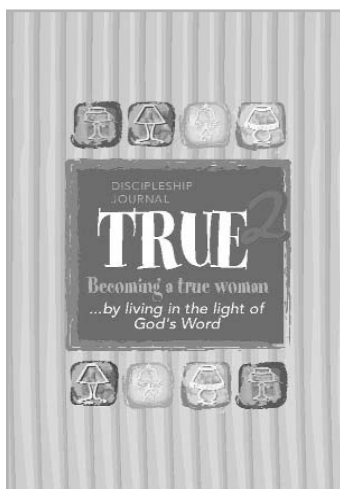


Biblical Foundations for Womanhood for Teen Girls

Year Two



Becoming a TRUE Woman

*by living in the light of
God's Word*

Susan Hunt

*... our daughters will be like pillars carved to adorn a palace.
Psalm 144:12b*

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Dedicated to my friend

Joy Scott

*With gratitude for her partnership in
the gospel,
this project,
and grandmothering.*

(My son is married to her daughter and we share three grandchildren.)

And to all of our grandchildren and the generation they represent . . .

• Daniel
• Susie
• Mac
• Sam
• Mary Kate
• Angus
• Scotty
• Kate
• Ellen
• Samuel
• Heather
• Hunter
• Cassie
• Maggie
• Scottie

*. . . our sons in their youth will be like well-nurtured plants,
and our daughters will be like pillars carved to adorn a palace.*

Psalm 144:12

Dear Pastor,

Christian Education and Publications through its Women in the Church ministry has developed many studies based on the biblical philosophy of womanhood by exploring how the Bible presents the role of women both in and out of the church. Susan Hunt has written several books developing this theme. CEP is committed to teaching this philosophy to young women as well. With the help of those who share this desire and vision, we present to you the second year of the multi-year teen and study for young girls. In a culture and world where there are so many uncertainties, including roles and responsibilities, we hope God will use this curriculum as a key resource for older women teaching and training younger women how to be and do what God would have them be and do. We are grateful to Susan Hunt, CEP consultant and writer, as well as others who have assisted with resources to make this curriculum a reality. We believe this to be an extremely timely and uniquely needed curriculum.

Charles Dunahoo
CE&P Coordinator

Dear Discipler of Covenant Daughters,

The Apostle Paul wrote to Titus, a pastor, and gave him instructions about church life. One of Paul's instructions to Titus, and to the church in all ages, is that the church is to equip older women to teach younger women (Titus 2:3-5). Your ministry to girls is one way you help your church obey this mandate. It is also a way you help the Bride of Christ prepare for His coming. I pray that as you disciple girls, there will be other women who encourage and pray for you. This is the way it works in God's covenant family.

Susan Hunt
Author

Biblical Foundations for Womanhood *for* *Teens*

Biblical Foundations for Womanhood is the title for the materials and resources for women provided by the Presbyterian Church in America's Christian Education and Publications Committee. This discipleship curriculum for teen girls is one component of the *Foundations* materials. For more information, see the Resource section, p. 150.

Purpose:

To impart a legacy of biblical womanhood to the next generation.

Sequence:

The lesson plans assume that girls have been through Year 1 of this curriculum, however it is likely that there will be some new girls in the group. Use this as an opportunity to review the material from Year 1. Themes and concepts from Year 1 are repeated and expanded. It will be helpful for you to periodically look back over the Year 1 Journal and to pull in information from those lessons.

Texts for Leader:

By Design

Women's Ministry in the Local Church

Texts for Girls:

True2

Suggested Age:

Whereas Year 1 had a Journal for pre-teens, Year 2 does not. Year 1 is an introduction to biblical womanhood and is adaptable to pre-teens. Year 2 builds upon Year 1. The content is more in-depth and more appropriate for high school girls.

Context:

This material can be used in a variety of situations such as:

- Mothers and daughters
- Discipleship groups in churches
- Christian schools
- An individual woman discipling a teen girl
- Intergenerational group of girls and women

However, the most effective context for this study is as a joint effort of the women's ministry and the youth ministry in a local church. When a women's ministry trains women in the principles of biblical womanhood, then those women are equipped to . . .

