



LIBERTY BAPTIST THEOLOGICAL SEMINARY

BIBLICAL EMPOWERMENT:

THE E3 MODEL OF DISCIPLESHIP FOR EQUIPPING WOMEN FOR THE WORLD

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By

Andrea H. Adams

Lynchburg, Virginia

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

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GRADE

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MENTOR: Dr. Charlie Davidson, Doctor of Ministry, Director

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READER: Dr. Chet Roden, Biblical Studies, Chair

## ABSTRACT

### BIBLICAL EMPOWERMENT: THE E3 MODEL OF DISCIPLESHIP FOR EQUIPPING WOMEN FOR THE WORLD

Andrea Hepburn Adams

Liberty Baptist Theological Seminary, 2012

Mentor: Dr. Charlie Davidson

Young women spend years in the education system, but they often leave formal education without practical training that enables them to respond appropriately to life experiences. A biblically-based life-skills manual focused on practical training and holistic development will engage, equip, and empower women to honor God spiritually, physically, mentally, emotionally, relationally, and financially. Based on Proverbs 31 and supported by survey responses of women from various generations, the curriculum provides practical information that will benefit churches, universities, small groups, and/or mentoring relationships where women seek to follow a Titus 2 model of spiritual development.

## DEDICATION

To Him, from whom all blessings flow  
For blessing me with a loving, supporting family

To my loving, supporting family: Scott, Mom, and Dad

And, especially to Avi Grace and all the Hepburns and Adams to follow,  
May you be engaged, equipped, and empowered to honor God in every facet of life.

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## LIST OF ABBREVIATIONS

**E<sup>3</sup>** – Engage, equip, and empower

**NKJV** – New King James Version

**P31W** – Proverbs 31 Woman

## Introduction

### Statement of Purpose

For generations, American women have fought for equality. Most recently, pioneers of the women's rights movement of the late nineteenth and early twentieth centuries fought for woman's suffrage, landowner rights, and equal opportunities in every aspect of society. These pioneers paved the way for the modern feminist movement of the 1960s and 1970s where women fought for additional equalities academically, professionally, sexually, and socially. These movements advanced women's "equalities in the legal and political realms, [in] the workplace, and [in] educational opportunities."<sup>1</sup> As a result of these advancements, modern American women have increasingly accepted rights, roles, and responsibilities in society.

This is especially evident in education where more women than ever are pursuing higher education. According to the most recent *Trends in Educational Equity for Girls and Women* report published by The National Center for Education Statistics, there are significant "educational gains made by females in recent years."<sup>2</sup> Most notably, "postbaccalaureate enrollment has increased every year since 1983"<sup>3</sup> and "in each year since 1988, women have comprised more than half of postbaccalaureate enrollment. In 2010, postbaccalaureate enrollment was 59 percent female."<sup>4</sup>

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<sup>1</sup> Robert Saucy and Judith TenElshof, "The Background of the Contemporary Situation," in *Women and Men in Ministry: A Complementary Perspective*, ed. Robert L. Saucy and Judith K. TenElshof (Chicago: Moody Press, 2001), 38-39.

<sup>2</sup> Institute of Education Sciences, "The Condition of Education: Trends in Educational Equality of Girls and Women 2004," National Center for Education Statistics, <http://nces.ed.gov/pubs2005/equity/> (accessed April 14, 2013).

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

Despite being empowered by the women's equality message and equipped academically, young women are still at a disadvantage. There are still "areas where [educational] gaps continue to exist."<sup>5</sup> Specifically, in the quest for equality, many people have abandoned teaching young women practical life-skills. Consequently, young women are challenged to embrace equality and excellence in every facet of life, but they lack proficiencies in basic tasks that enable them to make appropriate decisions and function independently within society. These life-skills include practical training in areas such as decision making, communication, relationships, finances, and stress management. As a result, young women spend years in formal education where they are equipped to succeed academically and professionally; however, they often leave formal education without practical preparation that enables them to respond appropriately to life experiences.

One significant study demonstrates that this lack of practical preparation is evident among girls still involved in the formal education process. Specifically, in the "Youth Readiness for the Future" study, Dr. Shane J. Lopez, Senior Scientist in Residence at Gallup Student Poll found that only thirty-four percent of students in the fifth through twelfth grade are practically prepared with the hope, engagement, and wellbeing necessary to respond appropriately to life experiences.<sup>6</sup>

Alarming, this lack of preparation is not limited to students in compulsory education; it continues into higher education and "the real world." Extensive studies documenting the failure of formal education and the lack of practical preparation are documented in two epic works, *Quarterlife Crisis: The Unique Challenges of Life in Your Twenties* (2001) by Alexandra

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<sup>5</sup> Institute of Education Sciences, "The Condition of Education."

<sup>6</sup> Shane J. Lopez, "Youth Readiness for the Future: A Report on Findings from a Representative Gallup Student Poll Sample," Gallup, Inc., <http://www.gallup.com/poll/141842/Youth-Readiness-Future.aspx> (accessed September 23, 2012).

Robbins and Abby Wilner and *Emerging Adulthood: The Winding Road from the Late Teens through the Twenties* (2004) by Jeffrey Jensen Arnett. In their studies, Robbins, Wilner, and Arnett interviewed and polled hundreds of young Americans in their teens and twenties and found that many of them felt the same unpreparedness for real life experiences. Both books note that throughout formal education, students are “encased in a bit of a cocoon, where... goals [are] clear-cut and the ways to achieve them [are] mapped out distinctly.”<sup>7</sup> As a result, young women completing formal education are conditioned to expect similar direction in the real world; however, many quickly learn that while there is “natural progression [academically] from childhood to adulthood,” there is not always the same progression in transitioning to real-life experiences.<sup>8</sup> In reality, society thrusts young women completing formal education into a reality where they quickly learn that “academic material, newfound study habits, and the ability to heat soup do not necessarily translate into the next stage of life.”<sup>9</sup> In an effort to fill this educational void, this proposed thesis will seek to provide practical life-skills to young women, aged 18-25, who have either completed or who are in the process of completing their formal education. Following a biblical model found in Titus 2 and a biblical example found in Proverbs 31, this process will include the development of a life-skills manual, which will outline and detail the skills necessary to engage, equip, and empower<sup>10</sup> young women to respond appropriately to life experiences in a way that brings honor to God.

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<sup>7</sup> Alexandra Robbins and Abby Wilner, *Quarterlife Crisis: The Unique Challenges of Life in Your Twenties* (New York: Jeremy P. Tarcher/Putnam, 2001), 3-4.

<sup>8</sup> Ibid, 169.

<sup>9</sup> Ibid, 170.

<sup>10</sup> Hereafter, this will be referred to as the E<sup>3</sup> approach.

### **Statement of Limitations**

According to the 2010 United States Census, there are over one hundred and fifty million women in the United States.<sup>11</sup> These women represent over fifty percent of the entire United States population and all ages and stages of life;<sup>12</sup> therefore, addressing all possible scenarios for development is unfeasible. While general concepts will be applicable to all women and survey responses will be from various generations, the context for this proposed study must be significantly narrowed.

This proposed study will address a limited audience, be written from a conservative perspective, and include only certain life-skills. The proposed thesis will focus on American young women, aged 18-25, who have either completed or who are in the process of completing their formal education and it will be written from a conservative, complementarian perspective. Emphasis will be given to the formal and informal education of young women rather than traditional feministic concepts, such as sexuality. Additionally, the proposed thesis will address reasons for the failure of formal and informal education. However, rather than blaming or finding fault with a specific person, group, or concept for failing to prepare women for all facets of life, the proposed thesis will focus on a solution to this problem. Finally, in addition to limiting the audience and perspective, the proposed solution will also be restricted. The project or life-skills manual will outline and detail the skills necessary to engage, equip, and empower young women to honor God spiritually, physically, mentally, emotionally, relationally, and financially. Some life-skills associated with home economics will be addressed; however, the practical skills will be broader in perspective since secular society often negatively associates these topics with

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<sup>11</sup> Lindsay M. Howden and Julie A. Meyer, "Age and Sex Composition: 2010," United States Census Bureau, <http://www.census.gov/prod/cen2010/briefs/c2010br-03.pdf> (accessed November 17, 2012).

<sup>12</sup> Ibid.

subordination, discrimination, and domination. In summary, the proposed thesis will engage, equip, and empower young women to honor God in every facet of life, but the concepts addressed will be limited in order to appropriately reach a certain audience, a conservative perspective, and specific life-skills.

### **Theoretical Basis for the Project**

Since the proposed thesis will follow a biblical model and focus on young women who have either completed or who are in the process of completing their formal education, the theoretical basis for this proposed thesis will combine two fields of study associated with these concepts: ministry and student development. While these two concepts appear mutually exclusive to their respected academic disciplines of religion and education, historically they have had a symbiotic relationship.

Originally designed to train ministers, “American higher education was distinctive from the beginning in that it was based on the belief that the student’s character as well as scholarship must be developed.”<sup>13</sup> The original concept of formal education focused on both professional development and holistic development of the student. Through the years, formal education, especially higher education, expanded to include multiple academic disciplines in addition to ministry training. With the expansion of academic programs, higher education began to focus more on academic and vocational training rather than holistic character development.

The symbiotic relationship between ministry and student development began to separate “early in the twentieth century, [when] the newly organized disciplines of psychology and

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<sup>13</sup> Susan R. Komives and Dudley B. Woodard, Jr., *Student Services: A Handbook for the Profession* (San Francisco: Jossey-Bass Publishers, 1996), 1.



sociology were applied to the college environment.”<sup>14</sup> Where ministry and student development were once integrated, the new “psychological theories... examined human behavior through a lens different from that of the theologians who espoused the fostering of Christian moral character”<sup>15</sup> and student development evolved into a co-curricular concept supplementing academic curriculum. As a result of this transition, many institutions of higher education created non-academic departments focused on the holistic development of students. These non-academic, co-curricular departments complement traditional academic curriculum by encouraging a student to develop spiritually, mentally, emotionally, relationally, financially, and independently.

The resulting separation between ministry and student development produces formal education that prepares today's young women academically and vocationally; however, this education often neglects to incorporate the primary components of holistic development. By reestablishing a connection between the theoretical principles associated with ministry and student development, a biblically-based life-skills manual focused on practical training and holistic development will engage, equip, and empower women to honor God spiritually, physically, mentally, emotionally, relationally, and financially. By reestablishing the symbiotic relationship between ministry and student development, this proposed thesis will provide practical information that will benefit women in churches, universities, small groups, and/or mentoring relationships who seek to follow a Titus 2 model of spiritual development.

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<sup>14</sup> Nancy J. Evans, Deanna S. Forney, and Florence Guido-DiBrito, *Student Development in College: Theory, Research, and Practice* (San Francisco: Jossey-Bass Publishers, 1998), 5.

<sup>15</sup> Ibid.

## **Statement of Methodology**

Following a biblical model found in Titus 2, the proposed thesis will concentrate on three periods of holistic development for young women: the past, the present, and the future. The first chapter of the proposed thesis will focus on the history of the holistic development of young women. The chapter will begin with an outline of a biblical model found in Titus 2 in which older women in the church are instructed to teach, advise, and train younger women so they may honor God and be an example to the world (Titus 2:8).<sup>16</sup> The first chapter will conclude with a historical review of society's failure to adhere to the Titus 2 model of preparing young women for the world. The second chapter of the proposed thesis will focus on the present state of the holistic development of young women. Using popular research and results from an original study, this chapter will provide a generalized description of young women, aged 18-25, who have either completed or who are in the process of completing their formal education, and their lack of holistic development. The original research will survey American women aged 18-65 regarding their personal experiences with formal and informal education. Information gleaned from this study will be used to support concepts presented in Chapter 3. The third chapter of the proposed thesis will focus on the future by developing a life-skills manual based on Proverbs 31. This life-skills manual will outline and detail the skills necessary to engage, equip, and empower young women to honor God in every facet of life.

In conclusion, the proposed thesis will have a three-fold methodology focused on the past, present, and future of formal and information education of young women. This will include a history of women's development, a review of current research, and a proposed model for engaging, equipping, and empowering young women to honor God in every facet of life.

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<sup>16</sup> Unless noted, all biblical references will be from the *New King James Version (NKJV)*.

## **Review of Literature**

In order to provide practical life-skills to young women and to develop a life-skills manual outlining and detailing the skills necessary to engage, equip, and empower young women to honor God in every facet of life, a review of major current literature provides a foundation for research, understanding, and application.

### **Articles / Journals**

**Beauregard, Mario. “Effect of Mind on Brain Activity: Evidence From Neuroimaging Studies of Psychotherapy and Placebo Effect.” *Nord J Psychiatry* 63 (2009): 5-16.**

Using neuroimaging studies, scientists reveal that medicine and science are not the only things that can impact brain activity. Beauregard demonstrates how faith, belief, and expectations can influence brain activity. Rather than rely on hypothesis, Beauregard uses numerous studies to demonstrate how a person’s beliefs and expectations can lead to positive changes in brain activity.

**Boyd, Mary Petrina. “The House that Wisdom Wove: An Analysis of the Functions of Household in Proverbs 31:10-31.” PhD diss., Union Theological Seminary and Presbyterian School of Christian Education, 2001.**

After translating Proverbs 31:10-31 from Hebrew to English, Boyd examines various aspects of the passage. Specifically, she dissects the term “household” and explains how this term is vital to society. Boyd argues that there are three main functions for the woman in the community: reproduction, subsistence, and protection. Using elements from Proverbs 31, she demonstrates how the Proverbs 31 woman influenced her home and society by fulfilling these roles.

