



The Scarlet Thread

There is a scarlet thread woven through the Bible - the scarlet thread of redemption through Jesus.

It starts in the garden where Adam and Eve are given clothes, acquired through the shedding of blood, to cover their sin, shame and nakedness. It is seen in Passover, where the angel of death passes over those homes with the blood of the lamb on the door posts. It is echoed in the Old Testament Sacrificial system. The wages of sin is death. The scarlet thread reaches its climax in the atoning sacrifice of the lamb of God for the sins of the world on the cross at Golgotha, where the love of God for his world has the last word. It is finished. It reaches its fulfilment as the multitude, washed in the blood of the lamb, stand before the throne of God eternally. And so, we can walk in the light, as he is in the light, we can have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

A scarlet thread was used in Old Testament times to delineate birthright. The midwife delivering Tamar of twins places a scarlet thread on the arm of Zerah, whose arm came out first, but who was eventually born after Perez. A scarlet cord was used by Rahab to ensure that she and her family would be saved when Joshua and his men took Jericho. Scarlet yarn was used in the ceremonial cleansing of disease in Leviticus and also with the water of cleansing with the sacrifice of the red heifer in Leviticus 14, mentioned also in Hebrews.

This series of bible studies of women in the blood line of Jesus, picks up on these two themes. Eve tempted in the Garden; Tamar used by her father-in-law as a prostitute and the scarlet thread placed on the wrist of her firstborn; Rahab used to help the Hebrews spy the land and the saving sign of the scarlet cord; Bathsheba the wife of Uriah, raped by David, who then pours out his repentance in Psalm 51; Ruth who is redeemed by her kinsman redeemer and who becomes the grandmother of David; and Mary, who is chosen and blessed by God to be the mother of Jesus.

This series is designed to be used by individuals but can also be used in groups meeting physically together or on Zoom. If used in a group, questions 1 and 2 are helpful icebreakers. The final two questions in each chapter and the resource links are helpful to end a session and lead into prayer. It is helpful for the group to have seen the rest of the questions and thought and prayed through them beforehand, and for the questions chosen for discussion to be done in light of the level and depth of sharing the group is used to.

As we journey with these women through the story of salvation, may the scarlet thread of God's redeeming love, seen in the lives of these women, make us more aware of the transforming love of God in our own lives and in the world.



The Scarlet Thread

Chapter 1: Tempted - the story of Eve

Chapter 2: Abandoned - the story of Tamar

Chapter 3: Used - the story of Rahab

Chapter 4: Redeemed - the story of Ruth

Chapter 5: Raped - the story of Bathsheba

Chapter 6: Blessed - the story of Mary

Chapter 7: Beloved - my story

Chapter 1

Eve : tempted

Isaiah 61:10 'I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of his righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels.'

Zechariah 3:4 'The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put fine garments on you."

Read Genesis Chapters 2-4

Genesis isn't a history book. Neither is it a science text book. Instead it is the story of God, his people and the created world. It is told in a way that portrays the truth of the nature of God and humanity in an accessible way. The story of the creation of Adam and Eve and their disobedience and turning away from God applies whether you believe in a physical Adam and Eve or not. It is God's word to and for us.

1. *If I were to have to describe Eve to someone what would I say about her?*

2. *What do I think her strengths were? What do I appreciate about her?*

3. In Genesis 2 we read 'That is why a man leaves his father and mother and is united to his wife, and they become one flesh.'

What does this say to me about the place of women in God's eyes?

What does it mean to be one flesh?

4. In Genesis 2 we also read 'Adam and his wife were both naked, and they felt no shame.'

What do I understand by the words shame and guilt?

What does it feel like to be free from shame?

How do I feel in my body and my spirit?

How do I feel when I become aware of God's love for me despite my guilt and shame?

5. In Genesis 3 we are told 'Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"'

How do I think Eve might have reacted to this in her body, thoughts and emotions?

Why might she have said "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'?"

6. 'When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realised they were naked; so they sewed fig leaves together and made coverings for themselves.'

