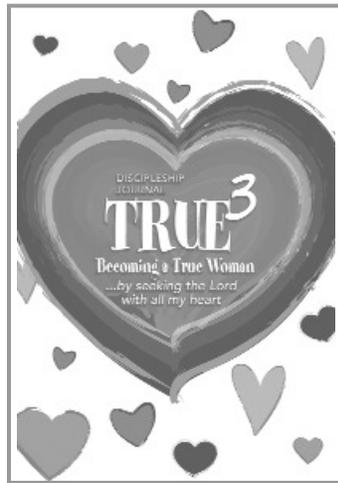


Biblical Foundations for Womanhood for Teen Girls

Year Three



*Becoming a TRUE Woman
by seeking the Lord with all my heart*

Susan Hunt

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

Psalm 144:12b

Editors

Lynn Brookside
Barbara Thompson

Activities/Crafts

Connie Jennings

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.ppacep.org

Unless otherwise indicated, all Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations marked (NIV) are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION ©. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan. All rights reserved.

All rights reserved. This book shall not be reproduced in whole unless written consent is obtained from Christian Education and Publications, Copyright © 2009.

ISBN 978-0-9818283-3-6

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

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 third year of the multi-year 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, 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

CEP Coordinator

Dear Disciple 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

This discipleship curriculum for teen girls is one component of the Biblical Foundations for Womanhood materials and resources for women provided by the Presbyterian Church in America's Christian Education and Publications Committee. For more information, see the Resource section, p. 139.

Purpose

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

Sequence

The lesson plans assume that girls have been through Years 1 and 2 of this curricula, however it is likely that there will be some new girls in the group. Use this as an opportunity to review the material from Years 1 and 2.

Text for Leader

The Legacy of Biblical Womanhood

Text for Girls

True3

Suggested Age

Whereas Year 1 had a Journal for pre-teens, Years 2 and 3 do not. Year 1 is an introduction to biblical womanhood and is adaptable to pre-teens. The content for Years 2 and 3 is 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

Aylin Michelen was discipled by a woman in her church who taught her the principles of biblical womanhood. When Aylin graduated from Cedarville University she returned to her home church in the Dominican Republic to teach in their school. Now she is discipling a group of teen girls. This is her testimony.

I grew up in a Christian home and the Lord rescued me when I was very young, but for a long time I thought the gospel was relevant only to my salvation and that I had graduated from such elementary and basic doctrines. Obviously with such a faulty focus I often had feelings of condemnation and guilt. Then our Sovereign Faithful One guided my steps, exposing me to people who love the gospel and are intentional in teaching from a gospel perspective. I began to understand the centrality of the gospel for all of life. They taught me to love the gospel too, even though I know I hardly love it as He deserves

As I considered the topic of biblical womanhood through a gospel-centered perspective, I began to delight in God's design for me as a woman. The more I understood the centrality of the gospel, the more I joyfully embraced my life-giver calling. Seeing biblical womanhood in the light of the story of redemption helped me to put so many other things in perspective. I have no power in me to live out my design, but the gospel is the power I need. The gospel is the goal of biblical womanhood. My goal as a woman is to adorn the gospel. Biblical womanhood is not an end in itself—it is the means for a greater end: the glory of God shining through my design!

I am single, so I am not a helper to a husband yet; but I love the way God planned for women to be helpers in the context of the local church. What a privilege to be channels of compassion and mercy to the body of Christ. What an honor to be used by God in the process of advancing His kingdom through discipleship. It is exciting to trust the power of the gospel to transform me into a life-giver in all areas and roles of my life. May He increase and may I decrease!

Contents

Preparing to Teach	9
Part 1—Loving the Legacy	
Lesson 1 - The Legacy	15
Lesson 2 - Legacy of The Promise	23
Lesson 3 - Legacy of Love	31
Lesson 4 - Legacy of Hope	41
Lesson 5 - Legacy of Community	47
Part 2—Living the Legacy	
Lesson 6 - Daughter—Legacy of Gratitude	57
Lesson 7 - Sister—Legacy of Unity	65
Lesson 8 - Neighbor—Legacy of Mercy	71
Lesson 9 - Wife—Legacy of Oneness	79
Lesson 10 - Mother—Legacy of Life	87
Lesson 11 - Pilgrim—Legacy of Fruitfulness	95
Part 3—Giving the Legacy	
Lesson 12 - Ruth 1	101
Lesson 13 - Ruth 2	113
Lesson 14 - Ruth 3	123
Lesson 15 - Ruth 4	129
Resources	139

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).