**Fry, Louis W (Jody). “Spiritual Leadership as a Model for Student Inner Development.” *Journal of Leadership Studies* 3, no. 3 (2009): 79-82.**

After addressing society’s focus on production and higher education’s focus on student development, Fry argues that holistic development must include a spiritual component. Research indicates that students are interested in and involved in spiritual matters, so this aspect of development must not be neglected. Fry presents his ideal model of spiritual leadership and how it benefits the holistic development of students.

**Hawkins, Tom Roger. “The Meaning and Function of Proverbs 31:10-31 in the Book of Proverbs.” PhD diss., Dallas Theological Seminary, 1995.**

Many scholars disagree on the structure and purpose of Proverbs 31. Hawkins examines the literary structure of the passage and provides an exposition of the theological concepts. He then proposes that Proverbs 31 directly correlates with Proverbs 1-9.

**Holmes, Sharon L., Barclay S Roedder, and Lamont A Flowers. “Applying Student Development Theory to College Students’ Spiritual Beliefs.” *College Student Affairs Journal* 23 (2004): 130-45.**

Higher education professors and graduate students collaborate to view spiritual development in relationship to student development theories. By providing basic summaries and definitions of student development theories, the authors review data to demonstrate the relationship between the two concepts. In detail, this article addresses the intellectual and ethical development of females and how it differs from the development of males.

**Lopez, Shane J. “Youth Readiness for the Future: A Report on Findings from a Representative Gallup Student Poll Sample.” Gallup, Inc.  
<http://www.gallup.com/poll/141842/Youth-Readiness-Future.aspx> (accessed September 23, 2012).**

In 2010, Gallup, Inc. researchers conducted a survey of 450,000 students, ages 10-18. The researchers polled students to gauge the students’ perceptions related to personal hope, engagement and wellbeing. These three elements were selected because they are believed to be key components in future success.

### **Biblical References<sup>17</sup>**

Genesis 1:26, “*So God created man in His [own] image; in the image of God He created him; male and female He created them.*”

This passage provides the foundation of the creation of man and woman by God. Men and women are created in God’s image, the *Imago Dei*. Women should be taught biblical principles so their lives appropriately reflect the *Imago Dei* to the world.

Deuteronomy 6:5-7, “*You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.*”

Frequently referred to as the Shema, this passage provides basic instruction from Moses to the Israelites regarding the basics of religion. The Israelites are taught what to do (love) and how to do it (holistically). The following verses challenge the Israelites to teach this to future generations. This Old Testament teaching is reiterated in the New Testament.

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<sup>17</sup> Unless noted, all biblical references will be from the *New King James Version (NKJV)*.

Psalm 100:5, “*and His truth endures to all generations.*”

Psalm 100 focuses on God’s faithfulness. It describes several unchanging characteristics of God’s character and challenges people to rejoice in His enduring faithfulness. It concludes with verse 5, a declarative statement that God’s faithfulness extends to all generations. Young women of today need to know this concept, but many have not been taught by previous generations.

Proverbs 31:10-31, “*Who can find a virtuous wife?/ For her worth is far above rubies./*<sup>11</sup> *The heart of her husband safely trusts her;/ So he will have no lack of gain./*<sup>12</sup> *She does him good and not evil/ All the days of her life./*<sup>13</sup> *She seeks wool and flax,/ And willingly works with her hands./*<sup>14</sup> *She is like the merchant ships,/ She brings her food from afar.*<sup>15</sup> *She also rises while it is yet night,/ And provides food for her household,/ And a portion for her maidservants./*<sup>16</sup> *She considers a field and buys it;/ From her profits she plants a vineyard./*<sup>17</sup> *She girds herself with strength,/ And strengthens her arms./*<sup>18</sup> *She perceives that her merchandise is good,/ And her lamp does not go out by night./*<sup>19</sup> *She stretches out her hands to the distaff,/ And her hand holds the spindle./*<sup>20</sup> *She extends her hand to the poor,/ Yes, she reaches out her hands to the needy./*<sup>21</sup> *She is not afraid of snow for her household,/ For all her household is clothed with scarlet./*<sup>22</sup> *She makes tapestry for herself; Her clothing is fine linen and purple./*<sup>23</sup> *Her husband is known in the gates,/ When he sits among the elders of the land./*<sup>24</sup> *She makes linen garments and sells them,/ And supplies sashes for the merchants./*<sup>25</sup> *Strength and honor are her clothing;/ She shall rejoice in time to come./*<sup>26</sup> *She opens her mouth with wisdom,/ And on her tongue is the law of kindness./*<sup>27</sup> *She watches over the ways of her household,/ And does not eat the bread of idleness./*<sup>28</sup> *Her children rise up and call her blessed;/ Her husband also, and he praises her:/*<sup>29</sup> *“Many daughters have done well,/ But you excel them all.”/*<sup>30</sup> *Charm is deceitful and beauty is passing,/ But a woman who fears the LORD, she shall be praised./*<sup>31</sup> *Give her of the fruit of her hands,/ And let her own works praise her in the gates.”*

Often described as the ideal woman or wife, this passage provides characteristics of a godly woman. This passage uses the letters of the Hebrew alphabet in acrostic form to challenge women to pursue godliness in every facet of life. It also provides basic information regarding ways a woman was engaged, equipped, and empowered to fulfill basic life-skills so she could serve her family and the community.

Jeremiah 29:11, “*For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.*”

In order to prepare a woman for the world, she needs to know that God has a specific plan for her individual life. The peace and hope mentioned in this passage reveal God’s nature as a caring Father. For young women facing the uncertainty of the future, this passage can be a source of comfort and encouragement.

Matthew 5:13-16, “*You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.*<sup>14</sup> *You are the light of the world. A city that is set on a hill cannot be hidden.*<sup>15</sup> *Nor do they light a lamp*

*and put it under a basket, but on a lampstand, and it gives light to all who are in the house.<sup>16</sup> Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”*

In a world easily influenced by secular society, Christians have the opportunity to demonstrate God’s love and the truth of His Word to the world. Christian women can prepare young women for the world by teaching biblical principles that are a guiding light in a dark world. This light restores balance in society by teaching and exemplifying appropriate biblical womanhood by engaging, equipping, and empowering women according to Scripture.

Matthew 6:33-34, *“But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”<sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.”*

In the quest to “have it all,” young women often seek fame, fortune, perfection, and a variety of other concepts secular society has taught them. Young women should be challenged to adhere to biblical principles and seek God first. Doing so provides balance and relieves unnecessary stress associated with worry.

Matthew 22:35-39, *“Then one of them, a lawyer, asked Him a question, testing Him, and saying,<sup>36</sup> ‘Teacher, which is the great commandment in the law?’<sup>37</sup> Jesus said to him, ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’<sup>38</sup> This is the first and great commandment.<sup>39</sup> And the second is like it: ‘You shall love your neighbor as yourself.’”*

A lawyer attempted to challenge Jesus with a difficult question. Rather than acquiesce, Jesus responded with the truth of Scripture. He repeated Deuteronomy 6:5, which challenges people to love God with their hearts, souls, and minds. Although three elements are mentioned, historically, the heart, soul, and mind refer to the whole person. Ideally, every part of the individual should be involved in loving God.

Luke 2:52, *“And Jesus increased in wisdom and stature, and in favor with God and men.”*

Few verses in Scripture address Jesus’ development. This one verse demonstrates how God, in His humanity, developed holistically in a way that was favorable to God and men. He grew in wisdom which is often associated with academic, mental, and emotional acuity; and stature which is often associated with the physical, biological growth such as height and physique. Although little else is known about Jesus’ growth and development, this one verse demonstrates how God, in His humanity, developed holistically.

Ephesians 4:14-15, *“...that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ...”*

As Paul teaches the church at Ephesus, he urges them to remain steadfast in their faith. He warns against false teachings that lead away from Christ. He challenges recipients to speak

the truth confidently and consistently, but in a way that demonstrates love so as to help others develop spiritually.

Ephesians 6:4, *“And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.”*

In this verse, Paul encourages parents, specifically fathers, to teach their children appropriately. Paul advises that this training should include appropriate teaching regarding God and His Word. Additionally, it should be done with a proper attitude. A proper attitude does not evoke anger, but is peaceable.

Ephesians 6:10-20, *“Finally, my brethren, be strong in the Lord and in the power of His might.<sup>11</sup> Put on the whole armor of God, that you may be able to stand against the wiles of the devil.<sup>12</sup> For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.<sup>13</sup> Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.<sup>14</sup> Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,<sup>15</sup> and having shod your feet with the preparation of the gospel of peace;<sup>16</sup> above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God;<sup>18</sup> praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—<sup>19</sup> and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel,<sup>20</sup> for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.*

God provides holistic protection for His people. In preparing for battle, God, through Paul, outlines the basic armor each person needs to protect the heart, mind, and soul of an individual. Providing basic life-skills to individuals is similar. Life-skills provide protection, but there must be preparation in what to use and how to use it appropriately.

I Thessalonians 4:1-13, *“Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God;<sup>2</sup> for you know what commandments we gave you through the Lord Jesus.<sup>3</sup> For this is the will of God, your sanctification: that you should abstain from sexual immorality;<sup>4</sup> that each of you should know how to possess his own vessel in sanctification and honor,<sup>5</sup> not in passion of lust, like the Gentiles who do not know God;<sup>6</sup> that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified.<sup>7</sup> For God did not call us to uncleanness, but in holiness.<sup>8</sup> Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit.<sup>9</sup> But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another;<sup>10</sup> and indeed you do so toward all the brethren who are in all Macedonia. But we urge you, brethren, that you increase more and more;<sup>11</sup> that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you,<sup>12</sup> that you may walk properly toward those who are outside, and that you may lack nothing.<sup>13</sup>*

*But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.”*

This passage of Scripture provides instructions on how to live and love. Paul challenges the church of Thessalonica to honor God by loving Him and loving others. This reiterates elements of the Greatest Commandment. In addition to instruction, in verse 11, Paul provides basic skills people can incorporate in order to live and love in accordance with God’s will.

2 Timothy 2:14-26, *“Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers.”<sup>15</sup> Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.<sup>16</sup> But shun profane and idle babblings, for they will increase to more ungodliness.<sup>17</sup> And their message will spread like cancer. Hymenaeus and Philetus are of this sort,<sup>18</sup> who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.<sup>19</sup> Nevertheless the solid foundation of God stands, having this seal: ‘The Lord knows those who are His,’ and, ‘Let everyone who names the name of Christ depart from iniquity.’<sup>20</sup> But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.<sup>21</sup> Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.<sup>22</sup> Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.<sup>23</sup> But avoid foolish and ignorant disputes, knowing that they generate strife.<sup>24</sup> And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,<sup>25</sup> in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,<sup>26</sup> and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.”*

In this passage, young Timothy is instructed to teach individuals to represent Christ to all people. Timothy is reminded that in order to do this, he must also live in accordance with Scripture and that he must accurately teach others about God’s Word. Many of the concepts addressed in passage focus on life-skills associated with interpersonal communication. Appropriate interpersonal communication can be an opportunity for ministry and development for all involved parties.

1 Timothy 4:12, *“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.”*

Young Timothy is encouraged to remain faithful to his work and his calling, despite his age and inexperience. Young women of today are often negatively critiqued because of what society portrays in media. In contrast, young women should be taught to be a positive example in every facet of life.

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.”*



Paul provides instructions to the church. He explains that women are responsible for teaching other women in order to bring honor to God. In addition to instructing them to teach others, he also provides a precise curriculum. In addition to addressing relationships, this also includes practical skills associated with a woman's character.

Philippians 1:9-11 *"And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which [are] by Jesus Christ, to the glory and praise of God."*

Paul shares one of his prayers for the people of Philippi. He focuses on love, a major theme in Scripture, and connects this with knowledge and discernment. Knowledge and discernment are important elements or skills people need in order to make decisions that honor God.

Philippians 4:13, *"I can do all things through Christ who strengthens me."*

Preparation for the world may seem daunting to some young women, but Christ can and will provide strength. When equipped with Scripture, strength engages, equips, and empowers women to do all that God requests. Additionally, "strength," is foundational in Proverbs 31.

James 1:19-20, *"So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God."*

Interpersonal relationships are important to women. Often, emotions override practicality, causing a woman's response to a situation to hinder her relationship with the individual. Following this three pronged approach to responding to situations can be beneficial in strengthening relationships and allowing a woman to appropriately reflect Christ in her life.

1 Peter 3:3, *"Do not let your adornment be [merely] outward--arranging the hair, wearing gold, or putting on [fine] apparel."*

In a society focused on vanity, outward beauty is glorified. Consciously and subconsciously, women compete to look their best physically; however, Scripture teaches that this should not be a woman's only focus. She must also focus on developing and maintaining the inner person.

### **Books**

**Adams, Jay E. *The Biblical View of Self-Esteem, Self-Love, and Self-Image*. Eugene, Oregon: Harvest House Publishers, 1986.**

In response to the secular fascination with self, this work provides a biblical view of self. This book seeks to understand and evaluate the self-esteem movement in order to determine whether it is biblical or not and to determine how Christians should relate to it. In addition, it

addresses the impact this movement has on ministry, congregations, parents, children, teachers, and Christian schools.

