding an online ministry and heading the youth ministry. She is currently Makerere University's chaplain at St. Francis Chapel.<sup>58</sup>

Rev. Canon Dr. Rebecca Margaret Nyegenye the provost of All Saints Church Nakasero, Church of Uganda. In Busia she held the positions of Acting Vicar and Assistant Vicar from 1996-1998. Later, in 2002, she relocated to Uganda Christian University to work as the assistant chaplain. She was elevated to Assistant Chaplain in 2004 and served as such until September 3, 2012, when she was named University Chaplain. On Wednesday, July 10, 2019, she was installed as the Provost of All Saints Cathedral in Kampala.<sup>59</sup>

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<sup>55</sup> C.Stuart Mugerwa, "The Church of Uganda: A Centennial History." Fountain Publishers. (Kampala,2013):234-235

<sup>56</sup> Uganda Christian University staff,2024. <http://www.btsdt.ucu.ac.ug/staff>

<sup>57</sup> Uganda Christian University Staff,2024. <http://www.btsdt.ucu.ac.ug/staff>

<sup>58</sup>Irene B. N, "Digital Mama," Rev.Lydia, becomes new Makerere Chaplain,2023. <http://www.Standard.ucu.ac.ug>

<sup>59</sup> Ivan, Caster Solution.2019

This helps to train the next generation of church leaders, both male and female. Deaconesses, who assist priests in various pastoral duties such as visiting the sick, caring for the poor and leading educational programs. Lay readers in church lead Bible studies, prayer groups and other ministries within the church. Some women have formal training as lay readers or evangelists and regularly preach during services.

*Women writers.* The Anglican church of Uganda is blessed with women who had taken the initiative to publishing Christian literature. For instance; Rev.Dr. Milly Erema Maturu,2023(Tears on the Altar), Rev.Canon Diana Nkesiga,2020(Woven in Spirals),Rev.Prof.Olivia Nassaka Banja(Uganda Martrys:Place and role of women, Women and Taboo: A Case Study on Buganda In Uganda, Impact of Globalization on Women in Uganda<sup>60</sup>), Rev.Irene Akankwasa,2021 (Delivered to declare),Hon.Miria Matembe,2009 (Woman in the Eyes of God),Orishaba Allen Rwamwehare,2023 (How can I pray),Enid Origumisiriza,2023 (Hallelujah Magazine-Reflections on Family & Ministry),among others.

*Leadership.* According to Nnandawula, who is also the secretary-general of the female clergy fellowship in Uganda, the church has heavily invested in the education of women clergy as it is with males. “As we talk now, we have many educated women clergy and this has enabled to take up key positions of leadership in the church. For instance, the Provost of All Saints Cathedral in Kampala Diocese Dr. Rebecca Nyegenye is a woman,” she said. Other church-supported women organizations such as Mothers’ Union, according to Rev.Janet Kayondo now the Vicar of Kiwuliliza Church of Uganda; “the Church have not only been instrumental in the empowerment of women to play a critical role in the church but also in the transformation of homes and communities. “We are also celebrating the work women are doing in nurturing the nation, giving birth to children, and also raising them,”. She said.<sup>61</sup>

The communications officer of Kampala Diocese, Ivan Kaijuka, disclosed that the church has a range of programs all aimed at underlining the role of women in the church. ‘Through their ministry such as the Mother’ Union, they have their specific economic empowerment programs.

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<sup>60</sup> UCUDIR copyright @ 2017-2024 UCU Library <http://www.ucu.ac.ug>

<sup>61</sup> Nelson Kiva, “Women’s day,” Church recognizes role played by women clergy.2021 <http://www.newvision.co.ug>

For example, we have a skills training Centre as Kampala Diocese at Lugogo Bypass to skill more especially the young girls with survival skills,” he said.<sup>62</sup>