Why do I think Eve took the fruit and ate it and gave it to Adam?

What do I think is meant by the phrase 'their eyes were opened'?

How might I have responded in Eve's position?

7. God says to Eve 'I will make your pains in childbearing very severe; with painful labour you will give birth to children. Your desire will be for your husband, and he will rule over you.'

What do I feel about this punishment?

What do I understand by the phrase her 'desire will be for her husband and he will rule over' her?

How does the death and resurrection of Jesus change this for me and others?

8. We are told 'Adam named his wife Eve, because she would become the mother of all the living. The Lord God made garments of skin for Adam and his wife and clothed them.'

What do I think and feel about the killing of an animal to make garments of skin?

What echoes does it have for me in other parts of scripture?

9. 'Adam made love to his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the Lord I have brought forth a man." Later she gave birth to his brother Abel.'

Might Eve have thought Cain was the man to crush the serpent's head in Genesis 3:15?

10. Cain kills Abel.

How do I feel when children are kind to each other and siblings care for each other?

How do I feel when I see Christians harming and hurting each other?

Why do I think this kind of thing happens?

11. 'Adam made love to his wife again, and she gave birth to a son and named him Seth, saying, "God has granted me another child in place of Abel, since Cain killed him." Seth also had a son, and he named him Enosh.'

In what ways might Seth have replaced Abel?

How do I feel about the idea that one child replaces another?

12. If I were to meet Eve today:

What might I want to say to her?

What might she want to say to me?

13. Having looked at the story of Eve and how it links with my own story:

What do I want to say to God?

What is God's invitation to me?

14. You might like to listen to Kari Jobe sing [The Garden](#) or look at this picture of [Eve](#) by Kunstforum Reiman.



Chapter 2

Tamar : abandoned

Read Genesis Chapter 38

1. If I were to have to describe Tamar to someone what would I say about her?

2. What do I think her strengths were? What do I appreciate about her?

3. In Genesis 38 we read 'Judah got a wife for Er, his firstborn, and her name was Tamar. But Er, Judah's firstborn, was wicked in the Lord's sight; so the Lord put him to death.'

What does it mean to be married to a good man?

What might it have meant for Tamar to have been married to a wicked man?

How can I understand the plight of and pray for women married to wicked men today?

4. In Genesis 38 we also read 'Then Judah said to Onan, "Sleep with your brother's wife and fulfil your duty to her as a brother-in-law to raise up offspring for your brother." But Onan knew that the child would not be his; so whenever he slept with his brother's wife, he spilled his semen on the ground to keep from providing offspring for his brother. What he did was wicked in the Lord's sight; so the Lord put him to death also.'

What do I understand of the laws of the time about the duties of brothers-in-law?

How might this impact on my understanding of scripture?

What would I like to know?

5. In Genesis 38 we are told that Onan too dies, but that Judah does not give his third son Shelah to be her husband. 'Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's household until my son Shelah grows up." For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's household.'

Do I think Judah abandoned Tamar or do I think he was protecting her by sending her to her father's household?

From the rest of the passage does it appear that Judah was going to give Shelah to be Tamar's husband?

How does the society Tamar lived in compare to mine today?

Tamar is seen to have lived in a patriarchal society. Where do I see patriarchy today?

6. 'When Judah saw her, he thought she was a prostitute, for she had covered her face. Not realising that she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you." "And what will you give me to sleep with you?" she asked. "I'll send you a young goat from my flock," he said. "Will you give me something as a pledge until you send it?" she asked. He said, "What pledge should I give you?" "Your seal and its cord, and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him. After she left, she took off her veil and put on her widow's clothes again.'

What do I think and feel about Tamar's actions?

Why do I think Tamar did this?

What do I think and feel about Judah's actions?

How do I think the behaviours of Judah and Tamar would be dealt with in the UK today?

How might they be dealt with in other cultures I am aware of?