**Arn, Win, and Charles Arn. *The Master's Plan for Making Disciples: Every Christian an Effective Witness through an Enabling Church*. Grand Rapids: Baker, 1998.**

Father and son church growth experts, Drs. Win and Charles Arn, first wrote *The Master's Plan for Making Disciples* in 1982. Based on principles taught in the Great Commission (Matthew 28:19-20) and other New Testament examples, *The Master's Plan* is designed after a church growth plan that has existed since the New Testament. Weaving identification, illustration, explanation, and application throughout each chapter, the Arns address biblical principles and guidelines for making disciples; how the New Testament understanding of household (*oikos*) impacts who, what, where, when, why, and how disciples are made; key principles and steps of making disciples; reaching individuals; and the church's role in The Master's Plan.

**Bennett, William J. *The Broken Hearth; Reversing the Moral Collapse of the American Family*. Colorado Springs, Colorado: Waterbrook Press, 2001.**

From a secular perspective, this book displays the downfall of the American family. It addresses how illegitimacy, divorce, cohabitation, single parenthood, gay marriages, and many other factors challenge the nuclear family.

**Berg, Jim. *Changed Into His Image: God's Plan for Transforming Your Life*. Greenville, South Carolina: Bob Jones University Press, 1999.**

Based on Ephesians 4:22-24 and James 1:21-25, the process of being changed into God's image is addressed. The individual has the personal responsibility of mortifying the flesh, meditating on the Word, and manifesting Christlikeness. In turn, the Holy Spirit will restrain the flesh, renew the mind through illumination, and reveal Christ through the Spirit's fruit.

**Brandt, Henry, and Kerry L. Skinner. *Heart of the Problem: How to Stop Coping and Find the Cure for Your Struggles*. Nashville, Tennessee: Broadman and Holman Publishers, 1998.**

This workbook is designed to help a person overcome his or her most dominating sin. The information is based on two biblical principles: there is no human remedy for sin and the only cure for sin is in Christ. The text is divided into twelve detailed chapters with five daily lessons in each chapter.

**Brazelton, Katie, and Shelley Leith. *Character Makeover: 40 Days with a Life Coach to Create the Best You*. Grand Rapids, Michigan: Zondervan, 2008.**

As a life-coach, Katie Brazelton encourages women to change their lives. Brazelton and her coauthor discuss eight character qualities (humility, confidence, courage, self-control, patience, contentment, generosity, and perseverance) and challenge women to live purposeful

lives. Rooted in the *Purpose Driven Life* movement associated with Rick Warren and Saddleback Church, the authors believe that every woman can fulfill God's purpose for her life, but it includes changing habits associated with each of these eight characteristics.

**Brestin, Dee. *The Friendships of Women: Harnessing the Power in Our Heartwarming, Heartrending Relationships*. Wheaton, Illinois: Victor Publishing, 1988.**

According to Dee Brestin, women are designed for intimate friendships. Using biblical illustrations and practical examples, Brestin writes from an egalitarian perspective and demonstrates the unique design of women's friendships. She argues that God can use the positive and negative aspects of friendships to mold women into a deeper relationship with Him.

**Budziszewski, J. *Ask Me Anything: Provocative Answers for College Students*. Colorado Springs, Colorado: Th1nk Books, 2004.**

Drawing from his experiences as a professor of government and philosophy at the University of Texas, Budziszewski, via his pen name "Professor Theophilus" answers questions from college students. Many questions were submitted from his students while others were submitted to his columns at [www.boundless.org](http://www.boundless.org) (a publication of Focus on the Family). Using a biblical foundation, Budziszewski honestly answers real questions from real students.

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**\_\_\_\_\_. *Ask Me Anything 2: More Provocative Answers for College Students*. Colorado Springs, Colorado: Th1nk Books, 2008.**

Following his highly successful *Ask Me Anything*, Budziszewski answers more questions from students. Drawing from his experiences as a professor of government and philosophy at the University of Texas, Budziszewski, via his pen name "Professor Theophilus" answers questions from college students. Many questions were submitted from his students while others were submitted to his columns at [www.boundless.org](http://www.boundless.org) (a publication of Focus on the Family). Using a biblical foundation, Budziszewski honestly answers real questions from real students.

**Cole, Neil. *Organic Leadership: Leading Naturally Right Where You Are*. Grand Rapids: Baker Books, 2009.**

Neil Cole, executive director of Church Multiplication Associates (CMA), argues that leadership, especially within the church, should be organic and without the aid of synthetic or worldly influences. Cole argues that leadership, especially within the church, should be exercised and developed in accordance with Scripture, not the world. Cole uses the organic movement in today's society as a comparison and a visual illustration for his reader. He divides his text into five primary divisions. Once he lays the foundation for organic leadership, Cole uses the final three sections of his text to consider organic leadership in light of scriptural examples of organic leaders. This includes outlined opportunities for personal development and resources to sustain an organic leader's growth. Cole concludes with multiple examples of leaders who naturally developed within their spheres of influence.

**Courtney, Vicki. *Virtuous Reality: Becoming the Ideal Woman*. Nashville, Tennessee: Lifeway, 1999.**

Designed especially for female college students, this book is part of the CrossSeekers curriculum. CrossSeekers is an organization that specifically ministers to the needs of college-aged students. This book compares and contrasts “a virtual reality” (the world’s ideal woman) with “a virtuous reality” (the Bible’s ideal woman). It presents the way media and other means depict what represents an ideal woman. Then, it presents the woman mentioned in Proverbs 31. According to this work, female college students should seek to become virtuous women. Students see that in order to become a woman of virtue, two specific characteristics must be developed – wisdom and purpose. Also, practical, biblical advice is given as to how to achieve these two characteristics.

**DeMoss, Nancy Leigh. *Lies Women Believe and the Truth That Sets Them Free*. Chicago, Illinois: Moody, 2001.**

Nancy Leigh DeMoss believes that women are in bondage to lies. Society has taught women incorrectly about God, themselves, their priorities, sin, marriage, children, and circumstances. The only thing that will set women free from the bondage created by these lies is God’s Truth. Using biblical principles, DeMoss demonstrates how the Bible can set women free.

**Drummond, Lewis and Betty. *The Spiritual Woman: Ten Principles of Spirituality and Women Who Have Lived Them*. Grand Rapids, Michigan: Kregal, 1999.**

Spirituality, often viewed as a relative concept, is difficult to define. Rather than adhere to abstract principles, Lewis and Betty Drummond define and illustrate spirituality by using stories from real women. They address ten characteristics of spirituality and for each characteristic they use a woman’s example to illustrate the application of the concept. This method helps women personally connect with the principles of spirituality and demonstrates how they can cultivate these concepts in their own lives.

**Elliot, Elisabeth. *Let Me Be a Woman*. Tyndale House Publishers, 1976.**

Similar to an open letter, Elisabeth Elliot writes this book for her daughter, Valerie. Before Valerie married, Elliot shared biblically-based, practical information for her daughter. She then shared the information with the world through her book. In approximately fifty brief chapters, Elliot addresses topics such as God, equality, marriage, discipline, and submission.

\_\_\_\_\_. ***Passion and Purity: Learning to Bring Your Love Life Under Christ’s Control*. Grand Rapids, Michigan: Fleming H. Revell, 1984.**

While recounting her personal love-story with Jim Elliot, Elisabeth Elliot uses Scripture references, journal entries, and personal recollections to provide practical insight into how any Christian – male or female, single or married – can bring his or her love life under Christ’s control. She challenges the reader to daily commit everything to Christ and wait on His perfect timing. It is only through this daily and continual practice of submission to Christ that a person’s

passions and desires can be purified and he or she can become the man or woman that God desires.

**Evans, Nancy J., Deanna S. Forney, and Florence Guido-DiBrito. *Student Development in College: Theory, Research, and Practice*. San Francisco: Jossey-Bass Publishers, 1998.**

Designed for those working in higher education, this book identifies the core concepts of student development practices. Based on the concept that holistic (spiritual, mental, emotional, etc.) development occurs and should be fostered in higher education, the authors provide succinct, but thorough information on student development theories and practices.

**Fitzpatrick, Elyse. *Idols of the Heart; Learning to Long for God Alone*. Phillipsburg, New Jersey: P&R Publishing, 2001.**

Using examples from the Old Testament, Elyse Fitzpatrick explains how many people (especially women) have idols in their hearts. These idols compete with affections for God. She provides a “how-to” of changing these selfish desires and longings into complete love for God. This book uses the “put-on, put-off” method used in the New Testament.

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**\_\_\_\_\_. *Love to Eat, Hate to Eat: Breaking the Bondage of Destructive Eating Habits*. Eugene, Oregon: Harvest House Publishers, 1999.**

After personal struggles with eating disorders, Elyse Fitzpatrick provides practical, biblical information regarding success in overcoming these struggles. She helps the reader: identify destructive eating habits, surrender the desire for control, break the vicious cycle of emotional eating, gain confidence in God’s ability to change individuals, and develop a flexible plan suited to individual situations.

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**\_\_\_\_\_, and Carol Cornish, eds. *Women Helping Women: A Biblical Guide to the Major Issues Women Face*. Eugene, Oregon: Harvest House Publishers, 1997.**

This is a practical resource women can use to counsel other women. It provides information on how to share comfort, hope, and encouragement concerning the vital issues of today. These issues include marriage, infertility, divorce, addictions, singleness, dietary habits, rebellious teens, single parenting, marriage to unbelievers, caring for dying parents, and many more.

**Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: Harper and Row Publishers, 1988.**

Professor and writer Richard Foster believes that incorporating spiritual disciplines in life will aid individuals in spiritual growth. Foster argues that there are three types of disciplines (inward, outward, and corporate) that individuals must embrace in order to experience true spiritual growth. In addition to identifying these disciplines, Foster provides illustrations and

practical application concepts so that all people may benefit from incorporating them into their individual lives.

**Gardner, Tim Allen. *Sacred Sex: A Spiritual Celebration of Oneness in Marriage*. Colorado Springs, Colorado: Waterbrook Press, 2002.**

Including discussion questions, this book addresses the position that a couple's sexual relationship has a higher purpose than pleasure or procreation. Gardner argues that a married couple's sexual relationship is the one thing that joins two people into one and true fulfillment in marriage comes only through God's design of oneness.

**George, Elizabeth. *A Woman After God's Own Heart*. Eugene, Oregon: Harvest House Publishers, 1997.**

In order to become a woman of excellence, a woman must allow her desires to be molded into the desires of the Lord. She must do so by pursuing God and His priorities and by practicing these priorities in her life. A woman is exposed to the areas in which she should pursue God and His priorities. These areas are with her husband, with her children, in her home, in her relationship with the Lord, and in her ministry. This work suggests that once a woman lets God fulfill His desires for her life, she will become a woman after His heart and will be filled with everlasting joy and peace.

**Hunt, Mary. *The Financially Confident Woman*. Nashville, Tennessee: Broadman and Holman, 1996.**

Being the founder and publisher of *Cheapskate Monthly*, Hunt shares how she successfully eliminated \$100,000 worth of debt from her life and provides nine healthy habits that women can create so as to become financially confident women. These nine habits include giving, saving, investing, avoiding unsecured debt, living within her means, preparing for emergencies, knowing her personal financial condition, knowing what is being paid for, and preparing for the future. Hunt also includes practical means by which women can establish and incorporate each of these healthy financial habits into their lives so as to become confident in spending, saving, giving, and investing money.

**Hunt, Susan. *Spiritual Mothering: The Titus 2 Model for Women Mentoring Women*. Wheaton, Illinois: Crossway Books, 1993.**

As a pastor's wife, Susan Hunt shares her passion for the role of Spiritual Mothering as outlined in Titus 2 and her experiences of establishing a mentoring group in her church. She addresses the mandate to be a spiritual mother (Titus 2), the model of a spiritual mother (Luke 1:39-55), and the method of becoming a spiritual mother (Hebrews 10:10-25). Each of these three topics is supplemented with stories from both the mentors and their protégés in Hunt's church. Each topic also includes a Spiritual Mothering Challenge related to each of these situations.

**Köstenberger, Andreas J., Thomas R. Schreiner, and H. Scott Baldwin, eds. *Women in the Church: A Fresh Analysis of I Timothy 2:9-15*. Grand Rapids, Michigan: Baker Books, 1995.**

In a time when a woman's role in the church, family, and society is of great debate, this book provides seven articles regarding the chair passage of I Timothy 2:9-15. These essays discuss the culture, genre, Greek vocabulary and sentence structure, and the hermeneutics associated with this passage.

**MacArthur, John. *The MacArthur New Testament Commentary: Titus*. Chicago, Illinois: Moody Press, 1996.**

Designed to help individuals better understand God's Word, pastor, speaker, and author John MacArthur provides personal observations of *Titus*. He provides practical, biblically-based information and application so that people can better understand Paul's teachings to Titus.

**Miller, Dan. *No More Mondays: Fire Yourself and Other Revolutionary Ways to Discover Your True Calling at Work*. Colorado Springs, Colorado: WaterBrook Press, 2008.**

Dan Miller, life coach, author, and speaker, challenges readers to embrace a vocational calling rather than a career. He believes that God has a specific plan for each person and that a person must seek God's will in regards to a profession. Miller teaches readers to seek God's ideal plan in order to transform how a person thinks and acts as it relates to work.

**Patterson, Dorothy Kelley. *A Woman Seeking God: Discover God in the Places of Your Life*. Nashville, Tennessee: Broadman and Holman Publishers, 1992.**

Using information from personal experiences to support claims, Dorothy Kelley Patterson presents God's Word and how it is still relevant to the hearts and lives of women today. The material focuses on a woman in her home, in her personal life, in her celebrations, and in her service to God and country. Women are given specific examples of ways to seek God and His will in each of these areas of life. The book is designed to assist women at almost any stage in life – singleness, marriage, widowhood, motherhood, and professionally.