. . . tell to the coming generation the glorious deeds of the LORD,
and his might, and the wonders that he has done . . .
that the next generation might know them, the children yet unborn,
and arise and tell them to their children, so that they should set their hope in God
and not forget the works of God, but keep his commandments.

Psalm 78:4-7

. . . teach what is good, and so train the young women
to love their husbands and children,
to be self-controlled, pure, working at home, kind,
and submissive to their own husbands,
that the word of God may not be reviled.

Titus 2:1, 3-5

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Excerpts from *Paul's Letters to the Galatians*, by Tim Keller, used with permission.

Preparing to Teach

Making Kingdom Disciples

This discipleship curriculum is designed to help you make kingdom disciples.

Before Jesus ascended into heaven, he gave his final command to his church about their assignment during the interim between his ascension and his return at the end of the age. He said, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matt. 28:18-20)

The importance of those words cannot be overstated. They express God’s revealed will for his church until he returns at the consummation of all things. The church’s mission is to make disciples by evangelizing and educating the believers. In turn, the believers are to be transformed into the likeness of Christ, demonstrated by a life of Christlike service within the kingdom of God.

A kingdom disciple is someone who thinks God’s thoughts after him and applies them to all of life.

The kingdom approach . . . is **informational, formational, and transformational!** (From *Making Kingdom Disciples*, p. 3, 5, 11)

Romans 12:1-2 gives a pattern for making kingdom disciples.

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

These verses are a call to love and apply the gospel to all of life. In chapters 1-11 Paul methodically teaches the doctrines of grace. Then, in chapter 12, he says, “Therefore . . .”—because of the glorious grace of God in Christ, this is what you are to do. This pattern shapes the goals for this discipleship course on biblical womanhood.

Informational: teach girls to think biblically (renew their minds) about all of life, specifically about womanhood.

Formational: teach them to live covenantally as members of God’s family.

Transformational: challenge girls to die to self and live unto Christ in every relationship and situation so that their lives are an act of worship, a sacrifice offered up to the Lord.

If there are girls in your group who are not Christians, pray fervently that God will give them a heart that can trust in Christ alone for salvation. Pray that God, by His grace, would make all of the girls “able and willing to know, obey, and submit to his will in all things, as the angels do in heaven,” (*Westminster Shorter Catechism*, Q. 103).

Leader's Guide

This Leader's Guide develops 15 lesson plans using the texts *By Design* and *Women's Ministry in the Local Church*.

- The girls do *not* need copies of those books.
- Suggestion: read both books before you begin teaching this study.
- Lessons should be adapted to the age and spiritual maturity of the girls.
- The lesson plans can be easily divided into two or more lessons so that this material may be taught over an entire year if that is preferable for your program.
- Suggestion for dividing the lesson plans into two lessons:

Week 1: Teach the material.

Week 2: Review, discuss the girls' Journal entries and do the Optional

Activity: There are also ideas for crafts in the Resource section of this Leader's Guide.

- Develop a schedule of lessons and activities that fits your calendar. For example, if you plan to use this course for an entire year, you may want to insert an activity or ministry event every six weeks. For activity and ministry ideas see the Resource section:

Nurturing Community in the Discipleship Group, p. 155

Serving Others, p. 159

Developing Relationships with women in the church, p. 160

Activities/Crafts, p. 163

- The lessons are designed to be interactive, but it is important to find the balance between teaching and discussion. It should not be a time of "sharing ignorance." Always challenge the girls to think biblically by looking to God's Word as the authority for faith and life. Teach biblical truth and keep discussions on message.
- The lesson plans can be adapted to the format that works best for you. Consider your personal preference, the dynamic of the group you disciple, the situation and the time-frame. Some elements other than the lesson that you may want to include:

Prayer requests: there are pages to record prayer requests and praise reports in the back of the Journal.

Nurturing community among the girls: see suggestions in the Resource section, p. 155.

Refreshments and fellowship.

- **Memory verses:** There are suggested memory verses. There is a pattern for a bookmark with these verses in the Resource section, p. 164. There is also a cross-stitch pattern for one of the verses.

- **Activities/Crafts**

Lessons 1-7 form a unit that emphasizes the church as the bride of Christ. There is a suggestion for a wedding event activity in the Resource section, p. 170. If you do this, you can spend several weeks planning for it.

