

Women's Discipleship
"The Role of Women in the Local Church"
Based on the book:
"Women's Ministry in the Local Church"
By J. Ligon Duncan & Susan Hunt

Introduction

The purpose of this series of studies:

- To present a practical theology of the women's ministry at Grace Bible Church.
- To answer five fundamental questions:
 1. Why should our church have a women's ministry—what is the biblical apologetic?
 2. Who is responsible for the women's ministry in a church?
 3. How does a women's ministry relate to the other ministries in the church?
 4. What are the tasks of a women's ministry?
 5. How does a church implement a biblical approach to women's ministry?

How to study the book using this workbook:

- Read the chapter in the book that corresponds with the lesson in this workbook.
- Answer the questions in the workbook.
- Attend your study group, be prepared to share your answers and to discuss the material.
- Memorize the verse related to each lesson.

The Importance and Place of Prayer in Discipleship Groups:

- Prayer is essential, but the Discipleship Groups are not primarily Prayer Groups. Pray for each other throughout the week, but you should only allot 15-20 minutes of time for group prayer when your group meets; other wise you will not have time for your study.
- A great tool to help your group use the group prayer time efficiently is to follow the ACTS pattern found on the next page.

Grace Discipleship

Group Prayer

following the

ACTS Format

To make the most of your time when praying in a group, consider following the ACTS format. Each letter stands for a different aspect of prayer as follows:

Adoration: “*I love you God because...*” (Worship God for who He *is*, not what He has *done*.)

Confession: “*God forgive me for...*” (Be *specific*, but *discreet* since you are praying publicly)

Thanksgiving: “*God thank You for...*” (Thank God for the things He has *done*.)

Supplication: “*God, I am asking You for...*” (Pray for *others*, and for *yourself*.)

Three more helpful tips:

1. Pray short prayers so everyone gets a chance.
2. Pray on one topic at a time.
3. Don't rush to the next topic until either everyone has prayed or has had an opportunity to do so.

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Lesson One *↻* Chapter One

The Story

OBJECTIVE:

To consider how women can be life-givers or life-takers in the church.

MEMORY VERSE:

Titus 2:3-5 "...the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. "

ON YOUR OWN:

1. Read Acknowledgements & Chapter One.
2. List the names of the women who influenced Ligon and your reactions to them and their influence. (*Ligon's Story*, page 17).
3. Identify the key points in *Susan's Story* (page 22) regarding women's ministry that resonate in your heart.
4. Select and comment on 2 or 3 of the Ten Affirmations from *The Denver's Statement on Biblical Manhood and Womanhood* (page 26-27).

WITH YOUR GROUP:

1. Review your memory verses together.
2. Read the purpose and the five questions that the book will answer on page 16. Share any observations.
3. Read the first paragraph on page 17 (“*The subject of this book...*”) and Dr. Clowney’s quote in the second paragraph (“*If we lack interest...*”) Share any comments.
4. Read John 17 and Revelation 19:6-8.
5. Read Appendix 1 “*The Danvers Statement—Rationale and Purposes*” (pages 157-159) aloud in your group, discussing what you read as you go.
6. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
7. Pray for each other, for your group, and for your church.

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Lesson Two *↻* Chapter Two

The Need

OBJECTIVE:

To consider the need for a biblical women's ministry in the church.

MEMORY VERSE:

Genesis 2:18 "And the LORD God said, 'It is not good that man should be alone; I will make him a helper comparable to him.'"

ON YOUR OWN:

1. Read Chapter Two.
2. Consider the three approaches to women's ministry listed at the beginning of the chapter.
 - What are some weaknesses of these approaches.
 - Conclude this discussion by reading the last paragraph of this section ("*A common weakness...*" p.32) aloud in the group and discuss it.
3. Summarize the term "*complementarian*" in your own words. (p.32)
4. Why does a church need an apologetic (a defense or an explanation of what the Bible says) on womanhood? (p. 33)

5. Read the scriptures on page 34. Write a summary of the concepts: (a) God as Helper. (b) Woman as a helper.

6. Read the table on page 35. Make note of the contrasts between the *helper/life-giver* and the *hinderer/life-taker*. What are your reactions to these?