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**\_\_\_\_\_. *BeAttitudes for Women: Wisdom from Heaven for Life on Earth*. Nashville, Tennessee: Broadman and Holman Publishers, 2000.**

Focusing on Jesus' Sermon on the Mount, women are exposed to an interactive devotional commentary on the Beatitudes (Matthew 5:3-12). This unique approach combines an opportunity to study maps and charts (interactively) with practical applications (devotional) and a thorough study of key terms and historical information (commentary). This work challenges women to develop a godly attitude that encompasses humility, sensitivity, meekness, submission, compassion, holiness, peacefulness, and commitment.

**Patterson, Dorothy Kelley. *The Family: Unchanging Principles for Changing Times*. Nashville, Tennessee: Broadman and Holman Publishers, 2002.**

In contrast to society's ever-changing view of the family, this book provides the steadfast biblical view of a family. Specifically, it presents information regarding the biblical roles assigned to each member of a family. It addresses the vital impact of fathers, mothers, children, and grandparents and provides biblical "how-to's" that can strengthen every family.

**Piper, John. *Don't Waste Your Life*. Wheaton, Illinois: Crossway Books, 2007.**

Pastor and author, John Piper believes that God has a specific plan for each person. This plan is based on passion. He argues that individuals should find passion in glorifying God and serving Him with the passions He instills within each person. Piper believes that doing this will prevent people from wasting their lives and instead help them glorify God in every facet of life.

\_\_\_\_\_, and Wayne Grudem, eds. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Wheaton, Illinois: Crossway Books, 1991.

A compilation of twenty-six complementarian articles that address the basic components of the Scripture references and arguments used in the debate over the specific roles assigned to men and women at home, in the church, and in society. The book aims to present a solution to this argument as well as provide a response to the egalitarian (evangelical feminism) side of this debate. The book is not designed to be read from cover-to-cover, but rather according to the interests of the reader(s). Because of this, the editors divided the articles into five easily accessible sections: vision and overview, exegetical and theological studies, studies from related disciplines, applications and implications, and conclusions and prospect.

**Saucy, Robert L., and Judith K. TenElshof, eds. *Women and Men in Ministry: A Complementary Perspective*. Chicago: Moody Press, 2001.**

In order to demonstrate a thorough understanding of the complementary perspective of the biblical roles assigned to men and women in ministry, this book compiles articles and essays from numerous sources. It addresses the problem in the church, woman and man in the Old Testament, woman and man in the New Testament, femininity and masculinity, woman and man in human history, and woman and man in church ministry.

**Schaeffer, Edith. *What is a Family?* Grand Rapids, Michigan: Baker Book House, 1975.**

With over sixty years of family experience, Edith Schaeffer addresses problems faced by families. She looks at the different roles a family plays in society: a changing life mobile, an ecologically balanced environment, the birthplace of creativity, a formation center for human relationships, a shelter in the time of storm, a perpetual relay of truth, an economic unit, an educational control, a museum of memories, a door that has hinges and a lock, and blended balances.



**Stanton, Glenn T. *Why Marriage Matters: Reasons to Believe in Marriage in Postmodern Society*. Colorado Springs, Colorado: Pinon Press, 1997.**

In a society where people live together and postpone – or avoid – marriage, where parents and children do not know one another, and numerous other descriptions of marriages and family are acceptable, this book presents practical ways to grasp the concept of marriage in this postmodern society. Stanton helps readers rediscover the need for a sexual ethic, the hidden consequences of cohabitation, the benefits of marriage for adults, what every child needs, and the broken promise of divorce and remarriage. Overall, it provides an optimistic perspective for a world that does not look favorably upon marriage.

**Towns, Elmer L., and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church*. Chicago: Moody Press, 2004.**

As culture evolves, churches appear to have an on-going battle between becoming stagnant and embracing change. To address this battle, authors Elmer Towns and Ed Stetzer combine their experiences in traditional and contemporary church settings to help readers develop an appropriate understanding of why the church functions as it does. Because each reader has his/her own presuppositions, the authors provide thorough working definitions of many foundational concepts. Using these definitions, the authors do not present one method as better than another. Instead, they challenge readers to evaluate procedures based on biblical precedents rather than personal preferences.

## Chapter 1 – The Past: History

### Introduction

Throughout American history, historical attitudes towards women have vacillated like a pendulum from the extremes of chauvinism to feminism. Consequently, a previously oppressive culture now emphasizes a perceived sense of equality where women can *be, have, and do everything*.<sup>1</sup> As a result of these real and perceived societal expectations to *be, have, and do it all*, women often battle the Wonder Woman complex. The Wonder Woman complex is exemplified by a struggle to maintain positive, healthy relationships and strong family units while excelling personally, professionally, financially, spiritually, mentally, and emotionally. Additionally, in a culture heavily influenced by airbrushed images and unrealistic ideals from media, these real and perceived expectations also include a fixation on Wonder Woman's physical appearance. This includes her seemingly flawless skin; seductive body; glossy, flowing hair; and superpowers, which the modern woman is expected to use selflessly as a professional, friend, daughter, wife, mother, and society member.

Christian women are not immune to the Wonder Woman complex. They also struggle to find balance as they attempt to live biblically in a world where they are told to pursue *it all*, at any cost. This struggle is the result of unbalanced approach to education where women are prepared academically and vocationally, but unprepared holistically. They are still expected to adhere to real and perceived societal expectations, but they do not know how to remain “biblically faithful as well as culturally relevant.”<sup>2</sup>

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<sup>1</sup> I Corinthians 9:22; Unless noted, all biblical references will be from the *New King James Version* (NKJV).

<sup>2</sup> Elmer L. Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago: Moody Press, 2004), 13.

In an effort to fill the educational void and engage, equip, and empower young women for the world, it is helpful to develop a historical understanding of the holistic development of young women. Beginning with history provides a solid introductory foundation because it “forms [an] identity, serves as an anchor, [and] provides direction”<sup>3</sup> for a future focused on engaging, equipping, and empowering young women to honor God in every facet of their lives. Historically, there are two aspects of the past that are important to understanding the history of the holistic development of young women: the biblical model of holistic development and the societal impact of education on this model.

### **Biblical Model**

In order to develop a historical understanding of the development of women, it is beneficial to start with Scripture. As the inspired, inerrant Word of God, Scripture provides a historical foundation of God’s initial design for women, a model for perpetuating this intention, and a biblical example of a woman who fulfilled this initial plan.

### **The Initial Design (Genesis 1-3)**

Just as formal education often begins with the fundamental three “Rs” of reading, writing, and arithmetic, God’s initial design for women also includes three fundamental “Rs”: reflection, responsibility, and restoration. Initially, God created women to have *it all*, including an ability to reflect Christ. On the sixth day of Creation, before sinful disobedience corrupted God’s ideal plan for humanity, God created man and woman to reflect His image and likeness

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<sup>3</sup> John R. Thelin, “Historical Overview of American Higher Education,” in *Student Services: A Handbook for the Profession*, ed. Susan R. Komives, Dudley B. Woodard, Jr., and Associates (San Francisco: Jossey-Bass, 2003), 1.

(Genesis 1:26-28). Biblical scholars often refer to this concept as *Imago Dei*, Image of God. Essentially, *Imago Dei* is “the soul’s personal reflection of God’s righteous character.”<sup>4</sup>

This holistic concept is similar to a mirror reflecting God’s holiness<sup>5</sup> and it enables humanity to represent or reflect God’s intrinsic character and His ultimate purpose. Being created in God’s image and likeness provides a way for humans to reflect God’s “essence or nature”<sup>6</sup> and His “function or capacity.”<sup>7</sup> In all of creation, humans are the only creation created in the image of God, providing them with the unique and specific responsibility to reflect His intrinsic character to a lost and dying world.<sup>8</sup>

In addition to reflecting God’s essence, God created men and women with equal value and worth, but ascribed the two genders with different roles and responsibilities. Specifically, women have a specific responsibility to reflect one of God’s triune roles as “Helper.” “God created male and female in His image equally... He also made the male the head and the female the helper.”<sup>9</sup> The Hebrew word for “helper” is transliterated, *ayzer kenegdo* which literally means “an aid,” “a help,” “a helper comparable,” or a “help meet.”<sup>10</sup> While connotation and

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<sup>4</sup> Raymond C. Ortlund, Jr., “Male-Female Equality and Male Headship: Genesis 1-3,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, Illinois: Crossway Books, 1991), 96.

<sup>5</sup> Ibid.

<sup>6</sup> David E. Jenkins, *Strategic Design: The Image of God in Men, Women, and Marriage: Participants Guide* (Statesville, NC: David E. Jenkins, 2001), 1.

<sup>7</sup> Ibid.

<sup>8</sup> Ortlund, “Male-Female Equality,” 96.

<sup>9</sup> Ibid, 99.

<sup>10</sup> John Coe, “Being Faithful to Christ in One’s Gender: Theological Reflections on Masculinity and Femininity,” in *Women and Men in Ministry: A Complementary Perspective*, ed. Robert L. Saucy and Judith K. TenElshof (Chicago: Moody Press, 2001), 207.

historical attitudes associate “a helper comparable” with inferiority, denotation of this responsibility exudes equality. Specifically, woman has a

Universal call to be a helper/submissive worker to mankind. The creation account makes clear that her way to complete man is, in part, to be a “helper”... a term used often in the Old Testament for God’s role toward mankind. Helping man provides the content to her function. She is to work to aid man and mankind in general in a way that another man or animal could not. Apart from her, mankind is rendered help-less. Of course, this helping role is entirely conditioned by her... union with man in Christ. That is, helping man is not by itself the ultimate end of her existence.<sup>11</sup>

At its core, this responsibility “to satisfy and to help” and “to support and to sustain”<sup>12</sup> has an essence of equipping, engaging, and empowering others so they may honor God in every facet of life.

In addition to reflecting Christ and fulfilling a specific role, God’s initial design for biblical womanhood is a means to restoration. Genesis 3 provides an account of the first woman documented in history, Eve. With her disobedience to God’s one command and subsequent impact on all of history, Eve was the first woman to support historian and Harvard University professor Laurel Thatcher Ulrich’s premise that, “Well behaved women rarely make history.”<sup>13</sup> Quintessentially, Eve’s documentation in biblical history represents the first woman to struggle with finding an appropriate balance between embracing positive advances in society (i.e. free will to make decision) while still adhering to God’s ideal design. Biblical scholar, John MacArthur even argues that Eve’s actions were the beginning of feminism. In *The MacArthur New Testament Commentary: Titus*, he states,

It should be understood that the basic tenets of feminism did not originate in modern society and were not produced simply by the self-centered ambitions of

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<sup>11</sup> John Coe, “Being Faithful,” 207-208.

<sup>12</sup> Jenkins, *Strategic Design*, 2.

<sup>13</sup> National Women’s History Museum, <http://www.nwhm.org/>, (accessed May 18, 2012).

contemporary women who want to be free to be whatever they want to be and do whatever they want to do... Radical feminism is not uniquely a twentieth-century phenomenon [or] the product of Western egalitarianism... It is a primeval heresy that is part of Satan's strategy to undermine and destroy God's plan for mankind. It began in the Garden of Eden, with Satan's temptation and Eve's rebellion, first against God and then against her husband. When she chose to follow her own independent way, she led the whole race into sin and made effective Satan's first ploy against marriage and family.<sup>14</sup>

Ultimately, Eve's willful disobedience separated all of humanity from God's initial design of intimacy with Him. Despite Eve's disobedience, failure to appropriately reflect Christ, and neglect of her responsibility, God provided a means for restoration. He began by providing for Eve's physical needs,<sup>15</sup> but His restorative provision expanded to include all of humanity. God "made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men, and being found in appearance as a man, He humbled Himself and became obedient to the *point of death*, even the death of the cross."<sup>16</sup> Through the life, death, burial, and resurrection of Jesus Christ, humanity can be restored to a right relationship with God.

Despite Satan's attempt to destroy God's initial design for biblical womanhood, God's holistic plan for reflection, responsibility, and restoration remains superior because it "has a magnificent and wonderful design for women. It is a design that will fulfill their created purpose, maximize their uniqueness, make them a blessing to the world, and bring fulfillment to their own lives and glory to God."<sup>17</sup>

### The E<sup>3</sup> Model (Titus 2)

Like Eve and her disobedience, in their quest to have *it all*, modern women can be distracted, make compromises, and lose sight of God's ultimate plan for their lives. To restore

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<sup>14</sup> John MacArthur, *The New Testament Commentary: Titus* (Chicago: Moody Publishers, 1996), 79.

<sup>15</sup> Genesis 3:21.

<sup>16</sup> Philippians 2:7-8.

<sup>17</sup> MacArthur, *Titus*, 83.

balance in this pursuit, Christians must take “the never-changing message” of Scripture’s biblical womanhood “into an ever-changing world.”<sup>18</sup> This is done by fulfilling the biblical mandate of Titus 2 which provides a historical model for perpetuating God’s initial design for the holistic development of women.