Using this Leader's Guide

This Leader's Guide develops 15 lesson plans using the text *The Legacy of Biblical Womanhood*. The girls do not need a copy of it.

- Lessons should be adapted to the age and spiritual maturity of the girls in your group.
- Each lesson plan can be divided into two or more lessons so that this material may be taught over an entire year.
- 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 plan a craft, an activity or ministry event every three or four weeks in place of a lesson.

There are Optional Activities in each lesson plan.

Ideas for related crafts are in the Resource Section beginning on p. 139.

Look ahead and plan for these activities.

Suggestion: Ask other women to plan and facilitate crafts and ministry events.

- 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." 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.
- Adapt the lesson plans 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. There are suggestions in the lesson plans.

Refreshments and fellowship.

- Memory verses: There are suggested memory verses in the lesson plans.

Idea: Send the girls a text message each day with one of the memory verses. One young girl whose discipleship leader did this said, "The verse she sent me every morning helped me to stay focused throughout the day."

- Application

The lesson plans make application suggestions, but you are the discipler of the girls in your group. You know their spiritual 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."

A personal journal is simply a record of experiences, events, observations, etc. The exercise of journaling is an effective way for a disciple of Christ to record her insights about Scripture, express her thoughts about applying Scripture to specific areas of her life, write her prayers and 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.

Overview

- **Lessons 1-5: Loving the Legacy.** The more we know the legacy of grace we have been given, the more we will love and treasure it. These lessons present the glorious doctrine of the covenant of grace. Since "knowing" is the primary objective of these lessons, they may seem information-heavy, but they are foundational for the lessons on relationships that begin in Lesson 6.

In Lessons 1-5 you will:

Compile a list of foundational principles of biblical womanhood.

Identify some characteristics of the covenant.

Encourage the girls to study and memorize Ephesians 1 in their personal Bible study, to memorize selected answers from the *Westminster Shorter Catechism*, and memorize other related Scripture verses.

Sounds ambitious, but all of these elements relate to and reinforce one another. This material will be reviewed and applied in Lessons 6-15.

- **Lessons 6-11: Living the Legacy.** These lessons discuss living covenantally (i.e. living for God's glory) in our relationships.
- **Lessons 12-15: Giving the Legacy.** This study of the book of Ruth reviews principles taught in previous lessons. It will help prepare the girls to give the legacy of biblical womanhood to others.

For Your Information

The following are selected terms from the Glossary of *Making Kingdom Disciples*, Charles H. Dunahoo, P & R Publishing, p. 239-241.

Covenant: An interpersonal bond or contract-like arrangement according to which God relates to creatures, especially man (his image bearer). God's covenant with us has strong implications for how we relate to him, our surroundings, and other people.

Enlightenment: That period at the beginning of the eighteenth century when man presumably came of age and began to think, reason, and know things on his own. Man became a free thinker; that is, he believed that he no longer needed to start with God in order to know things.

Modernism: An ideological outgrowth of Enlightenment philosophy that claims that the Christian faith should be altered to fit naturalistic assumptions. It is a paradigm shift that replaces God as the central reference point with man at the center.

Modernity: In most definitions, simply "the quality of being modern." It is more than that. In Western thought it generally describes life in advanced industrial societies. It has both philosophical and sociological meaning. It is also a term with moral dimensions. It refers to ideologies of the modern world, especially in the context of the advanced industrial societies.

New Age movement: An attempt to bring Eastern philosophy and religion into a Western framework, creating a belief that God is everything and everything is God. Man is ultimately god and the creator of his own reality.

Postmodernism: A philosophical paradigm that either negates or fulfills the philosophy of modernism. It places truth and reality, if in fact it uses those terms, within man's determining framework. It highlights egalitarianism, subjectivity, feelings, and mysticism in place of authority, objectivity, reason, and the scientific model.

Reformed: A term usually associated with the historic Protestant Reformation, we use it to refer to that tradition which emphasizes the authority of Scripture and the sovereignty of God over all of life.

