

Women of the Bible: Elizabeth

Pilgrim Lutheran Church Mary/Martha Society Gathering – 2026 February 15

Rev. Dr. Jayson S. Galler, Pastor

- Invocation and Prayer
- Last time, October 19, 2025, we considered how God worked through Esther, whom He arguably brought to the Persian Empire in order to rescue His people. Today we jump both forward in time and back from Susa to the southern kingdom of “Judah”. (See the page on Pilgrim’s website with the working chronological list of all the women whom we both have studied and will study, linking our handouts when available: www.pilgrimlc.org/bible-studies/women-of-the-bible.) We consider Elizabeth today in view of three passages where she is named and one more passage that touches on her (only one of which passages, the account of the Visitation, is appointed to be read on a Sunday by *Lutheran Service Book’s* Three-year Lectionary Series).
- Luke 1:5-25, 36 (especially vv.5-7 and 24-25 and 36): v.5 perhaps of a priestly line (see also v.36 related to Mary); v.6 righteous by faith with resulting good works; v.7 barren and advanced in years (confer vv.18 and 36); v.24 “miraculous” conception as prophesied (confer vv.13 and 36); vv.24-27 hidden perhaps due to fear of miscarriage but seemingly joyful response (confer v.58 mercy and rejoicing)
- Luke 1:39-45, 56: v.40 Zechariah and even Joseph may have been present; v.41 filled with the Holy Spirit in a way beyond basic contrition and faith (see also v.67 of Zechariah and v.15 of John even from his mother’s womb); v.42 cannot let the Roman Catholic abuse of Elizabeth’s words lead us to deny them (note the Greek word for “blessed” twice in v.42 is different from the Greek word for “blessed” in v.48); v.43 recognizes her own unworthiness to be in the presence of at least Who she recognizes as the Lord; v.44 understands John’s leaping; v.45 serves in a vocational role reassuring Mary (confer vv.34-38), who may or may not have stayed through John’s birth (Catherine Hardwick’s movie *The Nativity Story* is just one example of a usual understanding).
- Luke 1:57-66: v.57 bears John; v.58 rejoices; vv.59-63 involved in the naming of John at his circumcision (confer v.13 and 2:21).
- Luke 1:80: Zechariah and Elizabeth both died at some point, presumably before John’s public appearance to Israel (confer 3:1-3).
- Elizabeth is not mentioned or alluded to anywhere else in the New Testament.
- About what does our consideration of Elizabeth raise questions or prompt discussion?
- Concluding Prayer, *LSB* 855 (stanzas 1, 3, and 4), and Benediction.
- Next time (April 19) on Mary (for example, Luke 1:26-38, 39-56; 2:1-20, 21, 22-40, 41-52).