*Fellowships.* Jolly Kamishani,2022, says, we are a unique Diocese where Mothers Union and Christian Women Fellowship work together in almost all activities. This has helped the women ministry to grow faster and we join in the diocesan program. The women have projects together and one of them is Women’s Education Centre at Lugogo bypass. Monica Arinaitwe adds; what we have done; refurbishing of Women Education Centre, Feed My Lamb project. Women mobilize and pay school fees for students in Kampala Capital City Authority Schools, coordination of fellowships: The diocese plans and celebrates one fellowship each year to ensure visibility networks and spiritual growth of its members.<sup>63</sup>Today, we boast of the vocational school but more so, *feed my lamb children project*. These young children come as a blessing to the women who dig deep into their pockets to sponsor their education. As members of Mothers Union and Christian Women Fellowship, we intend to have the second phase of the resource center for better management.<sup>64</sup>

At the Diocesan level, some individual dioceses have also launched their women’s ministries and leadership initiatives for example, the diocese of Kampala has women’s fellowship that organizes retreats, workshops, and advocacy campaigns notable ones are; Mother’s Union and Christian Women Fellowship with profound objectives that guide their fellowships.

Mother’s Union is a prominent Anglican Women’s organization in Uganda that engages in community development, social welfare and evangelism. Women run local mother’s Union chapters and participate in the group’s activities and outreach. They collaborate closely with the clergy in a number of ways;

*Spiritual nurture.* They organize regular Bible studies, prayers and other spiritual formation activities for women in the diocese. They help deepen the faith and devotion of Anglican women.

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<sup>62</sup> Nelson Kiva, “Women’s day,” Church recognizes role played by women clergy.2021 <http://www.newvision.co.ug>

<sup>63</sup> Magazine, “Enthronement of the Most Rev.Dr. Stephen Samuel Kaziimba Mugalu,” as the 8<sup>th</sup> Bishop of the Diocese of Kampala and 9<sup>th</sup> Archbishop of Church of Uganda.2020

<sup>64</sup>Women Education Centre(WEC) Magazine. Skills Impartation/Hands on application and practice Magazine (Diocese of Kampala,2019):01-37

*Pastoral care.* Women assist the clergy offering pastoral care and support to families, especially women facing challenges. They visit the sick, counsel couples and help with bereavement. Together with the clergy, they develop educational initiatives, such as marriage preparation courses and parenting workshops, that are then offered to the wider diocesan community.

*Liturgical Roles.* Women are permitted to take certain liturgical roles, such as reading scripture, leading prayers and assisting with communion services in parish churches.

*Advocacy and advising.* Mother's Union representatives regularly meet with and advise the Bishop and other senior clergy on issues pertaining to women, families, and social justice. Mother's Union has been an important voice advocating for the rights and empowerment of women within the Anglican church structure in Kampala. Their input helps shape diocesan policies and programming.

*Family life Ministry.* The group focuses heavily on supporting and strengthening Christian family life, providing counseling, parenting workshops and seminars on topics like positive parenting, mental counselling, and family budgeting and other resources for mothers and families. These equip parents, especially mothers, with skills to strengthen their homes.

Women Vocational training centers in the diocese address economic empowerment, equip young women and men with marketable skills in areas like sewing, hairstyling, catering and entrepreneurship. This helps people to become financially independent and able to support themselves and their families. As the center are run by Anglican women, they also serve as spaces for young female students to develop leadership abilities and confidence. This helps cultivate the next generation of women leaders in their communities.

The communications officer of Kampala Diocese, Ivan Kaijuka disclosed that the church has a range of programs all aimed at underlining the role of women in the church "through their ministry such as the mother's union, they

*Microfinance and livelihood projects.* The mother's union operates saving and credit cooperative schemes that provide small loans to help women start or expand income-generating activities. This empowers them economically.

Charitable works. They identify and support orphans, widows, elderly and other vulnerable in the diocese, providing them with school fees, school supplies and Psychosocial care.

*Fundraising and resource mobilization.* The women fellowships leverage its large membership to raise funds and mobilize resources that support broader work of the diocese, such as building projects or outreach.