Relativism: The ideology that suggests that truth and reality are determined by the circumstances. What may be truth in one situation may not be truth in another context; hence there are no universals or absolute truths.

Syncretism: The fusing of two or more teachings, for example, the blending of other religious teachings with Christianity in order to make Christianity culturally acceptable. (pp. 239-241)

From *Men, Message & Ministry*, Michael Ross, PCA Christian Education and Publications, p. 24.

Our postmodern world is shaped by the contours of seven powerful but false philosophies.

Secularism: The world is shaped by man apart from God and His influence or ideas.

Privatization: God, religion and spirituality are relegated to the private realm of life. Faith is personal and has no place in public.

Pluralism: All worldviews are equally valid. None can be labeled "false." All are to be accepted and melded together.

Relativism: All truth is subjective, culture-bound and changing. There are no spiritual, moral or even intellectual absolutes to guide, guard and govern mankind.

Individualism: It's all about me. The autonomy, the happiness and the authority of the individual person are supreme. We account to no one and we look out for number one . . . self!

Hedonism: The ultimate good and final goal is pleasure. If it feels good it is good. Feeling trumps fact and faith.

Naturalism: There is no reality beyond what we see or experience. Science is god, and experience rules over principle or dogma.

Into this morally bankrupt world God sends His Church . . . (p. 24)

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

The Legacy

Dear Disciples of Covenant Daughters,

*In C. S. Lewis' **The Last Battle**, Aslan commanded those who came through the Doorway to "Come further in! Come further up!" In this study we will go further in and further up as we continue to explore the fascinating fact that "God created man in his own image . . . male and female he created them" (Genesis 1:27).*

— Susan

PREPARATION

1. As you begin this third and final study in the biblical womanhood discipleship curriculum for teen girls, pray that the Holy Spirit will transform the hearts and lives of the girls so that they will be able to answer "Yes!" to the following questions:

Do I know and love the legacy of biblical womanhood that I have been given?
Am I, by God's grace, living this legacy in my relationships and circumstances?
Am I prepared to give this legacy to someone else?

Keep these questions before the girls and encourage them to make this their prayer for themselves and for each other.

2. Texts for this lesson

- Leader: *The Legacy of Biblical Womanhood*, Chapter 1, p. 12 ff.
- Girls: the Journal Lesson 1, p. 11 ff.

3. Overview

- Review the overview of this study on p. 9 of this Leader's Guide.

4. Memorization

- Ephesians I
- Selected Catechism Questions, pp.5-6
- Other related verses

These are listed in the Journal pp. 7-8. Even if the girls do not memorize all of this, the repetition and discussion during the lessons will familiarize them with the concepts. The concepts in the Scriptures and Catechism answers are interrelated and will help the girls to develop a comprehensive and integrated approach to thinking about faith and life.

5. Suggestions to develop a lesson plan

- If you did not teach *True 1* and *True 2*, it will be helpful for you to scan them so that you will be familiar with what the girls have already learned.
- Read *The Legacy of Biblical Womanhood*, pp. 12-27.
- Read the Discussion Guide and Journal.
- Read *The Legacy of Biblical Womanhood* again and determine the parts you want to use.
- Adapt the Discussion Guide to develop a lesson plan for the girls in your group and for your schedule.
- Familiarize yourself with the To Do section in the Journal and be prepared to encourage the girls to do the personal Bible study on Ephesians I. Note that this passage is in the Journal, p. 4.
- Suggestion: Use the Journal to guide the discussion. Make notes in your Journal so that you don't have to "juggle" between the Leader's Guide and the Journal. This will help you to move through the material quickly and smoothly.
- Resource: The web site for the Council on Biblical Manhood and Womanhood has helpful resources on gender issues: www.CBMW.org
- Note: The questions that Mary Kate's grandfather asked her are from the Application for Church Membership of the Presbyterian Church in America. If your church uses different questions, have a copy available and explain that though the questions may not be exactly the same, the importance of making a public profession of faith and becoming a communing member of a church are the same.

6. Optional Activity

- Purpose: To introduce the word covenant and to illustrate that those who are in Christ are united to one another in covenant.