The various crafts support concepts in the lessons.

Suggestion: Ask someone who enjoys crafts to be responsible for facilitating this.

- **Life Examples**

Lessons 8-15 suggest that you invite women who illustrate the various characteristics of a helper to share their testimonies with the girls (for details, see the Preparation section for each lesson). In order to give these women sufficient time to prepare, you will need to plan ahead.

Suggestion: Ask the leader of the women's ministry to facilitate this or to enlist someone to do this.

- **Application**

The lesson plans make application suggestions, but you are the discipler of the girls in your group. You know where they are spiritually, their maturity, and their circumstances. Pray fervently that the Holy Spirit will give you wisdom to adapt these lessons and applications to the girls you disciple.

Student Journal

- The student book is referred to in the lesson plans as "the Journal."
- The Journal has a worksheet for each lesson.
- There are pages for prayer requests in the back of the Journal. Encourage the girls to date their entries of both requests and praise reports.
- There are pages at the end of each lesson for the girls to journal.

A personal journal is simply a record of experiences, events, observations etc. In discipleship, the discipline of journaling is an effective way for a disciple of Christ to record her insights about Scripture, to express her thoughts about applying Scripture to specific areas of her life, to write her prayers and to record answers to her prayers. Journaling requires thoughtful consideration of the implications of the gospel for life.

The Journal for this discipleship course is designed to encourage the girls you disciple to cultivate the holy habit of journaling.

Suggested Resources

Stepping Heavenward, by Elizabeth Prentiss, is a delightful novel written in the form of a journal begun by a girl when she was 16 and continuing to the end of her life. You may want to have the girls read and discuss this book.

Council on Biblical Manhood and Womanhood web site: www.cbmw.org.

Foundational Principles of Biblical Womanhood

The following summary of the principles developed in the *Biblical Foundations for Womanhood* materials is not an exhaustive list of what the Bible teaches about womanhood, but it is sufficient to begin equipping women to understand this pertinent topic.

Suggestion: Read these principles before teaching each lesson. Weave the concepts and language into your lessons.

How are we related to God?

- God created us in His image (Genesis 1:26-27).
- God is our reference point (Deuteronomy 6:4-5).
- God's Word is our authority (Deuteronomy 6:6-9).
- God's glory is our purpose (Isaiah 43:7).

How does Scripture define womanhood?

- Woman's helper design and life-giving mission are creational and covenantal concepts (Genesis 2:18 and 3:20).
- Woman's helper ministry can be summarized as community and compassion (Psalm 144:12).
- Because of the fall, woman cannot fulfill her creation design or accomplish her covenantal mission (Genesis 3:8).
- Through redemption in Christ, woman's ability to be and do what she was created to be and do is restored (Genesis 3:15-16).
- A redeemed woman is to be equipped to fulfill her design and mission through the ministry of the church (Titus 2:1, 3-5).
- Woman must lose her life in order to be a life-giver (Luke 17:33).
- Woman's confident hope in God produces the enduring beauty of a quiet and gentle spirit (1 Peter 1:3-6).

How are we related to others?

- The church is the covenant community (Exodus 19:4-6; 1 Peter 2:9-10).
- God created men and women equal in being with diversity of function (1 Timothy 2:9-15).
- God's kingdom order of male headship is good (Genesis 1:31; Psalm 119:68).
- Submission in marriage and in the church is an acceptance of God's Kingdom order (1 Peter 3:1-6).
- Women are to pass the legacy of biblical womanhood to the next generation (Titus 2:1, 3-5).

For more information on a biblical apologetic for womanhood and for a women's ministry in the local church, see Resources, p. 150.

Lesson I

God's Word

Dear Disciple of Covenant Daughters,

I love words, but I cannot find adequate ones to express my gratitude to God for you. What I have written would simply be words on a page without you. You are the one who will impart these concepts to the rising generation of covenant daughters. You will show and tell them the truth of womanhood. Thank you for your partnership in this gospel ministry. My prayers are with you, and I encourage you to pray for others who are teaching this material.

— Susan

PREPARATION

1. Prayer cannot be over-emphasized. Use the memory verses and the Scriptures for each lesson as guides in praying for the girls. Pray these Scriptures into their lives.
2. Read the Introduction.

