

Biblical Foundations for Womanhood for Pre-teen and Teen Girls

Year One



Pre-teens

Becoming a TRUE Woman

while I'm trying to make it through middle school

Teens

Becoming a TRUE Woman

while I still have a curfew

Susan Hunt

... our daughters will be like pillars carved to adorn a palace.

Psalm 144:12b

Editors

Lynn Brookside
Barbara Thompson

Journals

Kathryn Barriault

Activities/Crafts

Connie Jennings

Illustrations

Jake Page

Layout and Design

Walker Printing



Presbyterian Church in America Committee on Christian Education and Publications
1700 North Brown Road, Lawrenceville, Georgia, 30043.
Phone: 678.825.1100 • www.pacep.org

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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
• 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 through 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. CE&P 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 first year of the multi-year teen and pre-teen 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, CE&P 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 and Pre-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 and pre-teen girls is one component of the *Foundations* materials. For more information, see the Resource section, p. 119.

Purpose:

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

Texts for Leader:

Spiritual Mothering

The True Woman

Texts for Girls:

Pre-teens: *Becoming a TRUE Woman while I'm trying to make it through middle school*

Teens: *Becoming a TRUE Woman while I still have a curfew*

The lesson plans in this Leader's Guide correlate with the Journal for teens. The pre-teen Journal is a simplified version. Pre-teens who participate in this study will be prepared to understand and apply the material more readily when they have the opportunity to study it again as teens.

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

Contents

Preparing to Teach	9
Lesson 1 - The True Woman's Purpose	13
Lesson 2 - The True Woman: A Helper by Design	21
Lesson 3 - The True Woman: A Recipient of Redemption	29
Lesson 4 - The True Woman Reflects Her Redemption by Serving	35
Lesson 5 - The True Woman Reflects Her Redemption by Helping Others Live for God's Glory	41
Lesson 6 - The True Woman Reflects Her Redemption by Glorifying God in Her Relationships	47
Lesson 7 - The True Woman Reflects Her Redemption by Encouraging Others	55
Lesson 8 - The True Woman Reflects Her Redemption by Accepting Others	63
Lesson 9 - The True Woman Reflects Her Redemption by Forgiving Others	71
Lesson 10 - The True Woman Reflects Her Redemption by Comforting Others	77
Lesson 11 - The True Woman Reflects Her Redemption by Loving the Church	83
Lesson 12 - Piety	89
Lesson 13 - Purity	95
Lesson 14 - Domesticity	101
Lesson 15 - Submission	111
Resources	119



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. 28:18-10).

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 *Spiritual Mothering* and *The True Woman*.

Lesson plans correlate with the teen Journal.

Lesson plans should be adapted to the pre-teen Journal.

- The girls do *not* need a copy of the books *Spiritual Mothering* and *The True Woman*.
- 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. You can do this by teaching the material the first week and reviewing and doing the application section the second week. There are also ideas for related activities in the Resource section.
 - Nurturing Community in the Discipleship Group, p. 125
 - Serving Others, p. 129
 - Developing Relationships with Women in the Church, p. 130
 - Activities/Crafts, p. 147
- Develop a schedule of lessons and activities that fits your calendar. For example, you may want to insert an activity or ministry event every six weeks.
- 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 the message.
- Application: When life-situations are given, they are intentionally "safe" so this material can be used with girls at different levels of maturity and in different situations. Use the examples to discuss the concepts, and then apply it to situations specific to the girls you are discipling.
- The last four lessons (12-15) form a unit. These can even stand alone for a retreat or other setting. There are related activities and crafts for these lessons in the Resource section, p. 147.
- 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. 125.
- Refreshments and fellowship.
- Memory verses: There are three suggested memory verses. There is a pattern for a bookmark with these verses in the Resource section, p. 124.

Student Journal

- The student book is referred to in the lesson plans as the Journal.
- The Journal has a *To Do* assignment for each lesson.
- Pages for prayer requests start on p. 118 for the pre-teen Journal and p. 138 in the teen Journal. Encourage the girls to date their entries of both requests and praise reports.

If you are teaching pre-teens

- You will need to adapt/simplify the lesson plans for pre-teens.
- The pre-teen Journal will guide you as to which elements of the lesson plan to use and which to eliminate.