Although referenced and illustrated numerous times throughout Scripture, a model for preserving God’s “design [for womanhood] is succinctly”<sup>19</sup> nestled in the middle of the brief New Testament epistle to Titus. Specifically, Titus 2:1-8 states,

But as for you, *speak* the things which are proper for *sound doctrine*: that the *older men* be sober, reverent, temperate, sound in faith, in love, in patience; 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*. Likewise exhort the young men to be sober-minded, in all things showing [yourself] to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of [you.]<sup>20</sup>

These words, inspired by God and written by Paul, were intended to encourage young Titus and provide instructions for establishing a strong church in Crete, a Greek island in the Mediterranean Sea. Initially, Paul and Titus served the Cretans together, but Paul relocated to a new area of ministry. Rather than abandon Titus in his solo ministry efforts, Paul wrote a brief letter engaging, equipping, and empowering Titus to continue steadfastly in his work so “the word of God may not be blasphemed.”<sup>21</sup>

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<sup>18</sup> Towns and Stetzer, *Perimeters*, 32.

<sup>19</sup> MacArthur, *Titus*, 83.

<sup>20</sup> Emphasis added.

<sup>21</sup> Titus 2:5

In many ways, Paul's letter to Titus "is a condensed version of Paul's first letter to Timothy."<sup>22</sup> As such, it echoes Paul's "emphasis on teaching the Word of God... systematically and in a practical way."<sup>23</sup> This holistic method was important in Crete because of the corrupt culture within both the church and secular society. Within the churches on Crete, "there were people... like some church members today, who professed to be saved, but whose lives denied their profession (1:12)."<sup>24</sup> In addition to false professions, the churches had dishonest teachers who falsely integrated "Jewish legalism, man-made traditions, and mysticism"<sup>25</sup> as biblically sound doctrine. This corrupt doctrine spread throughout the house churches in Crete. Because the first-century church usually congregated in homes, these false teachers often moved from house to house sowing lies that "upset the faith of the people" and destroyed entire house churches and households (Titus 1:11).<sup>26</sup> Similar to Satan's deceptive acts in Genesis 3, Cretan culture demonstrated that "Wherever God sows the truth, Satan quickly shows up to sow lies."<sup>27</sup>

Often, the motivation for this false education in Crete was rooted in "dishonest gain" (Titus 1:11) or, in modern terminology, financial gain.<sup>28</sup> Today's false education is similarly rooted in "dishonest gain." Young women are challenged to *be*, *have*, and *do it all*, but modern education only provides them with career preparation. Intended to help women obtain worldly success by earning high wages, often the core of this preparation is financial gain. Whether

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<sup>22</sup> Warren W. Wiersbe, *Be Faithful: 1 & 2 Timothy & Titus* (Wheaton, Illinois: Victor Books, 1981), 97.

<sup>23</sup> Ibid, 99.

<sup>24</sup> Ibid, 98.

<sup>25</sup> Ibid, 103.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid, 105.



rooted in ancient Crete or modern American, advancement based on dishonest gain often leads to disqualification.<sup>29</sup> Many of today's young women are being disqualified from healthy, whole lives because they are challenged to *be, have, and do it all* "for personal gain,"<sup>30</sup> but not engaged, equipped, or empowered with biblical life-skills necessary to fulfill this mission.

Adhering to Paul's model of development in Titus 2 is an effective, holistic approach to avoiding disqualification. Titus 2 has "a beautiful blending of doctrinal teaching and practical admonition, for the two must go together."<sup>31</sup> The Titus 2 model of holistic development engages, equips, and empowers women in a way that constantly challenges them to mature holistically into the women God desires. This holistic concept is perpetuated in Titus 2:4 where

The word "teach"... is related to the word translated "temperate" in verse 2, and probably should be translated, "that they may train by making sober-minded." It is not only that the older women show the younger mothers how to keep house, but that they put within their hearts and minds the right spiritual and mental attitudes.<sup>32</sup>

This investment in holistic development can be defined as "the expressed commitment to the lives [of women] that encourage[s] and nurture[s] self-esteem and spiritual growth" in a way that results "in greater glory to God."<sup>33</sup> The three elements associated with this type of development mimic an equilateral triangle in which each side or element is equally vital and directly connected to the other. It involves engaging, equipping, and empowering women with basic skills necessary to respond appropriately to life experiences so they may excel spiritually, emotionally, relationally, and physically in every aspect of life. Similar to most student

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<sup>29</sup> Cf. I Timothy 6:5 and I Corinthians 9:27.

<sup>30</sup> Wiersbe, *Be Faithful*, 105.

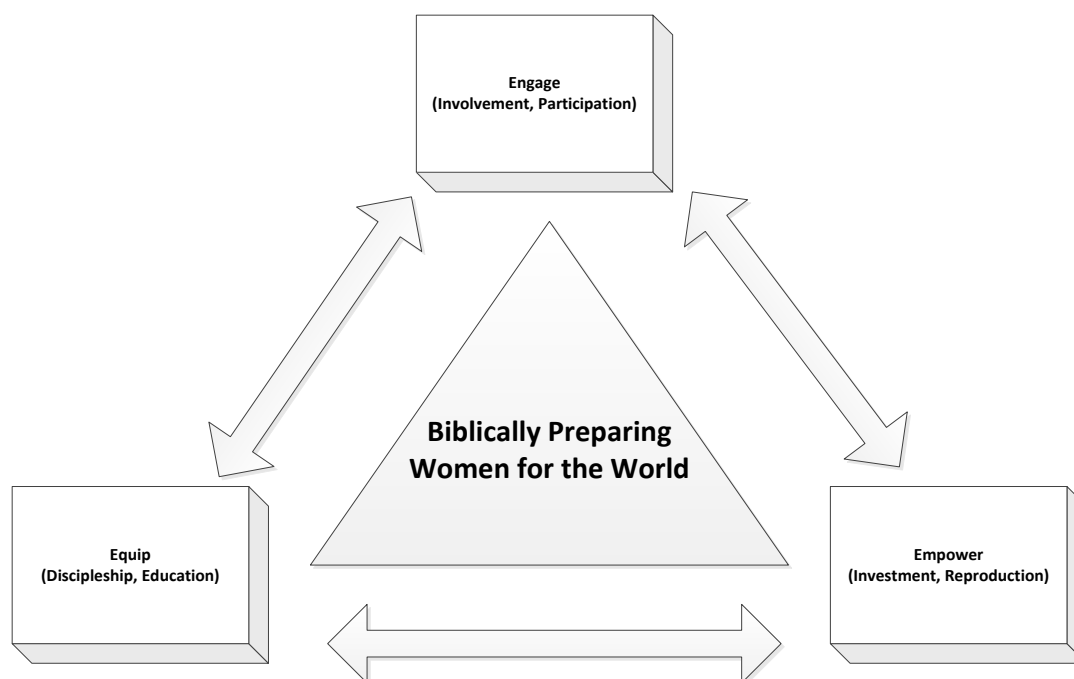
<sup>31</sup> Ibid, 108.

<sup>32</sup> Ibid, 110.

<sup>33</sup> Jill Briscoe, Laurie Katz McIntyre, and Beth Seversen, *Designing Effective Women's Ministries: Choosing, Planning and Implementing the Right Programs for Your Church* (Grand Rapids: Zondervan, 1995), 102.

development theories, the Titus 2 model of holistic development has a “cyclical nature of learning and development”<sup>34</sup> that is fluid from one element to the other and involves the process of multiplying, or developing, others in the process.<sup>35</sup>

**Figure 1: The E<sup>3</sup> Approach to Biblically Preparing Women for the World**



### Engage

The Titus 2 model for perpetuating God’s initial design includes engaging young women. Rather than instruct a variety of areas for change, Paul challenged the church to be engaged or involved participants in the lives of others. Specifically, he instructed the church to teach specific groups of people: older men (Titus 2:2), older women (Titus 2:3), young women (Titus 2:4), and young men (Titus 2:6). Paul first instructs older men and women regarding their behavior. For older women, he instructed them to “be reverent in behavior, not slanderers, not given to much

<sup>34</sup> Nancy J. Evans, “Psychosocial, Cognitive, and Typological Perspectives on Student Development,” in *Student Services: A Handbook for the Profession*, ed. Susan R. Komives, Dudley B. Woodard, Jr., and Associates (San Francisco: Jossey-Bass, 2003), 182.

<sup>35</sup> Refer to Figure 1: The E<sup>3</sup> Approach to Biblically Preparing Women for the World

wine, teachers of good things” (Titus 2:3). This instruction corresponds with Galatians 6:1 in which Paul warned, “Brethren, if a man is overtaken in any trespass, you who [are] spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.”

Essentially, this was an encouragement for women to examine and exemplify godly living before judging, rebuking, or teaching someone else. This is especially significant for women because “of all the ways Paul could have told the women to combat the decadence of their culture, he told them to invest their energies in training the younger women to live Christianly in their society.”<sup>36</sup>

Women can exemplify godly living when they “speak the things” (Titus 2:1) that engage, equip, and empower women to live biblically in the world. One scholar argues that this is not just speaking through formal conversation or specialized training sessions, but it is a constant conversation.<sup>37</sup> In the Titus 2 model of holistic development, women should be intentional about engaging or connecting with other women through constant conversation, or every-day life. This is “a process that builds on the natural webs of relationships.”<sup>38</sup> By connecting with a relative, friend, neighbor, small group, affinity group, or the person sitting next to her in church, a bond is established and women participate in each other’s lives. This type of engagement “starts with good communication” and fosters “a positive... environment.”<sup>39</sup> Additionally, this type of engagement also adheres to God’s initial design for a woman’s role as a helper in society.

Specifically,

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<sup>36</sup> Susan Hunt, *Spiritual Mothering: The Titus 2 Model for Women Mentoring Women*, (Wheaton, Illinois: Crossway Books, 1992), 42-43.

<sup>37</sup> Steven J. Cole, “Developing a Beautiful Body – Part 1: Titus 2:1-5,” Flagstaff Christian Fellowship, <http://www.fcfonline.org/content/1/sermons/041507M.pdf> (accessed May 13, 2013), 4.

<sup>38</sup> Win Arn and Charles Arn, *The Master’s Plan for Making Disciples: Every Christian an Effective Witness through an Enabling Church*, (Grand Rapids: Baker, 1998), 55-56.

<sup>39</sup> Dale Carnegie Training White Paper, “What Drives Employee Engagement and Why it Matters,” Dale Carnegie Training White Paper, [http://www.dalecarnegie.com/imap/white\\_papers/employee\\_engagement\\_white\\_paper/](http://www.dalecarnegie.com/imap/white_papers/employee_engagement_white_paper/), (accessed July 10, 2013), 5.

Although women are forbidden to teach or have [spiritual] authority over men (1 Timothy 2:12), they do have the God-given responsibility to formally and informally teach children, especially their own, and younger women in the church.<sup>40</sup>

This concept also reinforces the *Shema* provided in Deuteronomy 6:4-10. In this passage, the Israelites were instructed to teach the greatest commandment (Matthew 22:36-38) to their children in and through every facet of life. They were specifically instructed to teach the greatest commandment in this manner:

You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates (Deuteronomy 6:7-10).<sup>41</sup>

Essentially, every moment of life was a constant conversation that initiated an opportunity for an educational experience. These constant conversations remove pretenses and allow women to be realistic examples in their homes and communities because they reflect Christ as they live out every facet of life: spiritually, physically, mentally, emotionally, relationally, and financially.

### Equip

In addition to engaging women, the Titus 2 model for perpetuating God's initial design for development includes equipping young women. In Titus 2, women are not only told to "speak," but they are also equipped with a curriculum. In general, this curriculum refers to "sound doctrine" (Titus 2:1). "Sound doctrine" can also be translated "teaching"<sup>42</sup> that is "to be

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<sup>40</sup> MacArthur, *Titus*, 78.

<sup>41</sup> Cf. Proverbs 22:6 and Ephesians 6:4.

<sup>42</sup> Blue Letter Bible, "Dictionary and Word Search for *didaskalia* (Strong's 1319)," Blue Letter Bible, [www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G1319&t=NKJV](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G1319&t=NKJV), (accessed May 20, 2013).

well” or “to be in good health.”<sup>43</sup> Essentially, the curriculum should be correct and beneficial for the recipient. Today, some education occurs at home or in the church, but most education occurs within formal education systems. As a result, young women are being taught by people who may not be believers or mature in their faith. As such, they are receiving invaluable information regarding a career, but they are missing practical information that enables them to respond biblically and appropriately to life experiences.

Christians need to embrace the opportunity before them and be counter-cultural in their approach to preparing young women. They need to return to the basics and teach women “good things,” or the specific curriculum for women outlined in Titus 2. Paul specifically teaches that women should be “teachers of good things” (Titus 2:3) which engage, equip, and empower young women for godly living. Most scholars agree that this list is not all inclusive, but it does provide a counter-cultural foundation for instruction. The Titus 2 curriculum includes seven specific items: “love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands” (Titus 2:4-5). Today, many modern women balk at this curriculum because secular society often negatively associates these topics with subordination, discrimination, and domination. It is possible that first-century women responded the same because the Cretans were notorious for their ungodly lifestyles. During this time, “The Christian home was a totally new thing, and young women saved out of paganism [had] to get accustomed to a whole new set of priorities and privileges.”<sup>44</sup>

The deceptive attacks on first-century Crete and modern America are similar. In both periods of history, “No biblical standard [was] more viciously attacked... than the

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<sup>43</sup> Blue Letter Bible, “Dictionary and Word Search for *hygiainō* (Strong’s 5198),” Blue Letter Bible, [www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G5198&t=NKJV](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G5198&t=NKJV), (accessed May 20, 2013).

<sup>44</sup> Wiersbe, *Be Faithful*, 110.