Prayerfully determine the format that will be best for the girls you are discipling and for your class schedule.

3. Texts for this lesson:

- Leader: Excerpts from *Heirs of the Covenant* below.
- Girls: the Journal, Lesson I.

4. Suggestions for developing a lesson plan:

- Lessons 1 and 2, *God's Word* and *God's Gospel*, form the foundation for this study. Suggestion: Make a list of key points you want to continue to emphasize in future studies. Refer back to this list and integrate these foundational truths into all of the lessons.
- Read Luke 24:13-45. Prayerfully meditate on this passage before you read the excerpts from *Heirs of the Covenant* or the Discussion Guide.

- This lesson assumes that the girls have completed *Becoming a True Woman, Year I*. If there are new girls in the group, there will be an opportunity for the other girls to share what they learned in the previous study.
 - Read the excerpt from *Heirs of the Covenant*.
 - Scan the Discussion Guide, and then read the excerpt from *Heirs of the Covenant* again. The acorn illustration in the excerpt from *Heirs of the Covenant* teaches the same thing that the puzzle illustration in the lesson teaches.
 - You will need a jigsaw puzzle. The puzzle exercise is an important element of the lesson. The purpose is for the girls to understand that individual pieces of a puzzle do not explain the puzzle. It is important to see the whole picture in order to understand how the pieces fit together. Similarly, we need to understand the big picture—or the big story—of the Bible in order to understand the individual stories and events.
 - Familiarize yourself with the Journal.
 - Read the section on journaling in the Introduction section (p. 11).
 - Go through the Discussion Guide again and plan your lesson. Adapt the suggestions to the girls you disciple, your time schedule and your teaching style.
 - Spend time reflecting on the Scriptures in the lesson and on the catechism questions. Pray that these “wondrous things” will grip your heart.
 - Have extra pens available.
5. Suggestion: Make notes in your copy of the Journal and teach from that. Trying to juggle the Leader’s Guide and the Journal will distract you from focusing on the girls.
6. Optional Activities:
- Prayer partners
 - Recruit women in the church who will take the name of one girl to pray for and encourage. Have index cards for the girls to write their name, address, telephone number, email address, birthday and any specific prayer requests.
 - If possible, invite the women you recruit to attend this session. Distribute the cards to the women and then have a time when they meet the girl whose name they drew or were assigned so that they may pray with her.
 - Suggestion: Ask the women’s ministry to plan and facilitate this activity.

- Ask two or three women to talk to the girls about journaling. Perhaps they will show their journals and explain how they use them (for sermon/Bible study notes, for meditating on Scripture passages, or for prayer requests). When you invite these women, emphasize the importance of simplifying so that the girls are not intimidated by the concept or by the amount of time it will take. Make copies of the information on journaling (Introduction p. 11) and give to the women so that there is consistency in what the girls hear. Suggestion: Ask the leader of the women's ministry to coordinate this for you.

Remember to check the wedding activity in the Resource section, p. 170. It will be a great way to conclude section I (Lessons 1-7). You could spend some time each week planning for it.

Excerpt from *Heirs of the Covenant*

In his book *Christ-Centered Preaching*, Dr. Bryan Chapell gives instruction to preachers that is applicable to all who want to understand and teach God's Word properly:

The redemptive dimension of a particular Scripture may not seem to dominate the text's landscape because the redemptive features of a passage sometimes appear only in seed form, just as revelation does. Still, to expose the revelation properly, we must see its redemptive content and context. We must relate even seed-form aspects of the text to the mature message they signal, or for which they prepare us, in order fully and rightly to interpret what the passage means. You do not explain what an acorn is, even if you say many true things about it (e.g., it is brown, has a cap, is found on the ground, is gathered by squirrels), if you do not in some way relate it to an oak tree. In a similar sense, preachers cannot properly explain biblical revelation, even if they say many true things about it, until they have related it to the redeeming work of God that all Scripture ultimately purposes to disclose. (p. 270)

The church must not just teach about the acorns (people and events). The church must teach about the tree (redemption). It takes a covenantal perspective to do this.

A COVENANTAL PERSPECTIVE OF SCRIPTURE

The Bible is a covenant document. It reveals the Initiator, the promise, and the terms of the covenant. Christianity is not simply a moral code. It is a covenant relationship with the living God. A relationship is impossible without knowledge.