- Supplies needed:
 - Glitter, ribbons, markers, scissors, etc.
 - A hole puncher
 - A piece of yarn or ribbon long enough to string the hearts
- Use the pattern on p. 147 in the Resource section of this Leader's Guide. Make copies on heavy stock. Cut out the hearts.
- As the girls arrive, have them decorate a heart and put the following information on the back: name, address, telephone number, email, birthday.
- Punch a hole in the hearts, and then have the girls make a circle. Pass the string and let each girl attach her heart, keeping her heart in front of her once it is on the string. When the circle is completed, read 2 Chronicles 15:12 in unison.
- Pass the hearts around until you say "Stop!" Explain that for the next week they are to pray for and encourage the girl whose "heart" they are holding. Collect the string with the hearts so you can repeat this next week.
- Suggestion: Ask a woman in the church, or one of the girls, to plan and facilitate this activity.

DISCUSSION GUIDE

I. Nurturing Community

- Use the Optional Activity.
- If there are new girls in the group, be sure they feel enfolded. Ask two or three volunteers to tell them something they learned from True1 and True2.
- Distribute the Journals and ask someone to explain the theme verse, Psalm 144:12b. Use p. 2 in the Journal.

From *New Manners and Customs of the Bible*, Freeman, James M., Chadwick, Harold J., Bridge—Logos Publishers, 1998, iii.

Some commentators feel that reference is being made here to the caryatides or columns representing female figures. These were common in Egyptian architecture, and their appearance was doubtless familiar to the Hebrews. The psalmist wishes the fair daughters of the land to be like pillars that were beautifully sculptured to adorn a palace, thus combining strength with beauty. He desires that they be noted not merely for their loveliness, but also for their moral usefulness, holding up the social fabric as pillars hold up a temple. As one commentator has put it: "This picture of peace and prosperity involved vigorous sons, dependable daughters ... and God's presence."

TRANSITION

- Show the book *The Legacy of Biblical Womanhood* and explain that it is the text you will use to teach this study.
- Ask: What is a legacy?
- After the girls discuss this, refer to the Journal, Part I—Loving the Legacy, p. 9. Read this material. Refer to the *Think About This* questions and explain that your prayer is that this study will equip them to answer "yes" to these questions.
- In the first chapter of this book one of the authors tells about her granddaughter's legacy by using a special event in her granddaughter's life.

2. Mary Kate's Legacy

- Refer to the Journal, p. 11 and read Mary Kate's Legacy.
- Refer to the paragraph beginning "We have decided . . ." and ask: Why should this event determine every other decision? Emphasize that becoming a follower of Christ and a member of His church should affect how we think and live in every area of life.

TRANSITION

As we consider these themes, we will review things we have learned in previous studies about biblical womanhood because we want to be sure we know and that we can articulate the legacy we have been given.

- You may want to remind the girls of the "consent of the parts and scope of the whole" concept, and the puzzle exercise, in *True2*, Lesson 1.
- Learning to think about overarching themes, or "big ideas," will mature us as followers of Christ.
- Suggestion: Briefly summarize the 5 "big ideas" unless there are new girls and you need to spend more time on this.

3. Big Idea #1: God created woman to be a helper.

- Use the Journal and *The Legacy of Biblical Womanhood*, pp. 17-19. Select the portions you want to use.
- Have the girls make notes in their Journals. For example, beside Genesis 1:1, 3 write: *God - reference point for life. God's Word - authority for life.* Emphasize that the power and authority of God's Word brought creation into existence.
- Genesis 1:26-27: Emphasize that God created everything for His glory, and His creation of His image bearer as male and female glorifies Him. Man and woman are equally created in the image of God, but they are different. Male and female distinctiveness was not an afterthought and it was not a result of the curse. Gender distinctiveness is part of the creation order. This is God's design, so it is good.

Ask: What is the term used today to describe this view of gender roles? Answer: *Complementarianism*.

Ask: What is the term used to describe the view that says there is no essential difference in role and function between male and female, especially one that allows for male headship in the home and church? *Egalitarianism*. Briefly review the helper verses and fill in the blanks. Hopefully the girls are so familiar with this they can do it in their sleep—and that is the point!

The words to fill in the blanks: *defends, sees and cares for oppressed, supports, protects, delivers from distress, rescues, comforts*.

- Read the next portion of Mary Kate's story. Refer to the quote from Danielle Crittenden, the sentence beginning: "Pretending that we are the same as men . . ." and ask:

What are some examples of women pretending to be the same as men?