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. 134.

Lesson I

The True Woman's Purpose

Dear Disciple of Covenant Daughters,

Thank you for sharing my passion to disciple the rising generation of women. I have a vested interest in this generation. We have six granddaughters, ages two to sixteen. My fervent desire is to give these girls, and their generation, a lively legacy of biblical womanhood. We also have six grandsons, and my desire to prepare wives who will be suitable helpers to join them in fulfilling the creation and covenant mandates is equally fervent. Much is at stake. My prayers are with you as you engage in this kingdom work. — Susan



PREPARATION

1. Pray—and then pray some more. Prayer is categorically the most important part of your preparation and of your discipleship ministry.
2. Biblical discipleship is relational. Pray for wisdom to teach the content of the material in a context of nurturing relationships. Read the following in the Resource section:
 - *Making Kingdom Disciples*, p. 133
 - *A Biblical Apologetic for Womanhood and for A Women's Ministry in the Local Church*, p. 134
3. Be intentional in planning ways to get to know the girls and to help them know and love one another. There are suggestions in the lesson plans and in the Resource section (*Nurturing Community in the Discipleship Group*, p. 125).
4. Read the Introduction, p. 9.
 - Prayerfully determine the format that will be best for the girls you are discipling and for your schedule.
 - Pray, plan, and prepare for each segment of your format.

5. Lessons 1-3 are information-heavy. The concepts in these lessons will be repeated, reinforced, and applied in future lessons, so it is not necessary for the girls to fully grasp them at the beginning. It is important to lay this informational foundation and then to build upon it in the remaining lessons.
 - It is not necessary to “dumb-down” information for teens. They are challenged with difficult concepts in school. Their Christian education should be even more challenging.
 - The more you understand these concepts, the more clearly and concisely you can present them.
6. Texts for this lesson:
 - Leader: *Spiritual Mothering*, Chapters 1-3
 - Girls: The Journal, Lesson 1
 - REMEMBER: The girls do not need *Spiritual Mothering*. The Journal contains the information they need.
 - Familiarize yourself with the Journal.
7. Suggestions to develop a lesson plan:
 - Read *Spiritual Mothering*, Chapters 1-3.
 - Next, read the Discussion Guide below, then read the chapters in *Spiritual Mothering* again and select the portions you will use.
 - Sections in the Discussion Guide marked FYI: This is “For Your Instruction” and not to be read to the girls. Simplify, adapt, or omit this material in your lesson.
 - Adapt the Objectives and the Discussion Guide to your teaching style and to the girls you disciple.
 - Most Scripture passages are in the Journal. If the girls will not have their Bibles, you may want to put the verses that are not in the Journal on cards for volunteers to read.
8. Optional activity: There is a pattern for a bookmark in the Resource section, p. 124. You may want to use the first gathering to introduce the study and give out the Journals, make the bookmarks, and get to know one another. Then do the lesson at your next gathering. A box talk (see Resources p. 125) is a creative way to introduce yourself to the girls. You could ask one of the girls to volunteer to give a box talk at your next meeting.
9. If you are using the pre-teen Journal: The Journal will be your guide to determine which elements of the lesson plan to omit.

OBJECTIVES

1. To introduce the concept of a biblical perspective of womanhood.
2. To study the account of Mary in Luke 1:26-45 in order to:
 - know that God is the Sovereign Initiator in His relationship with us;
 - know that it is God's power in us and His protection over us that enables us to obey Him;
 - identify Mary's purpose and authority.
3. To challenge the teens to think deeply about their purpose and authority.

DISCUSSION GUIDE

1. Connecting:
 - Ask: What are your responses to the concept of *biblical* womanhood? Have you considered that there is a biblical perspective of womanhood and that it is different from the world's perspective of womanhood?
 - When you think about womanhood, what thoughts come to your mind?
 - What or who predominately defines womanhood today? (*Possible answers: media celebrities, peers, etc.*)
 - What do they tell us about womanhood? (*Possible answers: importance of independence, beauty, power, pursuing your own happiness, fulfilling your dreams, etc.*)

Transition: The subtitle of this discipleship course is *Becoming a True Woman*.