God-ordained role of women in society... And no passage [was] more ridiculed or reinterpreted by assailants within the church than”<sup>45</sup> Titus 2:4-5, which focuses on the role of women in society. Satan’s attacks did not stop and today “More than any other time in... history, the opportunities for sin and worldliness are available and acceptable in the culture.”<sup>46</sup> Specifically, women who have completed or who are in the process of completing formal education “are surrounded not only by sinfulness, but increasingly they are practically expected to adhere to godlessness, which is advocated on almost every university campus in [our] nation.”<sup>47</sup> The need to include a counter-cultural curriculum was necessary for Paul as well as for people today because “When godly Christian women do not infuse the younger generation with the things of God, the church comes to dire straits.”<sup>48</sup>

Today, young women are seen in ominous situations, unprepared to face “the real world” because Christian women have neglected to follow the Titus 2 model of engaging, equipping, and empowering young women to live biblically in a secular society. By teaching these things, women follow the Titus 2 model and act in accordance with Ephesians 4:12-13 which teaches that there is “a scriptural mandate to equip the saints for the work of ministry.”<sup>49</sup>

Practically, the first way to equip women is through the teaching of Scripture. Within many homes and churches, the teaching or educational programs for women often focus on a fallible teacher or an emotional event rather than God’s essence and nature, as revealed through

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<sup>45</sup> MacArthur, *Titus*, 79.

<sup>46</sup> Jeff Jones, “Call to Prayer: Praying for Collegians,” Baptist Press, <http://www.bpnews.net/BPFirstPerson.asp?ID=39680>, (accessed February 12, 2013).

<sup>47</sup> Ibid.

<sup>48</sup> MacArthur, *Titus*, 78.

<sup>49</sup> Arn and Arn, *The Master’s Plan*, 123.

the timeless truth of Scripture. To become mature, women can be equipped through accurate teaching of Scripture. By “rightly dividing the word of truth” (2 Timothy 2:15), women will be equipped and challenged to grow in every facet of life. This process may sound simple, but it is often neglected. It has been neglected so often that the following quip has been developed,

“When the plain sense of Scripture makes good sense, seek no other sense.” There is no need to find “deeper meaning” to the plain teachings of the Word of God. Such an approach to the Bible enables a ‘student’ to find anything he is looking for!<sup>50</sup>

The second way to equip women is through example. In Titus, “Paul wrote more about Titus the *example* than he did about Titus the *exhorter*.”<sup>51</sup> This method of equipping is essential because in order to avoid hypocrisy, a woman “must constantly be a good example in all things.”<sup>52</sup> Women do not need to be perfect, but they do need to be real. Women need to live their lives in a way that other women see their emotions, their struggles, their joys, and their failures. After all, through a woman’s example, more is usually “taught than caught.” Life-on-life examples help women train and equip other women to become the women God desires in real life. This is what Paul asked Titus to help the women demonstrate. By following Titus’s example and instilling “a pattern of teaching that establishes the right fit between lifestyle and truth,”<sup>53</sup> women are engaged, equipped, and empowered to live biblically in society.

### Empower

The final aspect of the Titus 2 model for perpetuating God’s initial design is empowering young women. The Titus 2 model of holistic development empowers women with a specific

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<sup>50</sup> Wiersbe, *Be Faithful*, 105.

<sup>51</sup> Ibid, 112.

<sup>52</sup> Ibid, 112.

<sup>53</sup> Gary M. Burge and Andrew E. Hill, eds., *The Baker Illustrated Bible Commentary: Text Only Edition* (Grand Rapids: Baker Books, 2012), 40111.

purpose: “that the word of God may not be blasphemed” (Titus 2:5). Many women think they will find freedom, balance, fulfillment, and empowerment from the *all*-encompassing feministic pursuit to *have, be, and do it all*. In reality, ultimate freedom, balance, fulfillment, and empowerment come when women change their focus from self to the Savior. Humans are flawed and sinful;<sup>54</sup> therefore, true holistic restoration only occurs in an intimate, personal, and growing relationship with Jesus Christ. In this type of relationship, a woman finds empowerment in rearranging priorities and pursuits so that “whatever [a woman] does in word or deed” is done “*all* in the name of the Lord Jesus, giving thanks to God the Father through Him” (Colossians 3:17, 23). This relationship empowers a woman to the point that she is no longer a slave to real or perceived expectations of herself or society, but she is free in Christ.

When women follow the Titus 2 model of holistic development, they engage, equip, and empower others to honor God in every facet of life. Just as God’s original design outlined specific roles and responsibilities for women, so does Titus 2. Specifically, “Older women were given a responsibility for a teaching ministry in the church. Their pupils were the ‘young women.’”<sup>55</sup> They were given the responsibility, just like in Genesis, to multiply. Because this process is fluid, women do not have to follow a specific developmental process. They can easily move from one aspect to the other. This creates a cultural concept of multiplicity where there are no master teachers, but rather each woman has something to give to another woman. Just as a mother notes her child’s giftedness or potential and assigns age appropriate chores within the home, in the church and society, women can demonstrate functional literacy spiritually, physically, mentally, emotionally, relationally, or financially and share this knowledge with

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<sup>54</sup> Romans 3:23.

<sup>55</sup> Malcolm O. Tolbert, *Layman’s Bible Book Commentary Volume 22: Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon*, (Nashville: Broadman, 1980), 157.



someone else. A woman does not have to express expertise or demonstrate a specific giftedness in order to be involved in the E<sup>3</sup> process; she only needs a willing heart and an opportunity to flourish. When young women are taught to follow the biblical model of Titus 2, they find freedom from the secular expectations to *be, have, and do it all* and find a new set of priorities.

### **An E<sup>3</sup> Example (Proverbs 31)**

In addition to providing God's initial design for women and the Titus 2 model of perpetuating this design, Scripture provides a holistic, historical example of a woman who fulfilled God's initial design. The entire book of Proverbs is summarized in the concluding passage which provides a detailed description of an ideal woman who "fulfills the intent of God in creation."<sup>56</sup> Inspired by God, the anonymous author of Proverbs 31:10-31 used an acrostic poem to describe this woman:

Each verse begins with a different letter of the Hebrew alphabet, using the twenty-two letters in sequence. The formal arrangement means that there is not necessarily a logical connection between one verse and the next. The acrostic form may have been used not only to highlight the beautiful order of its subject matter, and as an expression of wholeness (*i.e.* 'from A to Z'), but also probably as a learning device to help the reader remember it.<sup>57</sup>

In Hebrew, the title of this passage can be translated "Woman/Wife" of "Virtue/Valor." The first word, transliterated *'ishshah*, is a generic reference to the female gender and often refers to a woman of any age and any marital status.<sup>58</sup> The second word, transliterated *chayil*, has several variations throughout Scripture. "Ruth 3:11, Proverbs 12:4, and Proverbs 31:10" use the

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<sup>56</sup> Coe, "Being Faithful," 208.

<sup>57</sup> David Atkinson, *The Message of Proverbs: Wisdom for Life*, ed. J.A. Motyer (Downer's Grove, Illinois: InterVarsity Press, 1996), 166.

<sup>58</sup> Blue Letter Bible, "Dictionary and Word Search for *'ishshah* (Strong's H802)," Blue Letter Bible, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H802>, (accessed November 15, 2013).

definition most often associated with “virtue, uprightness, integrity, [and] also fitness.”<sup>59</sup> This biblical usage also encompasses the holistic concepts of “strength, ability, efficiency.”<sup>60</sup>

Today, rather than gleaning from her wisdom, many women are intimidated by the real and perceived expectations imposed on them by this *all*-encompassing biblical description. “There is an idealism about these verses which, if [we] were to take them today as a description of wifely virtues, would make many Christian wives feel that they do not match up, and would certainly make many Christian husbands run away scared.”<sup>61</sup> This struggle is similar to the Wonder Woman complex; however, in religious circles, Wonder Woman’s name mimics the combination of letters and number George Lucas used to name C-3PO and R2-D2 in *Star Wars*. The Christian Wonder Woman goes by the nomenclature, P31W, The Proverbs 31 Woman. The Proverbs 31 Woman is exalted as the ideal woman who balanced home, career, civic engagement, and spirituality. Christians idolize the ideal woman who appears to maintain positive, healthy relationships and a strong family unit while excelling personally, professionally, financially, spiritually, mentally, and emotionally.

The expectation to follow the P31W example is so high, many women overlook the biblical principles they can glean from her example and instead are intimidated by her perceived perfection. She is “a model woman who comes to [us] through the inspiration of God [and] she has much to teach about what it means to be a godly woman. This teaching comes from general

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<sup>59</sup> Blue Letter Bible, “Dictionary and Word Search for *chayil* (Strong's 2428),” Blue Letter Bible, [www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H2428&t=NKJV](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H2428&t=NKJV), (accessed January 5, 2013).

<sup>60</sup> Ibid.

<sup>61</sup> Atkinson, *Proverbs*, 168.

principles that the woman illustrates, not from the details of what she does.”<sup>62</sup> In reality, the P31W is a nameless biblical and historical example of a woman who lived out the Titus 2 model and was engaged, equipped, and empowered with the skills necessary to honor God in every facet of her life.

First, the P31W exemplifies engagement. The P31W did not live in isolation; instead, she represented involvement and participation in both her home and her community. This is evidenced through her relationships within her sphere of influence. According to Proverbs 31, the ideal woman interacted with at least the following people: her husband (v.11-12, 23, 28), her household (v.15, 21, 27), her maidservants (v.15), the poor and needy (v.20), the merchants (v.24), and her children (v.28). As she interacted with these people, she reflected Christ by living out the Titus 2 model of engagement. Her verbal communication was a constant conversation that was “valuable for any who happen to encounter her.”<sup>63</sup> This is exemplified in the description of her words: “She opens her mouth with wisdom, and on her tongue is the law of kindness” (Proverbs 31:26). Additionally, her nonverbal communication perpetuated this idea of constant conversation. Her actions reflected “godly wisdom, how to get it and how to use it.”<sup>64</sup> The P31W “not only cared for her daily needs of home and family, but she also was

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<sup>62</sup> Thomas Finley, “The Relationship of Woman and Man in the Old Testament,” in *Women and Men in Ministry: A Complementary Perspective*, ed. Robert L. Saucy and Judith K. TenElshof (Chicago: Moody Press, 2001), 85.

<sup>63</sup> Ibid, 86.

<sup>64</sup> Warren W. Wiersbe, *Be Skillful: Tapping God’s Guidebook to Fulfillment* (Colorado Springs: Chariot Victor Publishing, 1995), 7.

involved in public life as she purchased and worked the fields and engaged in selling supplies to the tradesmen.”<sup>65</sup>

In addition to exemplifying engagement, the P31W also was equipped. While the focus of Proverbs is usually “wisdom,” the synonyms of this word (i.e. “discipline, understanding, insight, discretion, learning, guidance”) used throughout Proverbs relate to educating or equipping.<sup>66</sup> This type of wisdom refers to “the discovery of the guiding principles of life, a ‘practical wisdom’ which helps people to find their way.”<sup>67</sup> It is a holistic, *all*-inclusive term that refers to multiple life-skills such as “practical sagacity, the skill of the artisan, acquaintance with facts, learning, skill in expounding secret things, statesmanship, and knowledge of right living in the highest sense; moral and religious intelligence.”<sup>68</sup> In essence, the connotation of “wisdom” refers to holistic knowledge and understanding that equip a woman to honor God in every facet of life. Proverbs provides holistic “instruction in the art of living [that] has been long tried and long proven”<sup>69</sup> and the description of the P31W summarized many of these concepts. She was a capable woman who was equipped with an understanding of “priorities and principles, not get-rich-quick schemes or success formulas.”<sup>70</sup> She beautifully demonstrates “not how to make a living, but how to be skillful in the lost art of making a life.”<sup>71</sup>

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<sup>65</sup> Michael Wilkins, “Women in the Teaching and Example of Jesus,” in *Women and Men in Ministry: A Complementary Perspective*, ed. Robert L. Saucy and Judith K. TenElshof (Chicago: Moody Press, 2001), 95.

<sup>66</sup> Atkinson, *Proverbs*, 24.

<sup>67</sup> Ibid.

<sup>68</sup> Ibid.

<sup>69</sup> Ibid, Cover.

<sup>70</sup> Wiersbe, *Be Skillful*, 7.

<sup>71</sup> Ibid.

Finally, the P31W example is rounded out with empowerment. The Titus 2 model of holistic development empowers women with a specific purpose: “that the word of God may not be blasphemed” (Titus 2:5). This is demonstrated throughout the passage. In verse 10, the P31W is described as having a “worth... far above rubies.” She honored God in every facet of her life and this equated to great value. “One of the most striking characteristics of this woman is her extremely high value. Each one of the twenty-two verses of the poem stresses in some fresh way her worth to her husband, her children, herself, and God.”<sup>72</sup> Additionally, it is evidenced that although she did a lot at home and in the community, she remained steadfast so that God would be honored. This is exemplified in verse 28, where her husband and children call her “blessed” and in verse 31, where she is praised in the city.

While Genesis 1-3, Titus 2, and Proverbs 31 are not all inclusive of Scripture’s teachings regarding women, they do provide a historical foundation regarding biblical womanhood. Scripture provides a historical perspective of God’s initial design for women, a model for perpetuating this design, and a biblical example of a woman who fulfilled this plan.

### Societal Impact

In addition to understanding the biblical perspective of the history of womanhood, it is helpful to have a historical understanding of how society has influenced God’s original design. Specifically, historical developments within the American education system document both societal advancements and failures of education on the holistic growth and development of young women.

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<sup>72</sup> Finley, “The Relationship of Woman,” 85.