Brutally is a strong word. What are some of the brutal consequences of women demanding radical independence?

- Refer to the Journal and read the transition (Problem . . . Good News!) to Big Idea #2.

4. Big Idea #2: The gospel empowers and compels us to exercise our design.

- Use the Journal and summarize *The Legacy of Biblical Womanhood*, pp. 19-21.
- Beside Genesis 3:15 write: "the gospel." Emphasize that the power of the gospel restores our relationship with God so that we can glorify Him by being what He created us to be.
- Fill in the blanks: *helper, life-giver*.
- Read the next part of Mary Kate's story. As you read the questions Mary Kate was asked, let the girls discuss their own experience of becoming a communing member of the church. Use this discussion to think about the importance of church membership. It is likely that some were younger when they made their public profession of faith, and this will be a good time to reflect more deeply on these questions. Explain that these are vows made to God in the presence of the covenant community.

5. Big Idea #3: The covenant community is the place where we are equipped to live out the implications of our design.

- Use the Journal and summarize *The Legacy of Biblical Womanhood*, pp. 21-23.
- Read the next portion of Mary Kate's story and use questions such as:

Why are Ruth's words to Naomi appropriate for us to think about when someone joins the church? Explain that this is Ruth's profession of faith and this profession involved changing her citizenship.

Read the quote from the *Westminster Confession of Faith* in unison. Note that the sentence does not end with the word "glory." Ask: What is the significance of this? Emphasize that when we are united to Jesus, we are also united to one another in love. Becoming a Christian changes our relationship to God and our relationship to His other adopted children.

Refer to the sentence "The helper design is a covenantal concept" and explain that you will discuss this more in future lessons.

6. Big Idea #4: Male headship in the home and church is a gift from God that liberates women to fulfill our creation design.

- You will note that the wording is different from the book to make this "idea" clearer for girls.
- Use the Journal and summarize *The Legacy of Biblical Womanhood*, pp. 23-24.
- Read the next portion of Mary Kate's story. You may want to use some of the material below from *Evangelical Feminism & Biblical Truth*, Wayne Grudem.

The equality and differences between men and women reflect the equality and differences in the Trinity.

Much more is at stake than the meaning of one or two words or one or two verses in the Bible. Much more is at stake even than how we live in our marriages. Here we are talking about the nature of God Himself.

In I Corinthians 11 Paul writes, But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. (v. 3)

... Just as the Father and Son are equal in deity and equal in all their attributes, but different in role, so husband and wife are equal in personhood and value, but they are different in the roles God has given them. Just as God the Son is eternally subject to the authority of God the Father, so God has planned that wives be subject to the authority of their husbands . . .

When did the idea of headship and submission begin? The idea of headship and submission never began! It has always existed in the eternal nature of God Himself. And in this most basic of all authority relationships, authority is not based on gifts or ability (for the Father, Son, and Holy Spirit are equal in attributes and perfections). It is just there. Authority belongs to the Father, not because He is wiser or because He is a more skillful leader, but just because He is the Father . . . They [the Trinity] don't differ in any attributes, but only in how they relate to each other. And that relationship is one of leadership and authority on the one hand and voluntary, willing, joyful submission to that authority on the other hand . . .

We can say then that a relationship of authority and submission between equals, with mutual giving of honor, is the most fundamental and most glorious interpersonal relationship in the universe . . . And when we begin to dislike the very idea of authority and submission—not the distortions and abuses, but the very idea—we are tampering with something very deep. We are beginning to dislike God Himself. (p. 45ff)

7. Big Idea #5: We are called to pass this legacy to the next generation.

- Use the Journal and *The Legacy of Biblical Womanhood*, p. 25.
- Read the next portion of Mary Kate's story. Ask: Who are some of the people you are learning from? What is your responsibility to younger girls who make their profession of faith?

TRANSITION: Your story may be different from Mary Kate's story, but if you are a Christian we have the same legacy of womanhood.

- If there are girls in the group who do not have Christian parents, you may want to read the testimony of Mary Kate's grandfather (*The Legacy of Biblical Womanhood*, pp. 25-27). Emphasize that our stories may be different, but that if we are in Christ we all share the same inheritance.