2. Becoming a true woman is a radically different journey from the journey the world calls you to pursue. But in reality, the Christian life is radically different from the worldly life.
 - Use the Journal for this discussion.
 - Ask: What are some examples of the differences between a biblical perspective and a worldly perspective of life? Ask volunteers to read the Scripture passages in the Journal. After each one, ask how this differs from what the world tells us to do. The point of this discussion is to show that it is not just biblical womanhood that calls us to radical obedience. The Bible gives a striking contrast between God's way and the world's way of life.
3. The theme verse for this discipleship course is Psalm 144:12b.
 - Use the Journal.

- The Bible talks about a woman who became a *pillar* of salt. Ask if anyone knows who she is.
- Briefly summarize Genesis 19:1-14. Ask a volunteer to read vv. 15-17 and 24-26 in the Journal.
- Select ideas from the following to explain that two different Hebrew words are translated *pillar* in Genesis 19:25 and Psalm 144:12b.

FYI: from *Women's Ministry in the Local Church*, p.137-138:

The Hebrew word translated pillar in [Genesis 19:25] is *nesib*. "The obvious intent here is to depict her as stopped, trapped, transformed as and where she was, in a still upright posture. . ."

. . . In Psalm 144, David calls on the Lord to "Rescue me and deliver me from the hand of foreigners . . ." (v. 11). Then, in the last two verses, he pictures the blessings that come with deliverance from our enemies. One of those blessings is that the next generation will flourish. He envisions daughters as corner pillars who have been cut for a palace. The word translated *pillar* refers not to a free-standing pillar, but to a corner, supporting pillar. The word translated *cut* is "used especially of hewn stones." The word translated *palace* refers to a palace or temple. So David was thinking of women who have been shaped and smoothed to serve God's purpose in the home and church.

The paraphrase of Bishop Patrick, doubtless, conveys the real meaning:

'Tall and beautiful, like those polished pillars which are the ornaments of a palace.'

. . . It is remarkable that the Greeks made use of pilasters, called Caryatides, (carved after the figure of a woman dressed in long robes,) to support the entablatures of their buildings.

These corner pillars were both beautiful and functional. They gave grace and dignity to the structure even as they supported it. If these pillars weakened, the structure was in danger. David considers these women to be gifts from God. He brings the Psalm to a rousing conclusion: "Blessed are the people to whom such blessings fall! Blessed are the people whose God is the LORD!" LORD, or Yahweh, is God's personal name of covenant faithfulness to His people. He is LORD to those He has sovereignly claimed as His own. He lives in intimate relationship with them. His Word is their authority, His glory is their purpose, He is their sufficiency, and He is their strength.

- Refer to the illustration on p.4 of the Journals.
- Ask a volunteer to read Luke 17:28-33.

Transition: For the next few weeks we will look at one young woman's journey to true womanhood. We will learn that she was not trapped in a still position. She was not trapped in self-centered immaturity. She became a beautiful and functional pillar of grace in God's kingdom.

- Refer to the Journal and read *Mary's Story*. (Note: This is not in the pre-teen Journal.)

4. Bible study: Luke 1:26-45.

- Refer to the Journal and ask volunteers to read portions of this Scripture.
- Use *Spiritual Mothering*, pp. 27-34, to discuss the following questions. These questions are listed in the Journal. You may want to pair the girls up to find the answers, and then discuss the passage with the group.
- What does Luke 1:28 tell us about Mary?
 - Explain that she was the object of God's grace. God initiated the relationship with Mary. She was not chosen because she was more spiritual than other girls. She was chosen because of God's grace. God is the Sovereign Initiator in our relationship with Him.
- What was Mary's question after the angel's announcement (v. 34)?
- What was the angel's answer (v. 35)?
- The angel promised that God's (*power*) in her and His (*protection*) over her would enable her to fulfill her calling.
- What was Mary's response (v. 38)?
- This shows us that her purpose was (*God's glory*). (By defining herself as the Lord's servant, she declared that her life-purpose was to serve and glorify Him.)

and her authority to know how to glorify God was: (*God's Word*). (Whatever He said she would obey.)
- Optional Suggestion: Have the girls role play this story.

