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Foreword

Dear Disciple of Women,

We are grateful that the Lord has called you to disciple his daughters. We thank him “because of your partnership in the gospel” (Phil. 1:4).

We are committed to the gospel imperative in Titus 2:3-5:

Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to 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 discipleship is a nurturing, mothering ministry. The word translated “train” means to show, model, demonstrate. Paul captured the idea of this kind of discipleship in his letter to the Thessalonians.

We were gentle among you, like a nursing mother taking care of her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us (1 Thess. 2:7-8).

This Leader’s Guide is designed to help you teach the gospel and encourage women to share life together. It includes more than lesson plans. There are also suggestions to build community among the women. This relational component is essential to cultivate a safe, loving context to study the Word and to pray together for transformed lives that glorify God.

The lesson plans are not intended for a lecture format. These are interactive studies that help you expand and apply the material in *Transformed*.

Our prayers are with you and the women you disciple.

For God’s Glory,

Karen & Susan

For more information on Titus 2 Discipleship see:



- (1) Titus 2 Tools (CDM, 2016)
- (2) Spiritual Mothering (Crossway, 2016)

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Introduction

Preparation

1. Meet with the Bible study leadership team to be sure everyone knows her responsibilities and the schedule. Pray together for the women and every aspect of your time together.
2. If you will only meet eight times, select portions of this lesson plan and combine with the lesson for Chapter 1.
3. Community Building Idea
 - Since this is the first time the women gather for this study, consider spending more time on the Community Building segment.
 - Ask each woman on the Bible study leadership team to briefly explain her responsibilities, perhaps using a prop. For example, the person in charge of community building could have hearts connected with a ribbon. If anyone needs volunteers, such as refreshments, have a sign-up sheet. Also ask each one on the committee to share a fun-fact about herself.
 - Have some of the leaders share a Transformed Talk, using the guidelines. In addition to sharing their lives with the other women, this will demonstrate for the women how to share their own story.
 - Suggestion: Give each woman a copy of the guidelines and ask them to consider writing their own Transformed Talk. Have leaders give their talks the first two studies, and then schedule other women for the remaining studies or plan to have everyone share her story in Session Ten.



3. Read the Introduction several times. (*Transformed*, pp.11-19)

- Read the discussion guide and handout, and adapt it to your schedule and style. Determine how much time you will spend on each segment. This will help you determine how many Transformed Talks to have during the Community Building segment.
- Pray for the women as you prayerfully prepare the lesson.

4. The big idea of the Introduction: we become what we behold.

5. Key themes in the Introduction:

- (1) Transformation and conformation
- (2) Life-giver
- (3) Gender-specific discipleship

Discussion Guide

1. Romans 11:33-12:2

- Ask the women to turn to the opening page in *Transformed* and read Romans 11:33-12:2 in unison.
- This is the theme passage for this study. Use the commentary quote below to give a brief explanation.

R. C. Sproul, *The Gospel of God, Romans*, p. 193.

Paul concludes chapter 11 in an appropriate way. It is his style of writing, in the middle of very weighty and heavy exposition of doctrine, to break out into doxology . . . Paul is rhapsodic here about the depth of wisdom and riches that God is revealing. It is not some commonplace conclusion that anybody could figure out just by looking at the fact that certain Jews and Gentiles are being converted. No, God has a plan, a plan that is startling and fantastic. God's greatness is the subject of this doxology of praise. All things were created by him; all things exist through him. All things exist for him. Behind all of the machinations of human history stands the sovereign electing God. he is the Creator of everyone and of all things, and all things exist by his power and through his power.

- It is God's Word that renews our minds, so it is important for us to grow in our understanding of how to think biblically. Refer to #1 on the handout. Read the quote. Ask: How would you summarize this?

Emphasize that the Bible is one unified story. Note: A portion of this quote is repeated in Chapter 3 so that you can re-emphasize this important principle.

Refer to Luke 24:13-35. In this Bible study on the road to Emmaus, Jesus “interpreted to them in all the Scriptures the things concerning himself” (v. 27). He showed them himself in all of Scripture.

Transition: Turn to the Introduction in *Transformed* and discuss each part.

2. Our Story (*Transformed*, pp. 11-12)

- What are your thoughts about the relationship between Karen and Susan?
- Does anyone have a similar relationship with an older or younger woman and what has that meant in your life?

3. Transformed (*Transformed*, pp. 13-15)

- How would you explain the idea of transformation?
- What portion of this section was especially helpful to you?
- What is the difference between conformation and transformation in this passage?
- What are some of the pressures that entice women to conform?
- What are some ways we can intentionally help one another to be transformed rather than conformed?
- What are your thoughts about the statement: we become what we behold?

4. Life-giver (*Transformed*, p. 16)

- How would you explain this concept to someone?
- What are your thoughts about the terms life-taker and life-giver?

5. This Book (*Transformed*, p. 17)

- What do you think is the significance of dividing each chapter into Story, Thinking Biblically and Living Covenantally?

Emphasize that the story illustrates transformation in the life of a woman. As our minds are renewed by God’s Word and Spirit and we begin to think biblically, our lives will be transformed so that we live covenantally—we reflect his relationship with us in our relationships with others.

