

Paralleling of Women and Men in Luke's Gospel

The paralleling of men and women in Luke is well-known. Luke is obviously portraying women and men having equal dignity before God, shown by the paralleling of events involving men and women. This does not mean that women and men are equal or have the same vocations; it is showing that men and women have equal dignity before God. Look at the following parallels:

- annunciation to Zechariah (1:8-23) and annunciation to Mary (1:26-38)
- Mary's Magnificat (1:46-55) parallels Zechariah's Benedictus (1:68-79).
- Simeon praising God for seeing the baby Jesus (2:25-35), Anna praising God (2:36-38).

The references above are Luke's portrayal of Jesus' infancy. The examples below are in Jesus' ministry.

- During his sermon in Nazareth, Jesus spoke about widows (4:25-26) and lepers (4:27).
- Jesus healed a man who was possessed (4:31-37) and Simon's mother-in-law (4:38-39).
- Jesus forgave the paralytic his sins (5:17-26) and the woman who was a sinner (7:36-50).
- The healing of the centurion's slave (7:1-10) is followed by the raising of the widow's son (7:11-17).
- The healing of the Gerasene demoniac is matched by the raising of Jairus' daughter (8:40-42a,49-56) and the healing of the woman with the issue of blood (8:42b-48).
- Jesus offered Jonah as a sign to his generation (11:30) and the Queen of the South (11:31).
- The Parables of the Mustard Seed and Leaven are paired; the kingdom of God is like a mustard seed which a man took...(13:18-19) and like leaven which a woman took...(13:20-21).
- The healing of the woman on a Sabbath, bent double with a spirit of infirmity (13:10-17) is paired by the healing of the man with dropsy on a Sabbath (14:1-6).
- The parable of the man with the lost sheep (15:3-7) is paralleled by the parable of the woman with the lost coin (15:8-10).
- Of two men in bed, one will be taken and the other left (17:34) and of two women grinding together, one will be taken and the other left (17:35).