7. 'About three months later, Judah was told, "Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant." Judah said, "Bring her out and have her burned to death!" As she was being brought out, she sent a message to her father-in-law. "I am pregnant by the man who owns these," she said. And she added, "See if you recognise whose seal and cord and staff these are." Judah recognised them and

said, "She is more righteous than I, since I wouldn't give her to my son Shelah." And he did not sleep with her again.

How fair a trial did Tamar initially seem to get?

Does it remind me of the treatment of anyone else in the Bible?

How do I think Judah was feeling at this point?

Why do I think he sees her as more righteous than he is?

9. When the time came for her to give birth, there were twin boys in her womb. As she was giving birth, one of them put out his hand; so the midwife took a scarlet thread and tied it on his wrist and said, "This one came out first." But when he drew back his hand, his brother came out, and she said, "So this is how you have broken out!" And he was named Perez. Then his brother, who had the scarlet thread on his wrist, came out. And he was named Zerah.

How do I react to this passage?

Why does the first born seem to be so important in biblical times?

How do I think birth order makes a difference today?

What importance do I think God puts on birth order?

10. If I were to meet Tamar today:

What might I want to say to her?

What might she want to say to me?

11. Having looked at the story of Tamar and how it links with my own story:

What do I want to say to God?

What is God's invitation to me?

12. You might like to listen to Michael Card's song about the woman caught in adultery, [Forgiving Eyes](#).



Tamar by Kunstforum Reimann

Women over the world still suffer oppression. You might like to look at the resources and work of the charity [Restored](#).

You might like to read Elaine Storkey's book [Scars Across Humanity](#) or [Half the Sky](#) by Kristof and WuDunn.

Chapter 3

Rahab : used

Hebrews 11:31 By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

James 2:25 In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?

Read Joshua Chapters 2-6

Most translations say that Rahab was a prostitute. Some say she was an innkeeper.

1. *If I were to have to describe Rahab to someone what would I say about her?*

2. *What do you think her strengths were? What do I appreciate about her?*

3. In Joshua 2 we read 'Then Joshua son of Nun secretly sent two spies from Shittim. "Go, look over the land," he said, "especially Jericho." So they went and entered the house of a prostitute named Rahab and stayed there.'

Why do I think people turn to prostitution?

How else can we sell ourselves for money?

4. The king of Jericho tells Rahab to bring out the spies. She replies: "Yes, the men came to me, but I did not know where they had come from. At dusk, when it was time to close the city gate, they left. I don't know which way they went. Go after them quickly. You may catch up with them." (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.)

What risks do I think Rahab took in doing this?

What motivated her?

What other stories do I know of people sheltering others in their homes?

When might I be willing to shelter someone like this?

5. 'Before the spies lay down for the night, she went up on the roof and said to them, "I know that the Lord has given you this land and that a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you... When we heard of it, our hearts melted in fear and everyone's courage failed because of you, for the Lord your God is God in heaven above and on the earth below."

What did Rahab know about the God of Israel?

How do I think she felt about him and toward him?

How certain do I think she was of his ability to save her and her family?

How certain am I that God can save me and my family?

6. "Now then, please swear to me by the Lord that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them—and that you will save us from death." "Our lives for your lives!" the men assured her. "If you don't tell what we are doing, we will treat you kindly and faithfully when the Lord gives us the land." So she let them down by a rope through the window, for the house she lived in was part of the city wall. She said to them, "Go to

the hills so the pursuers will not find you. Hide yourselves there three days until they return, and then go on your way.”

Where do I see trust in these relationships?

What would have made me trust the two men to keep their word?

What does it feel like to trust someone and to be trusted?

7. Now the men had said to her, “This oath you made us swear will not be binding on us unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and unless you have brought your father and mother, your brothers and all your family into your house. If any of them go outside your house into the street, their blood will be on their own heads; we will not be responsible. As for those who are in the house with you, their blood will be on our head if a hand is laid on them. But if you tell what we are doing, we will be released from the oath you made us swear.”

Why do I think the spies added this condition to the oath?