Transition: The story about Mary is incredible, but her story is just one part of the big story—the gospel. The main event in this account is the Incarnation of God. God became flesh. He kept the promise that He made to Adam and Eve.

5. The gospel

- It is not necessary to spend a lot of time on this section. Briefly going through the exercise will be instructive, and then you will review it in Lesson 3.
- Refer to the Journal and ask a volunteer to read Genesis 3:15. Explain that this is the first promise of a Savior. Have the girls write *first promise of a Savior* in the margin.
- *Spirit of the Reformation Study Bible*, note on Genesis 3:15:

I will put enmity. In sovereign grace God converted the depraved woman's affections from Satan to himself. **Your offspring and hers.** Humanity was, and

still is, divided into two communities: the faithful, who love God, and the lost, who love self. . . **he . . . you**. The battle is a confrontation of champions. The decisive battle is won by Jesus Christ . . . **crush . . . strike**. . . The faithful must suffer to win the new community from the serpent's dominion before Christ's glorious victory . . . **head . . . heel**. The suffering Christ is victorious. He has already won the victory at the cross by providing an atonement for redeemed saints (Col. 2:13-15), and he will consummate his victory at his second coming (2 Th 1:5-10).

- Have the girls circle the words “I will put enmity” and draw a line to the margin where they should write: *sovereign grace*. (Enmity: hostility; hatred.)
- Circle “he” and write *Jesus* in the margin.
- Circle “crush” and write *promise* in the margin.
- Read Galatians 4:4-5. Circle “God sent his Son” and write *God kept His promise*. Circle “born of a woman” and write *Mary*. Circle “redeem” and “receive the full rights of sons” and tell the girls to write their own names.
- Ask: What do you think is the most shocking thing that Mary says in Luke 2:26-38? (*Defining herself as a servant is surely shocking in the extreme. But even more shocking is the fact that God sent His Son and that the Son became a Man in order to redeem us and to adopt us into His family, giving us all the privileges that belong to Jesus. In view of this magnificent gift, not to bow in gratitude and humility would be shocking and scandalous. Mary's declaration is the only reasonable response to the gospel of grace. The simplicity of her declaration is the essence of a disciple of Jesus.*)
- The first two questions of the *Westminster Shorter Catechism* define Mary's purpose and authority, and they are to define every Christian's life.
- Refer to the Journal and read the catechism questions. Ask the girls to read the answers.
- Read Luke 1:30-33. Emphasize that Jesus—the risen, exalted Savior—is on His throne. He enables His disciples to live for His glory and under His authority. His power in us and His protection over us are our resources.

6. Let's Talk

- Ask: What are some things you learned in this lesson? It is important for the girls to articulate the concepts in their own words. Be prepared to ask leading questions if needed.
- Ask: What is the primary difference between Lot's wife and Mary? (*Answers: Genesis 19:15-17: Lot's wife disobeyed God's Word. Luke 1:38: Mary obeyed God's Word.*)
- FYI: From *Women's Ministry in the Local Church*, pp. 137-138

Lot's wife epitomizes weak women who are easily led astray by their self-indulgent passions. The root issue is authority. They do not obey God's Word so they

are controlled by personal happiness rather than God's glory. They are concerned about the present rather than the eternal. They are trapped in static immaturity. They may dazzle us with their seemingly picture-perfect lives and their brilliant self-sufficiency, but simmering just under the surface is insecurity, jealousy and superficiality. It is a pseudo-strength that easily disintegrates. Sadly, they often think they have all the answers. They don't realize they are at risk. Two marks of maturity are submission to God's Word and a teachable heart that listens to and learns from others.

- Ask: What is the greatest obstacle to living for God's glory and under His authority? Explain that ultimately our own sinful pride and selfishness is our greatest hindrance. We need God's power in us and His protection over us. We must ask God to turn our hearts to Him.
- Refer to the Journal and ask volunteers to read a true woman's prayer. Challenge the girls to memorize this and make it their daily prayer.

7. Conclusion

- Refer to the Journal and go over the *To Do* assignment.
- Conclude with prayer requests. Refer to the section for prayer requests in the Journal. Encourage the girls to record the date and requests, and then later to record answers to these prayers.