### Advancements

Since the founding of the United States of America, there has been a dramatic change in society's view of women. Society no longer perceives women as demure and passive creatures. Instead, the pendulum of thought has swayed, eliminating the proverbial "glass ceiling" and allowing women to excel in almost every profession. Currently, this is evidenced by three women sitting on the U.S. Supreme Court, twelve women serving as Chief Executive Officers of Fortune 500 companies,<sup>73</sup> and women like Michele Bachmann, Hillary Clinton, and Sarah Palin campaigning for the nation's highest political role, President of the United States of America. In America today, the concept has become a reality. *Women can have it all.* A great deal of this progress for women can be attributed to advancements in academia and the co-curricular concept of student development.

### A Brief History of Education in America

As outlined in Titus 2 and exemplified in Proverbs 31, God's Word provides specific information regarding the holistic development of the individual person. Similarly, the original "American [education] system was founded on [integrative] principles of student learning and character development"<sup>74</sup> that mimic these Scriptural directives. The original concept of higher education in America did not focus on the separation of church and state and which group is responsible for which type of training. Instead, higher education in America originated to train ministers using a holistic curriculum. "American higher education was distinctive from the beginning in that it was based on the belief that the student's character as well as scholarship

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<sup>73</sup> CNN Money, "Fortune 500: Women CEOs," CNN Money, <http://money.cnn.com/magazines/fortune/fortune500/2011/womenceos/> (accessed April 21, 2012).

<sup>74</sup> Thelin, "Historical Overview," 1.

must be developed.”<sup>75</sup> The American colonists exemplified this by taking inspiration from the European model of education “that combined living and learning.”<sup>76</sup> They “built colleges because they believed in and wished to transplant and perfect the English idea of an undergraduate education as a civilizing experience that insured a progression of responsible leaders for both church and state.”<sup>77</sup> In the earliest days of American higher education one of the prominent early American educators, John Dewey, noted that education should not simply prepare a person for a career, but it should be holistic in nature. Specifically, he argued that “Education is not preparation for life; education is life itself.”<sup>78</sup>

Americans enrolled in the earliest institutions of higher education received a holistic education focused on “teaching and learning;”<sup>79</sup> however, access to this education was not all-inclusive. Specifically, “From 1700 to 1900, less than [five] percent of Americans between the ages of eighteen and twenty-two enrolled in college.”<sup>80</sup> Enrollment was limited for a variety of reasons including gender, race, socioeconomic status, and geography. “By the mid-nineteenth century” higher education evolved to include the enrollment of both males and females:<sup>81</sup>

Women in particular had become formal participants in advanced studies. One educational innovation was the founding of the “female academies” and “female seminaries” – institutions that offered a range of courses and instructional programs beyond elementary and secondary schooling. In part, curricula included

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<sup>75</sup> Thelin, “Historical Overview,” 1.

<sup>76</sup> Ibid, 5.

<sup>77</sup> Ibid.

<sup>78</sup> BrainyQuote, “Search for ‘Education,’” BrainyQuote, [http://www.brainyquote.com/quotes/topics/topic\\_education.html#C0pTPFqyjaaCYWdp.99](http://www.brainyquote.com/quotes/topics/topic_education.html#C0pTPFqyjaaCYWdp.99), (accessed October 20, 2012).

<sup>79</sup> Thelin, “Historical Overview,” 3.

<sup>80</sup> Ibid, 4.

<sup>81</sup> Ibid, 10.

home economics and, at some institutions, the social graces and the deportment associated with a finishing school. The curriculum also included formal instruction in the sciences, mathematics, foreign languages, and compositions – subjects associated with undergraduate collegiate curricula... [While this education] did not lead to the bachelor's degree for women, [this education] often rivaled the academic excellence of the men's colleges of the era... [and] by the 1860s and 1870s, many of the female seminaries became degree granting colleges.<sup>82</sup>

In addition to becoming part of the formal education process, one of the most notable advancements in America's education of women occurred approximately one hundred years later. In 1972, the United States government issued Title IX and mandated equality in educational opportunities. While Title IX is most commonly associated with providing equality in sports and extracurricular activities, Title IX actually applies to all educational opportunities by stating that an individual should not be discriminated upon because of his or her gender. In recent years, the Office of Civil Rights has mandated that Title IX should be interpreted to include equality of protection, services, and due-process when students are allegedly involved in gender-based harassment.

With advancements in access and equality, women have experienced educational benefits. Specifically, within ten years of the Title IX mandate more women than men began enrolling in higher education programs and receiving more degrees than men.<sup>83</sup> In the forty years since, "Females are... more likely than males to make an immediate transition from high school to college"<sup>84</sup> and when they do, "women work harder in school."<sup>85</sup> Compared to other countries,

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<sup>82</sup> Thelin, "Historical Overview," 3.

<sup>83</sup> Institute of Education Sciences, "The Condition of Education: Trends in Educational Equality of Girls and Women 2004," National Center for Education Statistics, <http://nces.ed.gov/pubs2005/equity/> (accessed April 14, 2013).

<sup>84</sup> National Center for Education Statistics, "Findings from The Condition of Education 1995: The Educational Progress of Women," U.S. Department of Education Office of Educational Research and Improvement, <http://nces.ed.gov/pubs/96768.pdf> (accessed April 16, 2013), 10.



“Females in the United States generally have higher educational attainment than their counterparts in other countries.”<sup>86</sup>

### Student Development Theory

In addition to educational advancements specific for women, there were general transitions in higher education. In the brief history of American education documented above, there is a noted gap in historical information. This is not because education ceased to progress during this time, but because a movement occurred that deserves individualized recognition. Specifically, the symbiotic relationship between ministry and student development began to separate “early in the twentieth century, [when] the newly organized disciplines of psychology and sociology were applied to the college environment.”<sup>87</sup> Where the methodology of ministry and student development were once integrated, the new “psychological theories... examined human behavior through a lens different from that of the theologians who espoused the fostering of Christian moral character”<sup>88</sup> and student development evolved into a co-curricular concept supplementing academic curriculum. Many institutions of higher education created non-academic departments which focused on the holistic development of students. These non-academic, co-curricular departments usually referred to as “student affairs” or “student development,” complement traditional academic curriculum by encouraging a student to develop spiritually, mentally, emotionally, relationally, and independently.

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<sup>85</sup> Tamar Lewin, “The New Gender Divide: At Colleges, Women are Leaving Men in the Dust,” *The New York Times*, <http://www.nytimes.com/2006/07/09/education/09college.html> (accessed April 16, 2013).

<sup>86</sup> National Center for Education Statistics, “Findings,” 14.

<sup>87</sup> Nancy J. Evans, Deanna S. Forney, and Florence Guido-DiBrito, *Student Development in College: Theory, Research, and Practice* (San Francisco: Jossey-Bass Publishers, 1998), 5.

<sup>88</sup> Evans, Forney, and Guido-DiBrito, *Student Development in College*, 5.

This educational advancement is significant because it started the student affairs movement as a profession. In student development theory, “each student is unique”<sup>89</sup> and has a distinctive developmental process. “For most college students, attending college [initiates] the process of separation from family values, beliefs, and traditions,”<sup>90</sup> allowing them to develop an individualized identity spiritually, mentally, emotionally, relationally, and financially. A personal “identity is commonly understood as [an individual’s] personally held beliefs about the self in relation to social groups.”<sup>91</sup> Ultimately, this is the portion of life where an individual becomes involved in “figuring out where [she] fit[s] within [her] broader community and leveraging [her] unique vision to make the world a better place.”<sup>92</sup> Finding a personal identity is important because “Women deal with multiple thoughts and emotions from their past and present all the time, at the same time – and these” thoughts and emotions “[can’t] be easily dismissed.”<sup>93</sup> This is a significant period in a woman’s life because “Once a woman completes this developmental process, she is able to listen to the voice of others without losing the ability to hear her own voice.”<sup>94</sup>

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<sup>89</sup> Thelin, “Historical Overview,” 3.2.

<sup>90</sup> Sharon L. Holmes, Barclay S. Roedder, and Lamont A. Flowers, “Applying Student Development Theory to College Students’ Spiritual Beliefs,” *College Student Affairs Journal* 23, no. 2 (Spring 2004): 130.

<sup>91</sup> Vasti Torres, Susan R. Jones, and Kristen A. Renn, “Identity Development Theories in Student Affairs: Origins, Current Status, and New Approaches,” *Journal of College Student Development* 50, no. 6 (November/December 2009), 577.

<sup>92</sup> Jenny Blake, *Life After College: The Complete Guide to Getting What You Want* (Philadelphia: Running Press Book Publishers, 2011), 14.

<sup>93</sup> Shaunti and Jeff Feldhahn, *For Men Only: A Straightforward Guide to the Inner Lives of Women* (Colorado Springs: Multnomah Books, 2006), 51.

<sup>94</sup> Holmes, Roedder, and Flowers, “Applying Student Development,” 133.

## Failures

While historical advancements in education support the holistic development of women, young women are still at a disadvantage. Young women lack the skills necessary to engage, equip, and empower them to honor God spiritually, physically, mentally, emotionally, relationally, and financially. Because the once symbiotic relationship between ministry and student development has been abandoned in the name of advancement, the independent concepts now struggle against each other. There are two distinct failures that perpetuate this disappointing aspect: the perceived failure of Scripture and the perceived failure of education.

### Perceived Failure of Scripture

While Scripture clearly outlines God's initial design for women, a biblical model of this design in Titus 2, and a biblical example of this model in Proverbs 31, secular society often neglects the validity of Scripture. Society promotes the perceived failure and inadequacy of Scripture and challenges young women to embrace the historical gender advancements in equality and excellence in every facet of life, but women are expected to do this in a way that abandons the validity of their initial design.

Unfortunately, society's perceived failure of Scripture is not limited to secular audiences. The historical advancements have distorted the important role Scriptures plays in the holistic development of the individual. Specifically,

As with many worldly influences, the feminist movement has made great inroads in the church, including the evangelical church. In the name of women's rights, the Word of God is dishonored as being sexist, chauvinistic, and unfairly limiting. Some feminists maintain that standards set forth... were culturally oriented to New Testament times or were simply Paul's personal beliefs. In either case, they are considered irrelevant and nonbinding for Christians today.<sup>95</sup>

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<sup>95</sup> MacArthur, *Titus*, 79.

“Tragically, many unthinking, poorly taught Christians are seduced by [this] feminist rhetoric.”<sup>96</sup>

Women are wooed into “believing that traditional roles of women – in the family, in society, and in the church – are outdated and oppressive.”<sup>97</sup> As a result, young women are taught incorrectly to associate these biblical concepts with subordination, discrimination, and domination. In reality, Jesus “rejected the use of power to control others [and instead] He demonstrated and affirmed the use of power to serve others, lift the fallen, forgive the guilty, and encourage growth and responsibility in the weak.”<sup>98</sup>

The perpetuation of this false understanding of Scripture eliminated the Titus 2 model of holistic development from academics, the church, and the home, leaving women at a disadvantage. Despite this distorted view of Scripture, “Data analysis revealed that peer and mentoring relationships” similar to the Titus 2 model “were instrumental to students and shaped how students made meaning of their academic and social experiences in college.”<sup>99</sup>

### Perceived Failure of Education

In addition to the perceived failures of Scripture, perceived failures in education also thwart the holistic development of women. Women are not just lacking holistic life-skills necessary to engage, equip, and empower them for “the real-world,” but society is perpetuating a false sense of advancement when academia is failing them, too. Despite numerous advancements for women, women are still at a disadvantage in regards to resources, opportunities, and quality of education.

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<sup>96</sup> MacArthur, *Titus*, 79.

<sup>97</sup> Ibid.

<sup>98</sup> Judith TenElshof and Robert Saucy, “The Complementary Model of Church Ministry,” in *Women and Men in Ministry: A Complementary Perspective*, ed. Robert L. Saucy and Judith K. TenElshof (Chicago: Moody Press, 2001), 330.

<sup>99</sup> Holmes, Roedder, and Flowers, “Applying Student Development,” 130.

Society perpetuates the myth that women can *have, be, and do it all* and supposedly, professional preparation in formal education is preparing them to conquer the world. In reality, “Despite these gains, it appears that women in co-educational institutions still received less than their fair share of resources and opportunities in all activities.”<sup>100</sup> As a result,

According to the U.S. Census... the most common job for women today remains the same as 60 years ago. Between 2006 and 2010, about 4 million people in the United States worked as ‘secretaries and administrative assistants’ – and 96 percent of them were women... This skewed gender ratio made sense in the 1950s when fewer career options were open to women and when under 10 percent of women [didn’t] have college degrees. But today, with women earning more graduate degrees than men, why [don’t] the demographics of secretary positions reflect this increased gender parity?”<sup>101</sup>

This trend is alarming because “New college students are increasingly career-focused” when it comes to what they want out of higher education.”<sup>102</sup> If the majority of women are career-focused, but they are not getting better or different jobs, education is doing a disservice.

While there have been great advances in American education, through the course of history, American education has moved away from two foundational items: Christian values and professional preparation. As a result of this transition, society is failing entire generations who are missing valuable skills to help engage, empower, and equip them to respond to life experiences while honoring God in every facet of life.

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<sup>100</sup> Thelin, “Historical Overview,” 19.

<sup>101</sup> Christina Huffington, “Top Job for Women is Secretary – The Same as it was in 1950,” Huffington Post, <http://www.huffingtonpost.com/2013/02/01/top-job-for-women-secretary-same-as-1950> (accessed February 12, 2013).