Does this make their commitment to treat Rahab kindly and faithfully any less significant?

8. “Agreed,” she replied. “Let it be as you say.” So she sent them away, and they departed. And she tied the scarlet cord in the window. When they left, they went into the hills and stayed there three days, until the pursuers had searched all along the road and returned without finding them. Then the two men started back.

Why do I think she tied the scarlet cord in the window after they departed?

What do I think would have made the two men obey Rahab’s instructions?

9. Joshua said to the two men who had spied out the land, “Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.” So the young men who had done the spying went in and brought out Rahab, her father and mother, her brothers and sisters and all who belonged to her. They brought out her entire family and put them in a place outside the camp of Israel. Then they burned the whole city and everything in it, but they put the silver and gold and the articles of bronze and iron into the treasury of the Lord’s house. But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.’

Why do I think Joshua enabled the two men to fulfil their oath?

How do I think Rahab managed to convince her family to be in the house at the time?

Why do I think the writer added the last phrase - and she lives among the Israelites to this day?

10. If I were to meet Rahab today:

What might I want to say to her?

What might she want to say to me?

11. Having looked at the story of Rahab and how it links with my own story:

What do I want to say to God?

What is God’s invitation to me?

12. You might like to listen to Delirious singing [Thank you for Saving Me.](#)

[Rahab](#) by Kunstforum Reimann



Chapter 4

Ruth : redeemed

Read the book of Ruth

1. *If I were to have to describe Ruth to someone what would I say about her?*

2. *What do I think her strengths were? What do I appreciate about her?*

3. In Chapter 1 of Ruth, Naomi says, “Return home, my daughters. Why would you come with me? Am I going to have any more sons, who could become your husbands? Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me—even if I had a husband tonight and then gave birth to sons—would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter for me than for you, because the Lord’s hand has turned against me!”

What might Naomi’s reasons have been for suggesting this?

If I had been Ruth or Orpah what would my reaction have been?

4. The story continues and Ruth replies, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me.” When Naomi realized that Ruth was determined to go with her, she stopped urging her.

What might have motivated Ruth?

How do I feel and what do I think about her response?

Does it echo with any other similar experiences in my life or the life of others I know?

5. Naomi says: ‘Don’t call me Naomi, call me Mara, because the Almighty has made my life very bitter. I went away full, but the Lord has brought me back empty. Why call me Naomi? The Lord has afflicted me; the Almighty has brought misfortune upon me.’

What times of brokenness and emptiness have I been through?

Do I, like Naomi, think God causes us suffering?

Where can I see hope in Naomi’s life at this stage?

6. When Boaz greets the harvesters he asks that the Lord will be with them. When he encounters Ruth he says, ‘My daughter, listen to me. Don’t go and glean in another field and don’t go away from here. Stay here with the women who work for me. Watch the field where the men are harvesting, and follow along after the women. I have told the men not to lay a hand on you. And whenever you are thirsty, go and get a drink from the water jars the men have filled.’

What kind of man does he seem to be from this short passage?

What do I think the writer is trying to convey to us?

7. We are told “At this, she bowed down with her face to the ground. She asked him, ‘Why have I found such favour in your eyes that you notice me—a foreigner?’ Boaz replied, ‘I’ve been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know

before. May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge.”

How can actions often speak louder than words?

Do I think good actions deserve rich rewards?

What difference do I think motivation makes?

8. Ruth follows Naomi’s instructions and goes to Boaz at night. When Boaz sees her and hears why she is there he says ‘The Lord bless you, my daughter. This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. And now, my daughter, don’t be afraid. I will do for you all you ask. All the people of my town know that you are a woman of noble character. Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I. Stay here for the night, and in the morning if he wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the Lord lives I will do it. Lie here until morning.’

How do I respond to Ruth’s obedience to her mother-in-law?

How do I respond to Boaz’s words?