7. Answer the three bold-font questions on page 36, using the scriptures listed below each one.

8. What are your observations about the importance of a women's ministry in the local church (page 37-38)?

9. Summarize in a sentence or two each of the five points found on pages 38-42.

WITH YOUR GROUP:

1. Review your memory verses together.
2. Read the purpose and the five questions that the book will answer on page 16. Share how your opinions may have changed since beginning this study.
3. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
4. Discuss your reactions to the pastor's testimony on pages 42-43.
5. Pray for each other, for your group, and for your church.

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Lesson Three *↻* Chapter Three

The Motive

OBJECTIVE:

To consider the motive for a biblical women's ministry in the church.

MEMORY VERSE:

1 Timothy 3:14-15 "These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth."

ON YOUR OWN:

1. Read Chapter Three.
2. Summarize the proper motive for service found on pages 45-46.
- Read the last paragraph in this section ("Without a proper esteem and love...") aloud in your group and share your thoughts.
3. What is ecclesiology? What are the benefits of having a biblical ecclesiology?
4. Read 1 Timothy 3:14-16. What are the truths from this passage that give the foundation for a strong doctrine of the church and that have implications for the ministry of women in the church?

5. How are you convicted and challenged by the testimony on pages 52-53?

WITH YOUR GROUP:

1. Review your memory verses together.
2. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
3. Discuss your reactions to the testimony on pages 52-53.
4. Pray for each other, for your group, and for your church.

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Lesson Four *↻* Chapter Four

Foundations

OBJECTIVE:

To identify the benefits of male headship in God's kingdom order.

MEMORY VERSE:

1 Thessalonians 2:7-8 "But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us."

ON YOUR OWN:

1. Read Chapter Four. You would benefit greatly from reading 1 & 2 Timothy and Titus.
2. Be prepared to discuss the introductory section on pages 57 and 58.
3. Summarize each of the first four *Foundational Themes* (pages 58-61) in one or two sentences each.
 - (1)
 - (2)
 - (3)
 - (4)
4. What are the implications for women's ministry of each of the themes (found in the last paragraph of each section)?

5. On the blank lines write the words from the following list that speak of the characteristics of God's covenant next to the corresponding portion of the passage.

◆*Sovereignly initiated* ◆*Restorative* ◆*Relational* ◆*Compassionate* ◆*Corporate* ◆*Generational*.

¹Paul, an apostle of ⁴Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

²To Timothy, a beloved son:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

³I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, ⁴greatly desiring to see you, being mindful of your tears, that I may be filled with joy, ⁵when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

2 Timothy 1:1-5

6. How do these concepts of God's covenant of grace inform our approach to the role of women in the church? (See pages 63-64)

7. What are the implications for women's ministry in the church found in the testimony on pages 66-67?

WITH YOUR GROUP:

1. Review your memory verses together.
2. Read and discuss the quote from R. B. Kuiper on page 57.
3. Read John 17 aloud. Discuss what Jesus prayed for His people and how you can pray in a similar manner.
4. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
5. Pray for each other, for your group, and for your church.

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Lesson Five *↻* Chapter Five

Submission

OBJECTIVE:

To discover and understand the biblical concept of submission.

MEMORY VERSE:

1 Peter 5:5-6 "Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for 'GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE.' Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time."

ON YOUR OWN:

1. Read Chapter Five. You would benefit greatly from reading 1 & 2 Timothy and Titus.
2. Be prepared to discuss the introductory section on pages 69-70.
3. Answer the following questions based on 1 Timothy 2:9-15.
 - What does Susan mean by the opening sentence, "*I am fascinated by the fact that there are no aberrant ideas in scripture*"?
 - What does she say happens when you string together the passages in the Pastoral Letters (1 & 2 Timothy and Titus) that speak specifically to the role of women? (In the church? In the home?)
 - What precedes Paul's polemic on submission? (Refer to the paragraph on p.71 that begins, "*Finally, I am awestruck that Paul's polemic...*")
 - Read and comment on 1 Timothy 2:5-6.
4. Read, understand, and be prepared to discuss the following commentary on 1 Timothy 2:9-15

2:9-15 Women in Worship. The controversies stirred by false teachers touched the lives of women as well as of men. As with men, Paul called on women to worship in ways that brought healing and did not aggravate the divisions and quarreling.