Rev. Canon Micah Bwami ,2019, says, Mothers Union is one of the strong great church organ in the province of the Church of Uganda. Mothers Union Bukoto have done a great work in the church ministry especially in the premarital counseling, When I was the Vicar, they kept the beauty of the church by putting up flowers and once they had a flower garden. Mothers Union Bukoto has a great ministry for the bereaved by comforting and assisting them in various needs.<sup>65</sup>

Rev. Ven. Canon Michael Mukhwana, 2019, says, I have witnessed Mothers Union do amazing things in the church over years. Fathers Union and Mothers Union have been very instrumental in mentoring us. They prepare us for marriage by providing counseling and material support, have been very relevant in making all of us better husbands, better fathers and better men, better wives, women and mothers. I have seen Mothers Union becoming instrumental in administering the word and preparing young people to get married in church.<sup>66</sup>

Jolly Kamishani ,2019, says; I have seen women learn how to handle homes, cook, look after babies and live harmoniously with their husbands. Mothers' Union has been very important in my growth and development as a mother and wife and that of other members.

*“In my tenure as a president, we have focused on increased participation in mothers' Union fellowships. We have done this by ensuring that women have non-judgmental safe spaces to share without worry. We have also started schemes so that those involved in business can easily sell within the union. We have been seen this encourage support for one another. We are also linking Kampala Diocese to other dioceses through joint activities such as retreats. We go and visit other dioceses to network, fellowship and discuss with them the challenges of marriage and motherhood.”<sup>67</sup>*

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<sup>65</sup> Mothers' Union, “Magazine as a souvenir to mark golden Jubilee celebration of M. U.” (St. Andrews Church Bukoto, Diocese of Kampala,2019):06-26

<sup>66</sup> Mothers' Union, “Magazine as a souvenir to mark golden Jubilee celebration of M. U.” (St. Andrews Church Bukoto, Diocese of Kampala,2019):06-26)

<sup>67</sup> Mothers' Union, “Magazine as a souvenir to mark golden Jubilee celebration of M. U.” (St. Andrews Church Bukoto, Diocese of Kampala,2019):06-50

Joyce Nzaana ,2019, says; our main purpose has been to promote the wellbeing of families through tackling conditions that negatively impact on family life, uphold values of Christian marriage and build up family members in Christian faith. We deliver these through;

- Depending spiritual life of members.
- Capacity building of the members.
- Compassionate outreach.

In order to fulfill these strategic objectives, the union formed four departments. Each member is assigned to a department. The departments include the following; Bible study department that focuses on deepening the spiritual life of our members through praise and worship, prayer and studying the word of God. Social issues department that focuses on capacity building of the members through facilitating seminars and teaching on educative social related topics such as skills in areas of counseling, leadership, public communication and handling stress. Health department that focuses on health related issues. This has equipped ladies with knowledge on handling illnesses and keeping their families fit. Project and training department that focuses in business, Mothers Union project like Tea project and God’s Grace SACCO. The formulation of departments has motivated and encouraged each member to play an active role and as a result the membership has grown and younger mothers have been enrolled into the union.<sup>68</sup>

Christian Women Fellowship is also involved in continuous programs and activities to promote spiritual growth, personal development and economic well-being and consolidate unity of the members, visiting the sick, visiting and counselling with the bereaved, Bi-weekly fellowships for members, Housing guest speakers to the cathedral, conference, seminars and retreats, funding and cathedral contribution, decoration project among others

Jennifer Lubega ,2016, says Christian Women Fellowship is a worldwide Ministry in the Anglican Church, which provides opportunities for girls and women to grow in Christ. Through Christian team building, real and health relationships are established so that every woman feels a sense of belonging and gets to appreciate, confess and meet Christ. As Christian women, we are mandated

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<sup>68</sup> Mothers’ Union, “Magazine as a souvenir to mark golden Jubilee celebration of M.U.” St. Andrews Church Bukoto, (Diocese of Kampala,2019): 06-17

to spread the Good news through fellowshiping, encouraging one another through daily challenges of life, and celebrating together God's great mercy and provisions in times of Joy. We have realized our Motto: *"have seen the Lord"* (John 20:18) through our service of the Lord in Programs that unify, develop, and support Christian Women in the church and the communities, in so doing, we emulate our courageous patron Saint Mary Magdalane. We commemorate and celebrate her every 22<sup>nd</sup> of July in accordance with the church of Uganda calendar.<sup>69</sup>