9. “So Boaz took Ruth and she became his wife. When he made love to her, the Lord enabled her to conceive, and she gave birth to a son. The women said to Naomi: ‘Praise be to the Lord, who this day has not left you without a guardian-redeemer. May he become famous throughout Israel! He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.’ Then Naomi took the child in her arms and cared for him. The women living there said, ‘Naomi has a son!’ And they named him Obed. He was the father of Jesse, the father of David.”

Do I remember when I first knew that Jesus was descended from Ruth?

How did I react?

How does it impact that even in times of trauma and adversity God holds the bigger picture?

10. If I were to meet Ruth today:

What might I want to say to her?

What might she want to say to me?

11. Having looked at the story of Ruth and how it links with my own story:

What do I want to say to God?

What is God’s invitation to me?

12. You might like to listen to [It is well with my soul](#)

You might like to read [this short article](#) on Levirate Marriage to understand the context and time.

[Ruth](#) by Kunstforum Reimann



Chapter 5

Bathsheba : raped

Read 2 Samuel Chapters 11-12

Before you begin this it is helpful to note the author's pointed comment in 11:1 - that it was a time when kings went out to war. David was in Jerusalem. If he had been where he should have been he would not have been looking at Bathsheba having her purification bath in the first place, and we would not have this story of probable rape, adultery and betrayal. Another point is that we are told Bathsheba was purifying herself from her monthly uncleanness. The mikveh is the ritual bath designed for the purification rite in Judaism. While we may initially imagine Bathsheba luxuriously exposing all in a swimming-pool-like roof top bath such that she was the temptress and David the victim, this is not the only, nor indeed the most likely, explanation. Indeed we need to note that it is David who is on the roof - and not Bathsheba, as so often is illustrated in art. It is David who has armed guards bring her to his bed. It also seems from the narrative seems that Bathsheba had not completed the purification rite and therefore was ritually unclean. In summary, David shouldn't have been there in the first place. He shouldn't have had Bathsheba brought to him, and, even if she had been his wife, he probably shouldn't have had sex with her at that time of the month anyway.

1. If I were to have to describe Bathsheba to someone what would I say about her?

2. What do you think her strengths were? What do I appreciate about her?

3. 'One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.)'

What choices do we think Bathsheba had when the messengers arrived to get her?

What if she had said no?

4. The story continues: 'Then she went back home. The woman conceived and sent word to David, saying, "I am pregnant."'

What might have motivated her to tell David?

What did she have to fear?

5. David gets Uriah sent home from battle intending that he will go home and sleep with Bathsheba, but he does not do so. 'Uriah said to David, "The ark and Israel and Judah are staying in tents, and my commander Joab and my lord's men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live, I will not do such a thing!"' David also tries to get him drunk the next day but he still doesn't go home.

What kind of man does it seem like Uriah is?

How might David have been challenged by Uriah's comments above?

How might Bathsheba have been feeling at this time?

6. Leviticus 20:10 says "If a man commits adultery with another man's wife—with the wife of his neighbour—both the adulterer and the adulteress are to be put to death."

What does this tell us of how God views marriage?

Why do we think this law was deemed appropriate for the people of Israel?

7. David arranges for Uriah's death. "When Uriah's wife heard that her husband was dead, she mourned for him. After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the Lord."

How much power did Bathsheba have to dictate her destiny?

How might she feel about David at this time?

8. Nathan goes to David, challenges him over his behaviour and tells him that his son will die. His son is born and we are told God struck him and after seven days he died.

How do we react to this?

Where was Bathsheba in all of this?

9. "Then David comforted his wife Bathsheba, and he went to her and made love to her. She gave birth to a son, and they named him Solomon." We are told that the Lord loved Solomon.

What choice did Bathsheba have in whether or not she wanted to be comforted?

What are the disadvantages of being physically beautiful?

10. Read I Kings I. Nathan comes to Bathsheba warning her of the danger to herself and her son Solomon. Bathsheba tells David. Later Bathsheba is called into David's presence and he takes an oath saying: "As surely as the Lord lives, who has delivered me out of every trouble, I will surely carry out this very day what I swore to you by the Lord, the God of Israel: Solomon your son shall be king after me, and he will sit on my throne in my place." Then Bathsheba bowed down with her face to the ground, prostrating herself before the king, and said, "May my lord King David live forever!"