8. A Legacy of Grace

- Read Ephesians 1:11-12 in unison. We have this inheritance of grace because God willed it, not because we earned it. It is a gift.
- Biblical womanhood is one part of our legacy of grace.

9. Refer to the To Do section in the Journal

- Have the girls write the name of the girl they are to pray for (from the "heart" activity at the beginning of the lesson). Also write down email, telephone number, etc. You may want to give them a few minutes to share prayer requests with each other.
- Go over assignments 4 and 5. Explain that in this study there will be more emphasis on their personal Bible study and journaling. During the first 5 weeks they are to study Ephesians 1 on their own and share their insights the following week.
- Challenge the girls to memorize Ephesians 1.
- Refer to assignment 5 and encourage them to write the story of their legacy of grace. Emphasize that it may be a story similar to Mary Kate's, or it may be similar to her grandfather's, or it may not be like either.

10. Conclusion

- Refer to the Prayer Requests section in the back of the Journal and share prayer requests. Date them for future reference.

Lesson 2

Legacy of The Promise

Dear Disciples of Covenant Daughters,

*Dr. Norman Harper wrote: "The doctrine of the covenant of grace has received little emphasis in recent times even among those confessionally committed to covenant theology. This neglect of an invaluable part of our theological heritage has left the Reformed community in some measure theologically disoriented in the practical application of faith to life" (*Making Disciples*, p. 34). I pray that this study will equip the next generation of women to be theologically oriented in the application of faith to life.*

—Susan

PREPARATION

1. Keep the following questions in your heart and mind as you pray and prepare:

Do I know and love the legacy of biblical womanhood that I have been given?
Am I, by God's grace, living this legacy in my relationships and circumstances?
Am I prepared to give this legacy to someone else?

2. Texts for this lesson

- Leader: *The Legacy of Biblical Womanhood*, Chapter 2, p. 31 ff.
- Girls: the Journal, Lesson 2, p. 23.

3. Suggestions to develop a lesson plan

- In advance, ask 1 or 2 girls to be prepared to read their legacy stories from their Journals.
- Read *The Legacy of Biblical Womanhood*, pp. 31-47. Re-read the introduction, pp. 31-32, several times. This chapter is packed with information. Don't feel overwhelmed. You will not teach everything in the chapter. Some portions will be used in Lesson 3.

In this lesson you are introducing the covenant idea. You will continue to teach this concept and its application to life throughout the study. As you use the language of covenant, and gradually add information, understanding will expand.

- Read the Discussion Guide and Journal.
- Read *The Legacy of Biblical Womanhood* again and determine if there are any parts you want to use that are not in the Journal.
- Adapt the Discussion Guide to develop your lesson plan.

4. Foundational Principles of Biblical Womanhood

- In Lessons 2-4 you will compile a list of the core principles of biblical womanhood. This is not a complete list of everything the Bible teaches about womanhood, but it is a foundational list.
- The complete list of these principles, categorized under headings, is on p. 14 of this Leader's Guide. After compiling the list in Lessons 2-4, the girls will categorize it in Lesson 5.
- The purpose of this list is to equip girls to apply core principles to relationships and situations and to be able to explain biblical womanhood to someone else.

5. Optional Activities

- Use the heart-activity that you used in the last lesson to make different prayer assignments.

DISCUSSION GUIDE

1. Nurturing Community

- Use the heart activity from the last lesson. Emphasize the importance of praying for the girl whose name they have and finding out specific prayer requests from her. Read 2 Chronicles 15:12 (printed on the hearts) in unison.

2. Journaling

- Refer to the Journal, the To Do section for Lesson 1. Ask about their experiences in sharing what they are learning with an older woman and praying for a younger girl to encourage. Emphasize that developing relationships with godly older women, and being intentional in encouraging younger girls, is part of their discipleship.
- Invite the girls you asked to read their legacy stories to do so. Encourage any who have not written their stories to do this. Ask for volunteers to read their stories next week.

- Refer to Ephesians I, p. 4, and ask:
Which verses teach us about the work of the Father in our redemption? (vv. 3-6)
Which verses teach about the work of the Son? (vv. 7-12)
Which verses teach about the work of the Spirit? (vv. 13-14)

Ask: Which is most important in our redemption, the work of the Father, the Son or the Holy Spirit?

