BIBLE STUDY

3/7/13

Women and Servanthood

The final word of Jesus’ discipleship instruction following the third and final passion prediction is “For the Son of Man came not to be served but to serve (10:45). Yet only angels (1:13) and women (1:31; 15:41) are reported to serve in Mark’s narrative. It’s almost as if the narrator is saying to the audience, “If you were imagining Jesus in Galilee with only men as disciples, you have to rewrite your whole story. You have to go back and reimagine that all over again because there were women there all the time. Surprise!!! It is the women who are there at the end—the ones we least expected. They are the ones who serve. They are there as his followers at the very end.”

Mark 15:40-16:8

Mark’s Final Sandwich

15:40-41

There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. 41 When He was in Galilee, they used to follow Him and serve Him and there were many other women who came up with Him to Jerusalem.

15:42-47

42 When evening had already come, because it was the preparation day, that is, the day before the Sabbath, 43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. 44 Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. 45 And ascertaining this from the centurion, he granted the body to Joseph. 46 Joseph brought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.

15:47 Mary Magdalene and Mary the mother of Joses were looking on where He was laid. 16:1-8 1 When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, so that they might come and anoint Him. 2 Very early on the first day of the week, they came to the tomb when the sun had risen. 3 They were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” 4 Looking on, they saw (blepo) that the stone had been rolled away, although it was extremely large. 5 Entering the tomb, they saw (blepo) a young man sitting at the right who was clothed in a white robe; and they were distressed. 6 And he said to them, “Do not be distressed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him. 7 But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’”

 8 They went out and fled from the tomb, for trembling and terror had gripped them; and they said nothing to anyone, for they were afraid.

Act 2

 In the Barley Fields of Boaz

**Narrator:** Now Naomi had a relative of her husband's, an ish gabor hayil of the clan of Elimelech, whose name was Boaz. And Ruth the Moabite spoke to Naomi.

**Ruth**: Let me go to the field and glean among the ears of grain after him in whose eyes I shall find favor.”

**Naomi**: Go, my daughter.

Narrator: So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech.

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**Narrator:** [Ruth “happens” upon Boaz’s field, but it seems possible that the other male laborers sexually harass her. As she is leaving, Boaz “happens” to come, and finding out that Ruth has been harassed, proceeds to make things right.]

**Boaz** (to Ruth): Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn.

**Narrator**: Then she fell on her face, bowing to the ground and spoke to him.

**Ruth**: Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?

**Boaz:** All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. Yahweh repay you for what you have done, and a full reward be given you by Yahweh, the God of Israel, under whose wings you have come to take refuge!

**Ruth**: I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants.

**Narrator:** [Boaz provides a meal for Ruth and then commands his male servants to provide for Ruth more than the law requires.]

**Narrator:** So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. And she took it up and went into the city. Her mother-in-law saw what she had gleaned. She also brought out and gave her what food she had left over after being satisfied. And her mother-in-law spoke to her.

**Naomi**: Where did you glean today? And where have you worked? Blessed be the man who took notice of you.

**Narrator**: So she told her mother-in-law with whom she had worked.

**Naomi:** The man's name with whom I worked today is Boaz.

**Naomi** : May he be blessed by Yahweh, whose kindness has not forsaken the living or the dead! The man is a close relative of ours, one of our kinsmen redeemers.

**Ruth the Moabite**: Besides, he said to me, “You shall keep close by my young men until they have finished all my harvest.”

**Naomi**: It is good, my daughter, that you go out with his young women, lest in another field you be assaulted.

**Narrator**: So she kept close to the young women of Boaz, gleaning until the end of the barley and wheat harvests. And she lived with her mother-in-law.

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Act 3

At the Threshing Floor

 **Naomi**: My daughter, should I not seek rest for you, that it may be well with you? Is not Boaz our relative, with whose young women you were? See, he is winnowing barley tonight at the threshing floor. Wash therefore and anoint yourself, and put on your cloak and go down to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking. But when he lies down, observe the place where he lies. Then go and uncover his feet and lie down, and he will tell you what to do.

**Ruth**: All that you say I will do.

Ruth 2:1-3

Now Naomi had a kinsman of her husband, a man of great valor (ish gabor hayil),

A. **from the family of Elimelech**,

B. whose name was **Boaz**.

C. **2**And Ruth the Moabitess said to Naomi, “Please let me **go to the field and glean** among the ears of grain

D. after one in whose sight I may find favor.”

C. And she said to her, “**Go**, my daughter.” **3**So she departed and went **and gleaned in the field** after the reapers;

B. and she happened to come to the portion of the field belonging to **Boaz**,

A. who was **from the family of Elimelech.**

LEVIRATE MARRIAGE

A PRACTICE WHEREBY A MAN WAS OBLIGATED TO MARRY A CHILDLESS WIDOW OF HIS BROTHER IN ORDER TO PRESERVE THE NAME AND MEMORY OF HIS DECEASED BROTHER AND TO ENSURE THE ESTABLISHMENT OF HIS DECEASED BROTHER’S PROPERTY INHERITANCE WITHIN THE FAMILY LINE.

Kinsman Redeemer

1. If an Israelite loses his property due to economic necessity, the kinsman redeemer can redeem it/buy it back for the Israelite.

2. If an impoverished Israelite must sell himself into slavery in order to pay his debts, the kinsman-redeemer can redeem him/buy the Israelite back out of slavery.

3. If an Israelite murders another Israelite, the kinsman-redeemer of the victim can avenge the killing of the victim.

4. If an Israelite is murdered, the kinsman-redeemer of the victim can receive monetary restitution for the wrong doing against the victim.

5.To assist a clan relative in a lawsuit so that justice is done

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6.When an Israelite husband dies, the kinsman redeemer can redeem her/marry the wife of the deceased and “raise up the name of the deceased upon his property.”

7. To redeem or restore a clan widow facing old age alone without anyone to care for her.

Deuteronomy 25:5 When brothers dwell together and one of them dies, and a son he does not have, the wife of the dead man is not to go outside in marriage to a strange man: her brother-in-law is to come to her and take her for himself as a wife, doing the brother-in-law’s duty by her.

Numbers 35:19 As for the blood kinsman redeemer—he may put to death the murderer, upon meeting him, he may put him to death.

Leviticus 25:25 When your brother sinks down in poverty and has to sell his holding, his kinsman redeemer is to come and redeem the sold-property of his brother.

Jeremiah 50:34 Their Redeemer is strong; the LORD of hosts is His name. He will surely plead their cause, that He may give rest to the earth…

Leviticus 25:47 If your brother sinks down in poverty, so that he sells himself,,,after he has sold himself, redemption may be his; one of his brothers may redeem him…

Ruth 4:14 Then the women said to Naomi, “Blessed be the LORD, who has not left you this day without a redeemer and may his name be renowned in Israel!

Numbers 5:8 [When a man who has harmed another man, who is now dead, confesses his sin and brings restitution but the dead man has no kinsman redeemer to receive the restitution] the restitution shall go to the LORD for the priest.

Ruth’s instructions from Naomi:

Wash therefore and anoint yourself, and put on your cloak (a long gown covering the body from the neck down, (called a simla in Hebrew)

And go down to the threshing floor.”

David’s actions after the death of his son (the son by his adultery with Bathsheba):

Then it happened on the seventh day that the child died. …So David arose from the ground, washed, and anointed himself, and changed his cloak (simla).