What do I think of Bathsheba's life?

How much of what happened do I think would have been known by the palace staff and officials and what impact might that have had on Bathsheba?

What do I deduce from the fact that in Matthew's genealogy, Bathsheba is not called Bathsheba, but Uriah's wife? What point might God through Matthew be making?

10. If I were to meet Bathsheba today:

What might I want to say to her?

What might she want to say to me?

11. Having looked at the story of Bathsheba and how it links with my own story:

What do I want to say to God?

What is God's invitation to me?

12. You might like to read Psalm 51 and listen to Allegri's Miserere which is based on it.

Bathsheba by Kunstforum Reimann



Chapter 6

Mary : blessed

Read Luke Chapters 1-2

1. *If I were to have to describe Mary to someone what would I say about her?*
2. *What do you think her strengths were? What do I appreciate about her?*
3. The angel appears to Mary and says “Greetings, you who are highly favoured! The Lord is with you.” We are told Mary is troubled.
If I imagine myself in that situation as Mary, how might I have felt?
What do I notice in my body when I feel troubled?
How do I calm myself down?
4. The angel continues “Do not be afraid, Mary; you have found favour with God” and tells Mary that she will have a son and in the description is telling Mary that he will be the Messiah, the promised saviour.
How might I feel if an angel told me I would have a child that God would use mightily?
What do I think of Mary’s response?
How is it different to mine?
5. Mary says “I am the Lord’s servant. May your word to me be fulfilled.”
What do I think of her response?
What holds me back from giving myself so completely to God?
What would I like to ask God to change in me so that I can respond more like Mary?
6. Mary visits her cousin and John leaps in the womb and Elizabeth tells Mary “Blessed are you and blessed is the child you bear.”
What effect does this have on me as I read?
When I then read the words of Mary, ‘My Soul Glorifies the Lord’, how do I respond?
What happens when I read these words out loud myself and make them my own?
7. *As I read the birth stories of Jesus again - what strikes me when I look from Mary’s perspective?*
8. We are told ‘But Mary treasured up all these things and pondered them in her heart.’
What kind of things do I treasure and ponder in my heart?
9. When I read of the presentation of Jesus at the temple from Mary’s perspective, what feelings do I notice?
How do I respond to the words of Simeon and the actions of Anna?
How do I respond to the words that a sword will pierce Mary’s heart?
Have I ever felt that a sword has pierced my heart?
10. If I were to meet Mary today:
What might I want to say to her?
What might she want to say to me?

11. Having looked at the story of Mary and how it links with my own story:

What do I want to say to God?

What is God's invitation to me?

12. You might like to listen to Clay Aiken sing Mary did you know?



Mary by Kunstforum Reimann

Chapter 7

Me : beloved

1. If I were to have to describe myself to someone what would I say about myself?

2. What do you think my strengths are? What do I appreciate about myself?

3. As I look back over my life what significant moments do I remember?
Where do I see the presence of God in those moments?

4. 'But now, this is what the Lord says— he who created you, Jacob, he who formed you, Israel: "Do not fear, for I have redeemed you; I have summoned you by name; you are mine."' *When I read these words from Isaiah 43:1 as if spoken to me, how do I respond?*

5. As we have studied these 6 women: Eve, Tamar, Rahab, Ruth, Bathsheba and Mary:
Which of them has spoken to me most?
Which of them has resonated with me most?
Which attributes do I see in them that I would like God to grow more deeply in me?

6. What does it mean to me to be a daughter of the King?

7. As we come to the end of this study:
What do I want to say to God?
What is God's invitation to me?

8. You might like to listen to The King's Daughters sing No Longer Slaves. As you listen, you might like to create a simple collage representing the presence of God in your life.

I am a child of God by Deborah Gregg.