- Explain that the book is designed to be used as a daily devotion, with the Bible study, and then five devotions. The Scriptures are printed in the book to make it easy and accessible. It can be read while waiting in the carpool line or during a lunch break.
- The discussions will be more meaningful if women read the assigned material before meeting together, but even if they don’t, emphasize that attending and participating in the study will be helpful.

6. The Need and Our Prayer (*Transformed*, pp. 18-19)

- What are your thoughts about the need for gender-specific discipleship?
Emphasize that not all discipleship is to be gender-specific, but women do need other women to train them how to be a woman.
- Refer to the handout and read #2. Suggestion: have several volunteers read a paragraph. Explain that biblical discipleship is informational and relational. We share the gospel (information) and our lives (relational) with one another. This is the pattern of the Thinking Biblically and Living Covenantally design of the book.

7. How would you summarize the big idea of the Introduction?

- Explain that identifying the big idea and the key themes in each chapter will help to see the development of the over-arching transforming truths in this study.
- It may be difficult for women to identify one over-arching idea, but the discussion will be helpful. Develop your own statement using their ideas.

Our suggestion for the Introduction: we become what we behold.

As we behold Jesus in all of Scripture, and in all of life, we are increasingly transformed into his image. We are re-oriented from a self-centered perspective to a Christ-centered perspective, from life-takers to life-givers.

- Refer to #3 on the handout and fill in the blank.

8. What are some of the key themes in the Introduction? Refer to #4 on the handout and list them.

- (1) Transformation and conformation
- (2) Life-giver
- (3) Gender-specific discipleship

- Share any concluding thoughts.

9. Prayer

- See the ideas under Lesson Preparation in the Getting Ready section on pp. 11-12

Session One: Introduction

Handout

1. Edmund P. Clowney, *The Unfolding Mystery/Discovering Christ in the Old Testament*, p. 9-11.

“The Greatest Story Ever Told”—this title has been used for the Bible, and with good reason. The Bible is the greatest storybook, not just because it is full of wonderful stories but because it tells one *great* story, the story of Jesus . . .

Anyone who has had Bible stories read to him as a child knows that there are great stories in the Bible. But it is possible to know Bible stories, yet miss *the* Bible story . . . The Bible has a story line. It traces an unfolding drama. The story follows the history of Israel, but it does not begin there, nor does it contain what you would expect in a national history . . . The story is God’s story. It describes His work to rescue rebels from their folly, guilt, and ruin. And in His rescue operation, God always takes the initiative. When the apostle Paul reflects on the drama of God’s saving work, he says in awe, “For from him and through him and to him are all things. To him be the glory forever! Amen” (Ro. 11:36).

Only God’s revelation can build a story where the end is anticipated from the beginning, and where the guiding principle is not chance or fate, but promise. Human authors may build fiction around a plot they have devised, but only God can shape history to a real and ultimate purpose. The purpose of God from the beginning centers on His Son: “He is the image of the invisible God, the first born over all creation. For by him all things were created: things in heaven and on earth, visible and invisible . . . All things were created by him and for him” (Col. 1:15-16).

God’s creation is *by* His Son and *for* His Son; in the same way His plan of salvation begins and ends in Christ. Even before Adam and Eve were sent out of Eden, God announced His purpose. He would send His Son into the world to bring salvation (Gen. 3:15).

2. Titus 2:3-5

Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to 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.

Susan Hunt, *Spiritual Mothering*

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Before Jesus ascended he commissioned his church to “make disciples . . . teaching them to observe all that I have commanded you. And behold, I am with you always” (Matt. 28:18-20).

One of the things we are to teach is that he created us male and female and assigned us some gender-specific roles. Not all discipleship is to be gender-specific. Not everything we do is gender-related. But there should be some opportunities in the life of the church when men teach men what it means to be a man, and women teach women what it means to be a woman. If the church is silent on this topic, by default we will absorb the world’s perspective of gender.

Ligon Duncan and Susan Hunt, *Women’s Ministry in the Local Church*

We ought to have an intentional, deliberate approach to female discipleship because men and women are different, and these differences need to be recognized, taken into account, and addressed in the course of Christian discipleship. (p. 115)

Biblical discipleship is not simply imparting facts or inculcating personal habits of Bible study, prayer, and evangelism, as helpful as those disciplines are. It is transmitting a way of thinking and living that unites all the parts into the glorious whole of glorifying God. It is passing on a legacy of biblical faith and life to the next generation. (p. 123)

Godly women who have embraced the truth of God’s creation design and redemptive calling for women are called to train other women to think and live according to biblical principles of womanhood. This is the kind of life-on-life discipleship that guides and nurtures to maturity. (p. 124)

3. What is the big idea of the Introduction?

4. What are some key themes in the Introduction?

Getting Ready for Next Week:

- Read Scripture- 1 Peter 1 and 3
- Read *Transformed* Chapter 1: “The Glory Story”, pp. 21-47
- Pray daily using the “Transformed by Prayer” Scriptures
- Journal your answers to the “Thinking Biblically” and “Points to Ponder” Questions