2:9 Apparel or Attitude? It is likely that false teachers encouraged the demonstration of wealth in worship, although Paul was likely more concerned with the attitude of flaunting wealth than with the clothing and jewelry themselves.

2:11 In quietness. As 1 Corinthians 11:5 indicates, Paul did not utterly forbid all vocal participation by women in the worship service. Here, as in 1 Corinthians 14:34, he prescribed silence for the sake of unity in the church. In Corinth the main concern was regard for husbands; here the problem appears to have been regard for the authoritative teaching of, and governing by, the leaders of the church (verse 12).

Full submission. Paul did not mean by this that women are to submit to the teaching of the church in all cases—the only unquestionable rule of faith is Scripture itself. Rather, he meant that they (like male laypersons) are not to usurp or rebel against properly appointed church authorities.

2:12 to have authority over. This rare Greek word, which here probably refers to some level of judicial or governing authority, is used in the New Testament only here. Apparently, under the influence of the contentious attitude of the false teachers, certain women had moved into positions of governing authority within the church, which Paul prohibited. (cf. 1 Cor. 14:34)

2:13 For Adam was formed first... Paul appealed to *creation* (Gen. 2:7, 21-22), indicating that his rationale was not based on a contemporary *custom*.

2:14 the woman, being deceived... Again Paul alluded to Genesis, this time to the account of the fall (Gen. 3:1-6). The argument may seem unfair, since both Adam and Eve had sinned. In fact Paul elsewhere had no qualms about blaming the fall on Adam (Rom. 5:12-19; 1 Cor. 15:21-22). . . . Paul's argument here... was probably a reflection of the relative success that the false teachers in Ephesus had experienced in leading women astray (5:11-15; 2 Tim. 3:6-7), not an indication that he thought women were more gullible than men.

2:15 will be saved through childbearing... Clearly this does not teach that women are saved (that is forgiven of sin) because they bear children. Besides the fact that all women do not bear children, that would contradict the gospel that we are saved by God's grace alone, received by faith in Christ alone. There are two ways of looking at this passage, both of which have merit.

First, this may refer Christologically to the fact that God told the serpent that his demise would come from the "seed of the Woman." That Seed who defeated Satan and set God's people free from sin is Jesus.

Second, on a practical note, child-bearing may be understood as a generic reference to God's ordained role that women are "life-givers." Applicationally, Paul was saying that women will be "preserved (NASB), and find their greatest "wholeness" (for so the Greek word "sozo" literally means), when they assume their God-ordained role instead of seeking to usurp the man's role.

If they continue in faith, love and holiness with propriety. The "they" refers to the women, not their offspring. Perseverance in the faith does not merit salvation, but it certainly validates it as being genuine.

This passage (1 Timothy 2:9-15) has many implications for women. Some of these implications may be difficult for us to face because it may mean confronting rebellion in our own hearts. Failure to engage the implications of this passage, however, will rob us and the church of the blessings of God's design and calling for redeemed women.

5. Think about and be prepared to discuss the applications of this passage for women personally and for the corporate ministry of women in the church. The following questions are intended to help women navigate through their emotions and reactions to the primary issue—*God's glory in all things*.
 - How does this passage encourage and challenge you? (*Be informed that ultimately this is a heart-issue. Tranquility within is the work of grace as we submit to God's authority and plan in all circumstances and relationships. It requires repentance when we trust and exalt self rather than trusting and exalting God.*)
 - What are some kingdom benefits of God's order of male headship? (*Remember: God's glory is the chief end of our lives. The primary benefit of God's kingdom order is that God is glorified as we follow His way. God's kingdom order of male headship is His ordained means to achieve oneness in marriage and unity in the church so that we reflect the oneness of the Trinity. God's kingdom order frees women to be and do what we were created and redeemed to be and do and thus, to glorify God.*)