In Scripture, God makes Himself known to His people. In the written Word, the living Word reveals Himself ...

In Scripture, God teaches me about myself. I learn that my sinful tendencies are a manifestation of my sinful nature. I learn that my sin separates me from God's presence. I learn of my desperate need for a mediator to go before God on my behalf.

In Scripture, I learn that Jesus, the mediator of the covenant, is the fulfillment of the “mother-promise” in Genesis 3:15. He is the Seed of the woman who crushed the head of the serpent so that we can live in God’s presence. Jesus is the message of Scripture. We must see Him on every page of Scripture in order to understand God’s message to us. It took the disciples awhile to understand this, but they finally saw.

SLOW HEARTS . . . SAD HEARTS . . . BURNING HEARTS

On the third day after the crucifixion, two of the disciples were walking to Emmaus. They had heard the women’s account of their visit to the tomb, but apparently put no stock in it because their hearts were sad. When the resurrected Jesus joined them, their faces were “downcast,” and they did not recognize Him.

He asked them, “What are you discussing together as you walk along?” . . . One of them, named Cleopas, asked him, “Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?”

“What things?” he asked. “About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see.”

He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?”

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

As they approached the village to which they were going, Jesus acted as if he were going farther. But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them.

When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight.

They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”

They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together and saying, "It is true! The Lord has risen and has appeared to Simon."

Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread. Luke 24:17-35

The disciples had sad hearts because they had slow hearts. Hearts that are slow to believe God's Word quickly become downcast and discouraged. But their sad, slow hearts became burning hearts when "beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself."

When they saw Jesus on every page of Scripture, they were transformed from lethargic, discouraged students to passionate, proclaiming heralds: "It is true! The Lord has risen..."

SHOW THEM JESUS

When we gather our students around us, we are to do the same thing Jesus did on the Emmaus road. We are to show them Jesus on every page of Scripture. It takes a covenantal perspective to do this.

It would be simplistic to say that there is one unifying principle of Scripture. Perhaps a better image would be to say that many beautiful threads are woven together to make the rope that ties it all together. Some of the threads we can follow are *presence*, or *dwelling of God*, or *covenant*, or *promise*, or *kingdom*. Whichever thread we unravel, it will point us to the same thing: Jesus. Scripture shows us Jesus. In our living and teaching, we are to do the same thing. We are to see and to show Jesus. When we do, God's covenant people will be transformed from lethargic, discouraged students susceptible to the lures of the culture to passionate heralds who proclaim that the promise is true—Jesus is alive.

A covenantal perspective of Scripture helps us see the tree (redemption), not just the acorns (the particular story). We must see the overarching message before we dip down to teach any individual part . . . Simply telling the story of a person or an event is a superficial, fragmented view of Scripture and generally results in superficial, fragmented lives. This fragmentation usually carries us in one of three directions—legalism, liberalism, or moralism.

When we trivialize Scripture, we reduce the Christian life to formulas (legalism), or we rationalize away the demands (liberalism), or we concoct a list of things we are going to do for God (moralism). This eliminates the need for and the message of grace. A covenantal understanding points us to God's sovereign grace. This enables us to have a biblical world and life view so that we see ourselves and our lives from God's perspective. Let's use Genesis 12 as an example.

The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I

will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there. Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land.

The LORD appeared to Abram and said, “To your offspring I will give this land.” So he built an altar there to the LORD, who had appeared to him. From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD. Genesis 12:1-8

A superficial, fragmented approach tells the Abraham story and then hones in on Abraham’s monumental step of faith. Abraham is held before us as a paragon of obedience, and the logic is that since he did it, I should do it. My response can go in one of the three directions mentioned above.

A *legalistic response* is that I will exert enormous effort trying to follow Abraham’s example. I may even do foolish things such as tell my spouse I think we should move. I have no idea where we are to go, but it will be an Abraham-type step of faith if we do it. My rules for obedience make me feel very safe, and they will often become so entrenched in my thinking that I begin to impose them on others. If they are not following my formula, they are not being obedient.