Miriam Nviiri, 2019, says on Christian Women Fellowship. The main role of Christian women is to preach the gospel and let more women know about the Lord. We involve in so many activities in the church all of which aim to advance the kingdom of God. We have Bible study where we learn more about God, seminars where we bring experts to teach the ladies about issues at hand. We also have the projects department which empowers the ladies to grow financially because we need resources to do the work of the Lord. For example, we have been doing vegetable gardening where ladies are taught to utilize small space to grow vegetables and earn some income.<sup>70</sup>

#### **4.2. Chapter summary**

This summary provides a glimpse into the complex and multifaceted role of women in the Anglican Church of Uganda, Diocese of Kampala, highlighting opportunities for empowerment, currently women participate in leadership positions, ordained ministry, and lay leadership, women's organizations and networks, theological education and training, and community development initiatives such as microfinance programs, health education, and children's ministries, women play a vital role in the Anglican Church of Uganda and their empowerment is crucial for the church's growth and community development.

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<sup>69</sup> St. Andrews Church Bukoto, "Newsletter Magazine," (St. Andrews Church Bukoto, 2016): 15-16

<sup>70</sup> Mothers' Union, "Magazine as a souvenir to mark golden Jubilee celebration of M.U." St. Andrews Church Bukoto, (Diocese of Kampala, 2019): 06-17

## CHAPTER FIVE

### THE IMPLICATIONS OF LUKE'S GOSPEL TO THE ROLE OF WOMEN

**This chapter answers the research question number three: What is the relevance of the role of women in the Gospel of Luke for the role of women in church ministry today?**

The role of women in Luke's Gospel has significant implications for the role of women in the church ministry today and this build the relevance Luke's Gospel has toward women in church ministry activities today;

1. Inclusive ministry: Luke portrays Jesus as ministering to and valuing women, including those on the margins of society such as the widow of Nain, the sinful woman who anointed Jesus' feet. This inclusivity challenges traditional gender roles and encourages equal opportunities for women in ministry.
2. Women being a witness to events of Jesus' life, death and resurrection. Mary Magdalene, Joanna, and Susanna all played key roles I Jesus' ministry and were witnesses to the empty tomb. (Luke 23-24). This challenges us to witness Christ up to the second coming.
3. Leadership roles: Women like Mary Magdalene, Joanna, and Susanna are described as leaders and supporters of Jesus' ministry (Luke 8:1-3). This challenges patriarchal structures and affirms women's capacity for leadership in the church.
4. Prophetic voices: Luke features women as prophetic voices, such as Anna the prophetess (Luke 2:36-38) and the daughters of Philip the evangelist (Acts 21:9). This highlights women's roles in speaking God's word and guiding the community.
5. Equally in discipleship: Luke emphasizes the equal value of women and men as disciples of Jesus. Women like Martha and Mary are depicted as learning from Jesus and hosting him in their homes. (Luke 10:38-42).
6. Challenging gender stereotypes: Luke's portrayal of women subverts traditional gender expectations, showing women in non-traditional roles such as female disciples who supported Jesus financially. Providing financial support to Jesus; Mary Magdalene, Joanna and Susanna. This challenges modern gender stereotypes and encourages a more inclusive understanding of ministry.

7. Empowerment through the Spirit: Luke's account of the early church in Acts emphasizes the equal distribution of the Holy Spirit to all believers, regardless of gender (Acts 2:17-18). This underscores the spirit's empowerment of women for ministry and leadership.
8. The church ought to teach women the same kindness and lessons that Jesus showed them. Women were supposed to respond favorably to Jesus' gentle teachings about them. His teachings' potency demonstrates to us the value of prayer for both sexes. The Church lifts us up in our lowest moments and assists people of all genders in giving thanks to God. Giving women the chance to honor him in God's house helps the church become known for loving all Christians and boosts its morale.
9. Women can support the church in a number of ways, including by helping to manage the church, reaching out to children, raising funds, and sharing the gospel. They might invite people to the church and convey to them how accepting and inclusive it is of women. Churches of the past have a negative reputation because they have historically refused to admit women and, moreover, members of minority groups. Thankfully, times have changed, and with democracy and equality in place, churches are now more hospitable and inclusive. Including women in the church will contribute to demonstrating to the wider public how just and egalitarian churches are. Between 2004 and 2015, there were an estimated 250,000 hate crimes committed in the US annually. The majority of these focused on women and underrepresented communities. By incorporating women and minorities into sermons and church services, the church may impart equality and love to the community.<sup>71</sup>