6. Read and be prepared to discuss the following quotes:

“All Christians agree that men and women are one in Christ. But our oneness in Christ does not eradicate differences in abilities, interests, personal history, or gender. We are equal in redemption, in value, and in purpose, but we have different gifts and roles... men principally lead because God chose to structure his world through leaders. But I ask that we at least explore whether God has fashioned differences between men and women so that even while they are equal in ability and character, their differences let them flourish within God's order.” (Dan Doriani, *Women and Ministry*, pp.94, 96-97)

“The redeemed helper is not threatened by male headship. She values male and female distinctives because she knows that they are God's design and order. She knows that submission has nothing to do with status. Submission has to do with function and is a reflection of the ontological [essence of being] equality and yet that functional difference in the Trinity. Submission is built into the way God has ordered life in the kingdom, and it is good because he is good. Headship and submission are God's ordained order for achieving oneness in marriage and unity in the church. The redeemed helper knows that submission does not restrict her; it actually frees her to fulfill her life-giving mission.” (*The Legacy of Biblical Womanhood*, Susan Hunt and Barbara Thompson, p. 24)

7. Refer to page 76, *Biblical Example*. What did you learn from the story about Miriam?

8. Refer to page 78, *The Task*. Summarize this section in a sentence or two.

WITH YOUR GROUP:

1. Review your memory verses together.
2. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
3. Pray for each other, for your group, and for your church.

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Lesson Six *↻* Chapter Six

Compassion

OBJECTIVE:

To discover and understand the biblical concept of compassion as a characteristic not only of Christians, but particularly of women.

MEMORY VERSE:

1 Thessalonians 5:11 "Therefore comfort each other and edify one another, just as you also are doing."

ON YOUR OWN:

1. Read Chapter Six.
2. What are the four character traits of women involved in "diaconal" [service] work found in 1 Timothy 3:11? Comment on each. Why are each of these essential?
3. Diaconal [service] work is not merely for those who have official titles as deacon, deaconess, or are wives of deacons. All Christians are called to serve. The greatest in the kingdom of God is the one who serves (Matthew 20:26-28). Why might we say that the role of women is particularly service oriented? (See "WOMAN'S CREATION DESIGN" pp.88-89).
4. How are the principles of Submission and Gratitude associated with compassion? (See p.90.)

5. What are some aspects of Mary Magdalene's life and ministry that encourage and give example for all Christian women? (See pp. 91-94.)

6. What are some practical steps you and other women can take to encourage and assist in compassion ministries in the church? Pages 95-96 provide a few examples. Can you think of others? Discuss with your group.

WITH YOUR GROUP:

1. Review your memory verses together.
2. Read Ephesians 4:1-16. Discuss the importance of compassion in the church and how women are to be an integral component of such ministries.
3. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
 - In particular, share your list of ways women can see that ministries of compassion are taking place in the church. Discuss how you can take these from *ideas* to *action items*.
4. Pray for each other, for your group, and for your church.

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Lesson Seven *↔* Chapter Seven

Community

OBJECTIVE:

To discover and understand how the biblical concept of community is related to compassion as a characteristic not only of Christians, but particularly of women.

MEMORY VERSE:

Ephesians 4:16 "from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love."

ON YOUR OWN:

1. Read Chapter Seven.
2. Read 1 John 1:3. What is the basis of Christian fellowship? What kinds of things do we tend to place in front of that as being more important? What kinds of things can we do to get the true basis for Christian fellowship back in its proper place in our churches?
3. Read 1 Timothy 5:1-16. Note that this passage not only speaks about serving "widows" in need; it also speaks about "widows" serving the church. As Kent Hughes says (p.103), we ought to view "widows" in a broader way to include all women who may be in need. Who might this include? How might we include them?

3. The world tends to disdain “common place duties” (discussed on pp. 104-105) as being beneath a modern woman. How can a women find joy and fulfillment in them? How can we help women grow in their appreciation of their common place duties?