Emphasize that they are equal but each has a different function in the accomplishment of our salvation. The Persons of the Trinity are "the same in substance, equal in power and glory" (*Westminster Shorter Catechism* Q. 6) but the distinctions between the Persons of the Trinity are not blurred. They harmonize into one glorious work of redemption.

Ask: How does this relate to God's creation of His image bearer as male and female? Man and woman are created equal but with different, equally valuable, functions.

Ask: What is the view that man and woman were created equal but different called?
Complementarianism.

- Ask if anyone memorized Ephesians 1:1-6. Recite this passage together.

TRANSITION

- Refer to the Journal, p. 9, Loving the Legacy. Go over this page. Refer to the questions:

Do I know and love the legacy of biblical womanhood that I have been given?
Am I, by God's grace, striving to live this legacy in my relationships and circumstances?
Am I prepared to give this legacy to someone else?

- In order to equip us to answer "Yes!" to these questions, we will compile a list of core principles of biblical womanhood. The list is not exhaustive, but it will help us to be able to apply and articulate what God's Word teaches about womanhood.

3. Foundational Principles of Biblical Womanhood

- Refer to the Journal, Lesson 2, p. 23, and let the girls fill in the blanks. These are the principles they discussed in Lesson 1. This can be a quick review. Another principle will be added in this lesson.
 - God created us in His (*image*).
 - God is our (*reference*) point.
 - God's Word is our (*authority*).
 - God's (*glory*) is our purpose.
 - Woman's helper ministry can be summarized as (*community*) and (*compassion*).
 - Because of the (*fall*), woman cannot fulfill her creation design or accomplish her covenantal mission.
 - Through (*redemption*) in Christ, woman's ability to be and do what she was created to be and do is restored.

- A redeemed woman is to be equipped to fulfill her design and mission through the ministry of the (*church*).
- Woman must (*lose*) her life in order to be a life-giver.
- The church is the (*covenant*) community.
- God created men and women *equal* in being with diversity of (*function*).
- God's kingdom order of male (*headship*) is good.
- Submission in marriage and in the church is an (*acceptance*) of God's kingdom order.
- Women are to pass the legacy of biblical womanhood to the next generation.

TRANSITION

- Refer to the Journal, *Here's Another One*, and fill in the blanks: Woman's helper design and life-giving mission are creational and covenantal concepts.
- We have seen that we must understand creation in order to understand biblical womanhood. Now we will begin to consider the topic of covenant. God's design and calling for women exists within the context of His covenant relationship with His people. The more we understand this covenant of grace, the more we will love and treasure our legacy of grace.

4. What is a covenant?

- Refer to the Journal and read the dictionary definition.
- Explain that the biblical concept of covenant is too expansive to fully define, but that throughout this study you will learn more and more about what it means. As you pile up knowledge about the wonder of God pledging Himself to us, you will gradually grow in your understanding of and love for this doctrine. Pray that the girls will sense your own excitement about exploring this doctrine.
- Refer to the Journal and read the quotes from Dr. Robertson, Dr. Van Groningen and Dr. Horton. It is not necessary to discuss these—they are an introduction to the covenant idea. You may want to read them again at the end of the lesson.

5. Before the Beginning

- Use the Journal and *The Legacy of Biblical Womanhood*, pp. 33-34. Emphasize that Ephesians 1:1-14 shows the perfect agreement of plan and purpose between the Father, Son and Holy Spirit.
- Underline: "before the foundation of the world."

6. Covenant—A Relationship

- Use the Journal and *The Legacy of Biblical Womanhood*, pp. 35-36.
- Refer to Genesis 3 and emphasize that Adam's fall into sin did not stop God's plan. He did not destroy mankind because He had covenanted with Himself to redeem His people. Genesis 3:15 is the first revelation of the covenant made before creation.

- Circle the words that show that this is a covenant of grace—that God would sovereignly do for them what they could not do for themselves: "I will put enmity." Explain that the man and woman could not separate themselves from Satan's grip—God promised to do this for them by providing a Substitute who would obey.

7. Covenant—A Promise

- Use *The Legacy of Biblical Womanhood*, pp. 36-38.
- Tell the girls that there is a recurring promise in these verses. This promise runs all through Scripture. Ask volunteers to read the verses and then ask: What is the recurring promise? *I will be your God, you will be my people, I will live among you.* Underline this promise in each verse.