The achievements of women have frequently been disregarded or given credit to men, who are perceived as more likely to be innovative, intelligent, or brave in all spheres of human endeavor. It's still difficult for women to get recognized for their efforts. God, however, has always recognized the worth of female laborers. God selected both men and women to comprehend his message and serve his purposes throughout the New Testament. The accounts of Mary, Mary Magdalene, Lydia, Damaris, Phoebe, Priscilla, and Junia in the New Testament provide us with

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<sup>71</sup> Graceplano, "Role of Women in Church,"2022 [http:// www.graceplano.church](http://www.graceplano.church)

their history. These tales allow us to piece together a history of women serving God's objectives in the marketplace and in the church.<sup>72</sup>

These ladies embody what it means to follow Jesus, to give without reservation, and to accompany him on his mission. Even though we don't walk with Jesus in the flesh like they did, we can probably still learn a lot from them. For example, be grateful for your healing from Jesus, use the resources you've been given to carry on his work, and use your giving to stay close to him and follow him through to the end.

In biblical times, women had a great deal of autonomy in their roles as homemakers and spouses. They had positions outside the house in both the religious and secular spheres. The highest position held by a woman in the Bible-era church was the practice of the prophetic gift.

There was no gender discrimination displayed by the savior. He frequently worked miracles for ladies or their loved ones. He violated rabbinic customs that would have precluded Him from publicly speaking to them because He saw them as people in need of redemption. He frequently accepted their hospitality and helped him out with his work.

Resilient churches ought to push women to go above and beyond what the Bible says they already do. In those who bear his image, God has made himself known. Men tend to have some traits more prominently than women. Our churches will be healthier if the church recognizes, affirms, and celebrates that since all of God's children will bear his image.<sup>73</sup>

I believe that women leaders need to insist on being authentic in order to effect change. It is not necessary for female leaders to emulate male leadership. I think God has given women a lot of gifts that, when used and presented, may change the Church.

It is critical that female leaders insist on female representation and actively influence the organizational structure of their church. People start to recognize that something has gone wrong in the past when they witness women in decision-making processes where they are typically

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<sup>72</sup>Dr. Linda Belleville, "Women workers in the New Testament." Theology of work project(TOW). (Grand Rapids, Michigan, USA,2017):4-13

<sup>73</sup> Jonathan Rourke, "Women's Ministries in the New Testament." Article, IterVarsty press, (Nottingham, UK Publisher,2019):187-188

excluded. In order for these concerns to be discussed and questions to be addressed, we need to make women leaders visible.

## **CHAPTER SIX: CONCLUSIONS**

In Luke's Gospel, women play a significant and positive role. They are portrayed as active followers of Jesus, demonstrating faith, compassion, and devotion. Key figures include; Mary the mother of Jesus; her acceptance of God's plan highlights the importance of obedience and faith, Women healed by Jesus like a bleeding woman, illustrate Jesus' compassion and support for marginalized individuals, Female Disciples such as Mary Magdalene, Joanna and Susanna support Jesus' ministry, witnessing to the resurrection, showing their integral role in his mission, Parables and teachings; Jesus often includes women in his parables, emphasizing their worth and God's love for all.

Luke creates a new symbolic cosmos centered on Jesus Christ by moving the central sign of God's presence from the Temple to the home through the stories of women. Jesus is portrayed as the one who fulfills scripture and unites people who hear and follow his teachings into a new community of faith.