4. What does 1 Timothy 5:13 warn women in the church to beware of that gets in the way of fulfilling the God-ordained role of servant of compassion in the community of the church? What kinds of practical steps can women take to avoid these pitfalls?

5. What can you learn from Dorcas’s (Tabitha’s) life and ministry that encourages and gives examples for all Christian women? (See Acts 9:36-43pp. 107-108.)

6. The TOOLS section (pp.109-111) and the testimony (p.112) offer a number of practical ideas on things women can do to blend compassion and community in serving the church and thereby glorifying God. How can these *ideas* become *action items*?

WITH YOUR GROUP:

1. Review your memory verses together.
2. Look at and discuss Appendix One. How has this illustration affected your thinking about women in the church? Discuss how you can help women in caves get out into the main stream of the church.
3. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
 - Be sure to discuss how to move *ideas* about service into *action items* that actually serve and foster community.
4. Pray for each other, for your group, and for your church. Pray that the women in the church will understand that the goal of women’s ministry is service, not events and that it will happen not only in theory but also in practice.

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Lesson Eight *↔* Chapter Eight

Discipleship

OBJECTIVE:

To discover and understand the biblical concept of discipleship among women in the church.

MEMORY VERSE:

2 Timothy 2:2 "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also."

ON YOUR OWN:

1. Read Chapter Eight.
2. Read Matthew 16:18, Matthew 28:18-20.
 - Who does the church belong to?
 - Who is responsible to build the church?
 - To whom is the ministry of discipleship entrusted? See chapter three, page 49, the paragraph beginning "*Third, Paul refers to the church as the pillar and buttress...*")
 - What is the church to teach?
3. According to Ligon (p.115) why is there a need for woman-to-woman discipleship in the church?
4. Read Titus 2:3-5. Summarize the key points on Pages 117-118 in 2-3 sentences.

5. Write a summary of the seven principles that begin on page 118 and be prepared to discuss what you write.

6. Who has the responsibility to teach women according to Titus 2:3? (Refer also to p.121, third paragraph that begins “*Who is the older generation...*”

- What are these women to be like (p.123)?

- What are they to teach (p.124)?

WITH YOUR GROUP:

1. Review your memory verses together.
3. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
4. Pray for each other, for your group, and for your church. Pray particularly about women discipling women as prescribed in Titus 2.

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Lesson Nine *↻* Chapter Nine

Scripture

OBJECTIVE:

To discover and understand the centrality and sufficiency of God's Word as the final authority in all matters of faith and practice.

MEMORY VERSE:

2 Timothy 3:16-17 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

ON YOUR OWN:

1. Read Chapter Nine.
2. In a sentence or two, restate Ligon's fifth reason a church should have a women's ministry (p.131).
3. Why is scripture to be our final authority for all matters of faith and practice, including women's ministry?
 - To what things do people commonly refer instead of scripture?
 - The scripture is infallible. Are there any other sources to which people often look for direction? See page 132 the paragraph that begins "*Of course, behind and underneath...*"
 - What happens to a person's view of all of scripture when she dismisses any scripture? (p.131-132)
4. Read 2 Timothy 3:2-7. How are the attitudes listed in this passage encouraged by feminism and egalitarianism?
5. Read 2 Timothy 3:6-7. How does Paul describe the women who come under the control of false teachers?
 - Though women are not the only ones to be susceptible to these problems, why did Paul specifically mention women in this regard?

6. Comment on Paul's contrasting descriptions of the women in 2 Timothy 3:6-7 and older mature women in Titus 2:3-4.

7. Why is it important to continually go back to the scriptures to avoid being swept away by false doctrine? (2 Timothy 3:13-17)

8. Read 2 Timothy 3:10-12. In contrast with lovers of self, list and comment briefly on each of the characteristics of those who love God.

9. Read 2 Timothy 3:14-15. What did Paul encourage Timothy to do?
 - What two reasons did Paul give Timothy? (a) The reliability of his _____, and (b) the sufficiency of _____.
 - Who were Timothy's first teachers and what did they teach him?