A *liberal response* may be that I ponder the lesson of Abraham, conclude that radical obedience of that sort is not expected today, perhaps even seeing it as a fable, and dismiss the whole episode. I rationalize that it worked in that culture but has no application for today.

A *moralistic response* is that I look at Abraham, decide that I will live a life of radical obedience, and resolve to follow Jesus. My actions may well show that I am following through on my resolution. But the moral has been detached from the promise, and there is no change in my heart. It is self-effort rather than grace-power.

The first response makes me proud, the second response makes me comfortable, and the third response makes me tired. None of these is right. None confronts me with my need for grace and God’s provision of grace.

A covenantal approach to Scripture begins with a desire for an Emmaus-road perspective. What does this passage say concerning Jesus? When God opens our spiritual eyes to see Jesus, our hearts will burn with a passion and a power to obey Him.

TAKE-AWAY POINT

A careless, slipshod approach to Scripture results in a sloppy approach to obedience. Seeing people and events in Scripture as examples to follow, rather than seeing Jesus, will cause us and our students to be downcast and discouraged. Paul challenged Timothy to “do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth” (2 Timothy 2:15). This is also his challenge to us. We must do it for the honor of Christ’s Crown and Covenant. (pp. 70-83)

DISCUSSION GUIDE

I. Connecting

- Show the book *By Design*. Read the dedication.
- This book was written in 1994. Hunter was four years old. Daniel was one.
- Show the Journal. When this discipleship curriculum was written, Hunter was 18 and Daniel was 14—the same age as some of you. (FYI: We now have six grandsons, and I pray more fervently for teen girls to be taught about their helper design. There are countless mothers and grandmothers who pray this same thing.)
- Ask: What do you think about being the answer to the prayers of generations of mothers, grandmothers and great-grandmothers who have asked God to prepare suitable helpers for their covenant sons?
- In this study we will learn more about God’s design of us as females. Before we launch into this study, let’s talk about some things we learned in *Becoming a True Woman, Year 1*. Ask each girl to share one thing she learned. If there are new girls in the group, this will be an opportunity to bridge the gap for them.
- Distribute the Journals.

Transition: In *Becoming A True Woman: Year 1* we learned about the contrast between a true woman and a new woman.

2. The True Woman and The New Woman

- Have the girls open the Journals to Lesson 1.

- Fill in the blanks:

What is the true woman's purpose? (*To glorify God.*)

What is the true woman's authority to know how to glorify God? (*His Word.*)

What is the new woman's purpose? (*Her own happiness.*)

What is the new woman's authority? (*Her experience—whatever it takes to make her happy.*)

Transition: We dare not underestimate the importance of God's Word. His Word is our authority. It is our rule for what we believe and how we live. It is the light to guide us as we journey through life.

3. Psalm 119:105

- Refer to the Journal and read the verse in unison.
- This is one of the memory verses for the course (thus the lamp motif).
- Fill in the blanks in the Journal:

God's Word is our (*authority*) for faith and life.

The Bible is to (*govern*) what we believe and how we live.

The Bible is the (*light*) to show us what God wants us to know and how He wants us to live.

Transition: There are a lot of books and magazines that tell us the world's way for women, but the Bible is our authority to know God's way for us. Without God's Word, we will, by default, follow the world's way. One purpose of this discipleship course is to help you develop the holy habit of personal Bible study and to learn some skills that will help you understand the Bible.

4. The puzzle

- Give each girl one piece of the jigsaw puzzle. Be careful to keep the lid with the picture out of sight. Ask: What is the puzzle about? What is it a picture of?
- Put several more pieces on a table, or on the floor, and ask the question again. You may then want to give them all of the pieces and allow a few minutes to try to determine what it is. If they ask to see the picture, tell them the point is for them to figure out the pieces without seeing the whole. Only allow a few minutes, and then show the picture of the puzzle. Explain: It was difficult to put the puzzle together because you did not know what it was about. Seeing the whole picture helps to know how the various parts fit. It is the same with the Bible.
- Unless we see the big picture of the Bible, we will not understand the various parts. Once we know what the Bible is about, then we will have a better understanding of what each part is about.

Transition: There is a fascinating event in the Bible where Jesus helps the disciples to answer the question: What's the Bible about?