Ask: Is the promise given in individualistic or community terms? *Community.* Emphasize that God speaks of His people. Our relationship with Him is personal, but we are adopted into His family.

- Explain that this is what God promised in Genesis 3:15. The Seed of the woman, Jesus, would make it possible for us to live in relationship with the Triune God.
- Emphasize that God promised to be our God—to live with us—in relationship with us. When Jesus came, He lived with us, and now by His Spirit He lives in us. This relationship is not based on anything we can do. It is based on what Jesus did for us.
- Use the Journal and *The Legacy of Biblical Womanhood*, pp. 37-38, to explain that the covenant thread that runs through Scripture is historical, personal, global and local. Ask volunteers to read each of these sections in the Journal. When you read "personal" tell the girls to write their name in the heart if they are trusting in Christ alone for their salvation.

8. Covenant—A Way of Life

- Often we learn something by seeing the opposite. In Genesis 4 God shows us the opposite of the covenant way of life, then the rest of Scripture shows us the covenant way. This is not an in-depth study of this passage. The purpose is to identify characteristics of the way of Cain and the way of the covenant, in other words, the self-centered life and the God-centered life.
- Use the Journal and *The Legacy of Biblical Womanhood*, pp. 38-39.
- Refer to the Journal and read Genesis 4:1-9.

Ask: What is the answer to Cain's question? Are we our brother's and sister's keeper? Write "yes" after Cain's question.

In the margin beside vv. 1-9, under *The Way of Cain* write: "independence".

Under *The Way of the Covenant* write: "interdependence" (community and compassion).

Explain that our interdependence is an analogy of the interdependence of the Trinity.

- Refer to the Journal and read v. 16. Ask: What characteristic of the way of Cain do you see in this verse? Explain that moving away from the presence of the Lord means he did not live under God's authority.

Write "self-rule" or "autonomy," in the margin.

Under covenant write: "God's rule." Explain that God is King; He is the authority.

- Read v. 17 and ask: What characteristic of the way of Cain does this verse show? Explain that naming his city after his own son indicates that Cain was building his own kingdom rather than seeking and building God's kingdom. He was seeking His own glory rather than God's glory. Write "self-glory" and "God's glory" in the margins.

9. Covenant—Christ

- Use the Journal and *The Legacy of Biblical Womanhood*, pp. 44-45 (A Cross and A Crown) and pp. 46-47 (The Covenant).
- Ask volunteers to read the material (under Covenant—Christ) in the Journal.

TRANSITION

Throughout Scripture there are examples of women who were compelled and empowered by the gospel to live covenantally. They showed their love and gratitude by following the way of Christ rather than the way of Cain.

10. The Legacy of Dorcas

- Note: The girls studied the account of Dorcas in True2, so this passage will be familiar.
- Use the Journal and *The Legacy of Biblical Womanhood*, pp. 45-46.
- Refer to the Journal and read the passage, then answer the questions.
 - What is the first thing we learn about Dorcas? *She was a disciple.* Emphasize that her relationship with Jesus transformed her into a life-giver.
 - What are some evidences that Dorcas lived covenantally rather than autonomously? *She lived for God's glory by caring for others rather than living for herself.*
 - How is Dorcas an example of community and compassion? Use the material in *The Legacy of Biblical Womanhood*. Refer back to the Genesis 4 passage and contrast Dorcas with Cain. *Dorcas was her brother's and sister's keeper.*
 - Read the summary statement in the Journal.

11. Refer to the To Do section in the Journal

- Have the girls write the name of the girl they are to pray for (from the "heart" activity at the beginning of the lesson). You may want to give them a few minutes to share prayer requests with each other.
- Encourage the girls to do the Journal exercises. Emphasize that in this final study more responsibility is given to them. The journaling assignments are intended to help them develop holy habits.

12. Refer to the Journal, p. 5-6: *The Westminster Shorter Catechism*. These selected questions summarize what we have learned about the covenant. The catechism gives a framework for thinking biblically. The more we go over these catechism questions, the more we begin to see the great over-arching themes of Scripture.

- Ask the questions and let the girls read the answers.

13. Conclusion

- Refer to the Prayer Requests section in the back of the Journal and share prayer requests. Date them for future reference.