Throughout the Lucan story, widows who are voiceless in Jewish society are granted prophetic voice. Anna looks forward to God's salvation via her life of prayer and fasting. Jesus heals sick or sinful women and brings them back into the community. Women exhibit a disciple-like response and integrate fully into the new community.

The women from Galilee offer a singular firsthand account of Jesus' death and resurrection throughout the story. They offer the only ongoing account of Jesus' ministry, crucifixion, burial, announcement of his resurrection, and public appearances. They are the only disciples who saw Jesus crucified in addition to accompanying him during his mission in Galilee. The empty tomb confronted them, and they were the only disciples to have seen his body in the tomb. Only the women hear the words of resurrection and are greeted by two males dressed in sparkling clothing. They are the first to recall what Jesus said and they choose to believe. They are the ones who first proclaim Jesus' resurrection, but the men don't accept their word.

History has been charged with marginalizing women's dignity, and feminism has persisted in pushing for a leveling of gender roles. Luke's writings have been widely cited in support of the effort to fully eradicate all distinctions between Jesus's male and female followers. Luke's writings

are analyzed. Luke is a precursor to Jesus' radicalism in light of prevailing views toward women. Luke places limits on how much women can be included in society, however their roles are a crowning achievement given their inherent qualities.<sup>74</sup>

I firmly believe that the complete evidence of Scripture, along with a balanced and consistent interpretation, need us to reevaluate some of our customs and to reassert the biblical basis for women's full involvement in church ministry in a clear and uncompromising manner. Based on the underlying biblical premise of a "new creation in Christ," where there is "neither male nor female," equality is firmly affirmed in the gospel and in all of the Church's missions. Paul included women among his ministry companions, confirming that men and women participate fully and equally in all aspects of the gospel's ministries. the coming of the Holy Spirit on both sons and daughters, and the inclusion of women by Jesus among his disciples and witnesses.

According to Brown et al. 1990, Luke is known for combining male and feminine characters. While there are several others that come to mind, these are the ones involving Zacharias and Mary, the healing of the demoniac and Peter's mother-in-law (Luke 4:31–39), Simeon and the wicked woman (Luke 7:36–5), the woman at the tomb and the Emmaus disciples (Luke 23:5–24:35), Lydia and the Philippians jailer (Acts 16:13–34), and the widow of Zarephath and Naaman the Syrian (Luke 4:25–28).<sup>75</sup> Rich men's gifts are scorned, but a widow's meager offering is commended as "more than all" (Luke 21:3).

Luke depicts the journey of non-Jews, sinners, prostitutes, outcasts, and women in particular toward the kingdom, while those who believe t Luke describes how non-Jews, sinners, prostitutes, outcasts, and women in particular travel toward the kingdom, while those who think they have arrived are expelled. As the ladies grow closer to Jesus, they choose the irrevocably better choice, just like Mary did (Luke 10:42). They have arrived are banished. As the women get closer to Jesus, they, like Mary (Luke 10:42), choose the better part, which is irrevocably theirs.

Luke demonstrates that since women are constituted in the likeness of God, they are entitled to the same respect as males. Since they share in the same anointing of the Holy Spirit as humans, their

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<sup>74</sup>Philip Mary, "Luke: on the Dignity of Women," *Perspective of female Disciple*. Paulist Press. (New York,1980):13-63

<sup>75</sup> Brown, R, Fitzmyer, J, &Murphy. (Eds). "The new Jerome biblical commentary." Geoffrey Chapman. (New York,1990):688-692

natural circumstances do not diminish their dignity. Instead, their inherent characteristics determine their place or vocation within the group of God's children. Since God is the same in all of them, grace builds upon nature.<sup>76</sup>

Therefore, in Luke's Gospel, women play a significant role in Jesus's ministry, demonstrating faith, discipleship, and leadership. They are; present at key events such as birth, cruxification, resurrection, active in ministry of supporting Jesus financially, hosting him, recipients of Jesus' teaching and healing, models of faith and devotion such as Mary, Elizabeth and Anna.

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<sup>76</sup>Philip Mary, "Luke: on the Dignity of Women," Perspective of female Disciple. Paulist Press. (New York,1980):27-63

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