5. What's the Bible about? Luke 24:13-45

- Use the excerpt from *Heirs of the Covenant* to explain this passage (see Resource section p. 152).
- Ask volunteers to read each section. Use the questions in the Journal to guide the discussion. For some questions, you may want to have the girls underline the answer or write in the margin.
- This event occurred on the first Easter, the day Jesus rose from the dead.

- Read vv. 13-24

Why didn't they recognize Jesus? (V.16: *God kept them from recognizing Jesus at this time, which shows that we can only recognize Jesus by sovereign grace, i.e. when God reveals Him to us.*)

Why were they sad? (*Because Jesus had been crucified, and apparently they did not believe the resurrection story.*)

Suggestion: Draw a heart in the margin and write in it "sad." Or draw a sad heart-face.

- Read vv. 25-26

How did Jesus describe their hearts? (*Slow to believe.*)

When we are (*slow*) to believe God's Word, we will be (*sad*).

Suggestion: Draw a heart in the margin to represent a doubting heart.

- Read v. 27.

What does "Moses and all the Prophets" refer to? (*The Old Testament. Moses wrote the first five books of the Old Testament.*)

What did Jesus say that the Old Testament is about? (*Himself.*)

- Read vv. 28-35

When did the disciples' hearts change from slow and sad to burning and passionate? (V. 32: *When He opened the Scriptures—the Old Testament—and explained that it is all about Him.*)

What did they do? (Vv. 33-35: *They ran to tell others that Jesus is alive.*)

What do you learn about the disciples' eyes in vv. 16 and 31? (*God sovereignly determined when they would see or understand. He opened their eyes. We cannot see the truth of Jesus in our own strength.*)

Suggestion: Draw another heart representing excitement.

- Read vv. 36, 44-45.

What did Jesus do so they could understand the Scriptures? (V. 45: *He opened their minds. Have the girls circle these words and in the margin write: God's sovereign initiative—grace.*)

- The (*people*) and (*events*) in the Bible are pieces of the puzzle. When we put it all together, it is a glorious picture of (*Jesus*).
- Read Psalm 119:18 in unison. The “wondrous things” we want to see are the things about Jesus. As we read Scripture, we should pray that the Holy Spirit will show us Jesus.
- Explain that in every Scripture you study you will seek to see how it points us to Jesus.

Transition: Let's summarize what we have learned

6. Refer to the Journal and read the catechism questions. Let the girls read the answers. Then do the exercise for question 4 (this is from the *Larger Catechism*):

- Put a box around the phrase that tells us that all of the parts of the Bible agree. (*The consent of all the parts*). Remind the girls of the puzzle activity. Each piece fits together to form the picture. Explain that this is one of the wonders of the Bible. It was written over hundreds of years but it all tells one glorious story.
- Circle the phrase that tells us that there is a big story. (*scope of the whole*)
- Underline the words that tell us what the Bible does. (*give all glory to God*)
- Put parentheses () around the words that tell us how a person understands the Bible (*the Spirit of God bearing witness by and with the scriptures in the heart of man.*). This is what we learn in Luke 16:31-32.

Transition: God has given us His Word so that we can know Him. The more He shows us Jesus through His Word, the more we will love Him and become like Him. The Bible is God's gift to His people. Let's talk about how we can be good stewards of this incredible gift.

7. Let's Talk:

- You may want to ask questions such as: What keeps us from reading the Word? Discuss the discipline of a daily devotion time.
- Turn to the *To Do* section of the Journal. Go over this and explain that journaling will help them in their devotion time. There will be questions that will help them to see Jesus in Scripture. When we see Jesus, then our lives will proclaim that He is a living Savior.
- If you have asked women to share how they journal, invite them to do so.

- If you have arranged for women to pray for the girls, distribute the prayer cards and ask the girls to fill them out. Collect them and give them to the women you've asked to pray.

8. Conclusion

- If the women who have agreed to pray for the girls are there, you may want to let them pair up. Let the girls share their requests with the woman who will be praying for her. Conclude with a time of prayer. Idea: Form a circle with the girls on the inside, and the women behind them. Let each woman pray for the girl whose card she received. If you do not have women there, conclude with prayer requests. Refer to the section for prayer requests at the back of the Journal. Encourage the girls to record the date and requests, and then, later, to record updates and answers to these prayers.