10. Refer to *The unequivocal keystone of a women's ministry*, page 135. What characteristics of a lover of God do you observe in the examples of Lois and Eunice?

11. Contrast the two different kinds of "pillars" discussed in the *Biblical Example* section on Page 137-138.

12. What did you learn from *The Task* section (pp. 139-141) about the role of women in the local church (and elsewhere)?
 - What changes need to be brought about in your life to make these a reality?

13. Please explain why it is essential for all ministries in the church (including the women's ministry) to be under the oversight of the pastors and elders.

WITH YOUR GROUP:

1. Review your memory verses together.
3. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
4. Pray for each other, for your group, and for your church. Pray particularly about cultivating and maintaining a high view of scripture in your life, your home, and in your church.

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Lesson Ten *↻* Chapter Ten

Conclusion

OBJECTIVE:

To discover and understand how essential prayer is.

MEMORY VERSE:

Psalm 116:1 "I love the LORD, because He has heard My voice and my supplications. "

ON YOUR OWN:

1. Read Chapter Ten.
2. Read Genesis 3:16-19. In this passage we learn that in our fallen state, women will want to lead their husbands, though they are to follow and help their husbands. Men will find work to be difficult. The result of this is that women are often aggressive and men are often passive. Both tend to point at and blame the other for their own failures. What responsibility do men and woman have regarding their God-ordained roles, regardless of what one's spouse does or does not do?
3. Read Paul's prayer in Ephesians 3:14-19.
 - Why is prayer so essential? What wisdom do we have apart from the Lord? How is a lack of prayer a declaration that we have no need?
 - Where does the power to do God's will come from? Why is prayer for God's power essential? (pp.147-148)
 - Why must prayer be "Christo-centric"? (pp. 148-149)

- Why must prayer be the “root” if we are to bear any fruit? (pp.149-151)

 - Who will we “look like” when we are filled with the fullness of God? (pp.151-152) Name several areas of your life where your “look” needs to change.
4. What encouragement might you receive from what the scriptures and pages 152-155 say about Priscilla? (Look for several.)

WITH YOUR GROUP:

1. Review your memory verses together.
3. Discuss what you wrote in the **ON YOUR OWN** section and be prepared to share your answers.
4. Pray for each other, for your group, and for your church. Pray that God would move your heart, and the hearts of his people to pray more as a means of depending on Him to do what only He can do.

Appendix One

Women's Ministry in the Local Church

Christ loved the church and gave himself up for her (Ephesians 5:25).



BIBLICAL BASIS: Genesis 2:18 — The Lord said, "It is not good for the man to be alone. I will make a helper suitable for him."

Genesis 3:20 — Adam named his wife Eve, because she would become the mother of all the living.

CORPORATE MISSION: Community

CHALLENGE: Many women are hiding in caves of isolation.

... We were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us (1 Thessalonians 2:7-8).

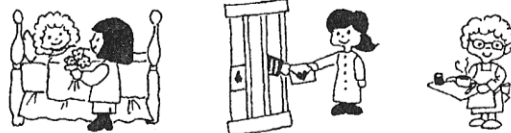


OPPORTUNITY: To build COMMUNITY

May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me (John 17:23).



To develop ministries of COMPASSION



The victim commits himself to you; you are the helper of the fatherless (Psalm 10:14).

For he will deliver the needy who cry out, the afflicted who have no one to help (Psalm 72:12).

"These verses are electrifying! Of course they do not mean that men are not to help the hurting. All disciples of Jesus are to reflect His compassion. But our female design draws us to the victims, fatherless, needy, and afflicted. God designed and equipped us with relational strengths that energize us to help others. Our femininity is fulfilled when we are involved in ministries of mercy to those who need help. And the victims, the fatherless, the needy and the afflicted are crying out for help." (*By Design*, page 58-59)

Helper Words

Defends
Sees, cares for oppressed
Supports
Shields, protects
Delivers from distress
Rescues poor, weak, needy

Characteristics of the Covenant

Sovereignly initiated
Restorative
Relational
Compassionate
Corporate
Generational