<sup>102</sup> Justin Pope, “UCLA’S Higher Education Research Institute: College Freshman Heavily Influenced by Economic Conduction,” Huffington Post, <http://www.huffingtonpost.com/2013/01/24/national-survey-college-freshmen> (accessed January 25, 2013).

## Conclusion

In conclusion, in an effort to fill the educational void and engage, equip, and empower young women for the world, it is helpful to develop a historical understanding of the development of women including two aspects of the past: the biblical model of holistic development and the societal impact of education on the holistic growth and development of young women. As a result of the separation between ministry and student development, formal education prepares today's young women academically and vocationally, but the formal and informal education of young women often neglects primary components of holistic development. While history cannot be changed, it can provide a historical foundation of lessons that can positively impact the present and the future.

## Chapter 2 – The Present: Research

### Introduction

In modern America, most young girls begin formal education when they enter kindergarten. From the beginning, young girls learn *all* they need to know in kindergarten. This concept is perpetuated by the work of author and pastor, Robert Fulghum. In 1988, he penned a compilation of essays associated with basic, holistic skills learned in kindergarten. In the opening pages of his book by the same name, Fulghum wrote the poem, “All I Really Need to Know, I Learned in Kindergarten,” which states:

All I really need to know I learned in kindergarten.  
ALL I REALLY NEED TO KNOW about how to live and what to do  
and how to be I learned in kindergarten. Wisdom was not  
at the top of the graduate-school mountain, but there in the  
sandpile at Sunday School.<sup>1</sup>

Although formal education continues for numerous years, Fulghum’s poem documents that many basic concepts are learned in kindergarten. In kindergarten, before students begin their extended journey through elementary, middle, high school, and higher education, students are expected to master core competencies. Mentally, children learn their ABCs and 123s. Emotionally, they learn to share toys and how to express their emotions without biting or hitting. Physically, children receive immunizations to protect them from contagious diseases. Mastery of these skills and tasks equips kindergarteners so they engage in the classroom community by respecting, learning, and participating. Failure to demonstrate mastery of these specific skills signifies a lack of development and maturity; therefore, before progressing to the next academic level, students must demonstrate mastery of specific skills and learning objectives.

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<sup>1</sup> Robert Fulghum, *All I Really Need To Know I Learned In Kindergarten*, (New York: Ballantine, 2003), chap.1, under “Credo,” Kindle ebook.

Because mastery is standardized by the government, educators regularly conduct formal and informal assessments to document student success, maintain institutional accreditation, and guide daily work. Throughout each academic year, assessments are compiled and data is evaluated to verify that educational practices align with industry standards, best practices, efficacy, and prescribed guidelines. Specifically, in higher education, student development professionals regularly assess the minutia of their work in order to gauge student success as it relates to holistic development. The collected data is evaluated for trends. Notable strengths, weaknesses, and patterns are identified. These findings serve as a foundation for modifying policies, practices, and procedures that aid in holistic student development.

Similarly, it is helpful to assess the present state of the holistic development of young women. While history provides an introductory foundation documenting advancements that enable women to *be*, *do*, and *have it all*, assessment of modern research establishes that there is still an educational void. Women who have either completed or who are in the process of completing their formal education are not engaged, equipped, and empowered to honor God in every facet of their lives. The present state of the holistic development of young women must be assessed in order to provide a guide for future endeavors to address this educational void in a way that engages, equips, and empowers young women to honor God in every facet of their lives. Using popular research and results from an original study, this chapter will assess the present situation and provide a generalized description of young women, aged 18-25, who have either completed or who are in the process of completing their formal education.

### **Monumental Studies**

As previously noted, when the disciplines of ministry and student development formally separated, student development evolved into a co-curricular concept supplementing academic



curriculum in higher education. Since the development of student affairs as a profession, researchers have conducted numerous monumental studies documenting patterns and trends associated with the development of the individual. These psychological, sociological, and educational studies support a human development theme of crisis, commitment, and competence. Essentially, when a person encounters a crisis situation, she has to work through the details associated with the situation and make a decision regarding her response or reaction to the dilemma. With a decision or commitment, the individual then progresses to competence, which means she demonstrates mastery of a specific skill or concept she learned as a result of the crisis. Ultimately, the mastery demonstrated through the recurrent student development theme of crisis, commitment, and competence documents growth and development of the individuals.<sup>2</sup>

The monumental studies that focus on this student development theme are secular in nature and rarely address spiritual components. However, it is important to note that the student development theme of crisis, commitment, and competence mimics a biblical concept: tribulation, perseverance, character, and hope. This process of sanctification is documented in Romans 5:3-4 which states, “We glory in tribulations, knowing that tribulation produces perseverance, and perseverance, character [personality], and character hope.”<sup>3</sup> Troubles or problems are part of life. Rather than look upon them negatively, they should be viewed as an educational experience that fulfills God’s initial design by drawing an individual closer to Him and molding her into His image.

Viewing this student development theme in conjunction with Scripture provides a co-curricular foundation for assessing monumental studies from a holistic perspective. This is

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<sup>2</sup> Nancy J. Evans, “Psychosocial, Cognitive, and Typological Perspectives on Student Development,” in *Student Services: A Handbook for the Profession*, ed. Susan R. Komives, Dudley B. Woodard, Jr., and Associates (San Francisco: Jossey-Bass, 2003), 179-202.

<sup>3</sup> Unless noted, all biblical references will be from the *New King James Version (NKJV)*.

helpful because monumental student development studies often assess one aspect of the individual to provide specific data. Each study provides insight, but they must be viewed in conjunction with each other to develop a holistic view of the individual.

One of the first notable student development studies was conducted by Donald Super (1957, 1980, and 1990). Super's "life-span, life-space theory" focused on holistic development as it related to career development or an individual's profession. In his work, Super noted that individuals are not "static and that personal change is continuous."<sup>4</sup> Super's concept of constant change expanded previous research and identified five stages of development in which "self-concept changes over time and develops as a result of experience"<sup>5</sup> and maturation. Super argued that 15-24 year olds are in the second stage of development, which he labeled "Exploratory." In this stage, an individual's choices, especially regarding professions and roles in society, were "narrowed, but not finalized."<sup>6</sup> In essence, Super's research indicated that this is a developmental stage in an individual's life-span. An individual is aware of her choices related to professions and roles in society, but she is contemplating her options before making decisions that will establish her identity.

While Super's research focused on an individual's life-long development related to career, psychologist Erik Erickson's (1959, 1968) monumental study addressed development as it related to personality development and social experiences. Erickson "suggested that development occurs within a series of age-linked sequential stages that arise during each

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<sup>4</sup> Canadian Career Development Foundation, "Understanding the Career Development Big Picture," Canadian Career Development Foundation, [http://www.ccdf.ca/ccdf/NewCoach/english/ccoache/e4a\\_bp\\_theory.htm](http://www.ccdf.ca/ccdf/NewCoach/english/ccoache/e4a_bp_theory.htm), (accessed June 24, 2013).

<sup>5</sup> Careers New Zealand, "Donald Super Developmental Self-Concept," Careers New Zealand, [www.carrers.govt.nz/fileadmin/docs/career\\_theory\\_model\\_super.pdf](http://www.carrers.govt.nz/fileadmin/docs/career_theory_model_super.pdf), (accessed June 24, 2013).

<sup>6</sup> "Donald Super's Life-Span, Life-Space Approach," [www.grinnell.edu/files/downloads/super.pdf](http://www.grinnell.edu/files/downloads/super.pdf), (accessed June 24, 2013).

individual's lifetime. Within each stage, particular issues, called developmental tasks become preeminent and must be addressed."<sup>7</sup> Erickson's research in this area was summarized to coin a term used regularly with adolescents today, "identity crisis." According to Erickson's study, an "identity crisis" is "when internal psychological and biological changes interact with external social demands to create a development crisis, or turning point, in a person's life."<sup>8</sup> When an individual moves through each of Erikson's identified eight stages, she struggles with an issue and when she reaches a personal decision or experiences closure related to the struggle, she develops a virtue such as hope, will, purpose, confidence, fidelity, love, care, and wisdom.<sup>9</sup>

While Erickson's study was monumental, his findings were based more on his observations than on empirical research. However, several contemporaries expanded his findings with empirical research. First, empirical research regarding identity development was expanded by James Marcia (1966). Many contemporaries argue that Marcia "provided the most influential empirical framework for identity formation."<sup>10</sup> Marcia "focused on a behavioral expression of identity by investigating the processes of exploration of alternatives and commitment to values, beliefs, and goals in various life domains, such as career and ideologies."<sup>11</sup> In addition to Marcia, Nevitt Sanford (1966) also expanded Erickson's work by addressing the concept of readiness. "He noted that individuals are unable to demonstrate particular behaviors unless they are physically or psychologically ready to do so. Readiness results either from internal motivational

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<sup>7</sup> Evans, "Psychosocial," 180.

<sup>8</sup> Ibid.

<sup>9</sup> *International Encyclopedia of the Social Sciences*, 2<sup>nd</sup> ed., "Erickson, Erik," edited by William A. Darity, Jr., Detroit: Macmillan Reference USA, 2008, p. 625-626.

<sup>10</sup> *International Encyclopedia of the Social Sciences*, 2<sup>nd</sup> ed., vol. 3, "Identity Crisis," edited by William A. Darity, Jr., Detroit: Macmillan Reference USA, 2008, p. 556-567.

<sup>11</sup> Ibid.

processes or from correlations in the environment on development.”<sup>12</sup> Sanford’s theory can be summarized by stating that growth is directly related to internal and external challenge and support.<sup>13</sup>

Following these studies, Ruthellen Josselson (1987, 1996) specifically studied the development of women. She “examined identity development in women, starting during their college years and continuing into their forties.”<sup>14</sup> Josselson’s research indicated that the development of women differed from that of men because “social, sexual, and religious values, more than occupational and political values were the significant areas of crisis and commitment for women in young adulthood.”<sup>15</sup>

While all of these monumental studies focused on individualized areas of development, Arthur W. Chickering and Linda Reisser (1993) combined the individualized elements into what they refer to as “seven vectors.” Expanding and revising Chickering’s original theory (1969), Chickering and Reisser formed what is arguably the most monumental and popular student development study. Chickering and Reisser identify seven areas in which individuals develop: “developing competence, managing emotions, moving through autonomy toward interdependence, developing mature interpersonal relationships, establishing identity, developing purpose, and developing integrity.”<sup>16</sup> The seven vectors proposed by Chickering and Reisser are

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<sup>12</sup> Evans, “Psychosocial,” 183.

<sup>13</sup> “Sanford’s Theory of Challenge and Support GVSU RA Module – Summer 2013,” Grand Valley State University, accessed August 31, 2013, [http://www.gvsu.edu/cms3/assets/D94250AA-CA3C-750D-6E60A925A98AF023/sanfords\\_challenge-support\\_ra\\_module.pdf](http://www.gvsu.edu/cms3/assets/D94250AA-CA3C-750D-6E60A925A98AF023/sanfords_challenge-support_ra_module.pdf).

<sup>14</sup> Evans, “Psychosocial,” 183.

<sup>15</sup> Ibid, 181.

<sup>16</sup> John D. Foubert, Monica L. Nixon, V.S. Sisson, and Amy C. Barnes, “A Longitudinal Study of Chickering and Reisser’s Vectors: Exploring Gender Differences and Implications for Refining the Theory,” *Journal of College Student Development* 46, no. 5 (September 2005): 461-471, accessed August 31, 2013, <http://search.proquest.com/docview/195181877?accountid=12085>.

“not rigidly sequential,” but they “do build on each other and lead to greater complexity, stability, and integration.”<sup>17</sup> Their “work incorporates emotional, social, and intellectual aspects of development.”<sup>18</sup> Similar to the E<sup>3</sup> model, Chickering and Reisser’s vectors are fluid. Each path “seems to have direction and magnitude – even though the direction may be expressed more appropriately by a spiral or by steps than by a straight line”<sup>19</sup>

The information gathered in these monumental studies is beneficial because it provides insight into modern American society. Since the first student development studies in the 1950s, each study has looked at a more refined aspect of the holistic development of the individual. While each study provides a unique perspective, the collective information provides a holistic image of 18-25 year olds, the traditional age of individuals who have either completed or who are in the process of completing their formal education.

### **Generalized Description of Young Women**

More recently, monumental studies documented in the books *Quarterlife Crisis* (2001), *Generation Me* (2004), and *Emerging Adulthood* (2008) provide a generalized description of Americans who have either completed or who are in the process of completing their formal education. All three of these studies document the unique transition that occurs for individuals in this demographic. During this time, as young women exit the structured academic setting and enter “the real world,” they find the “freedom to explore different options is exciting... [but] it is also a time of anxiety and uncertainty, because the lives of young people are so unsettled, and many of them have no idea where their explorations will lead.”<sup>20</sup>

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<sup>17</sup> Evans, “Psychosocial,” 182.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Jeffrey Jensen Arnett, *Emerging Adulthood* (New York: Oxford University Press, 2004), 3.

According to UCLA's Higher Education Research Institute, over "30 percent of incoming college students reported frequently feeling overwhelmed when they were high school seniors."<sup>21</sup> This study documented that this was an especially difficult time for young women. Of those surveyed, "41 percent of female students said [they had] felt overwhelmed, compared to 18 percent of male students."<sup>22</sup> Often, the stress young women feel is directly related to the ever lengthening "road to adulthood."<sup>23</sup> While this lengthening process has existed among numerous American generations, it is important to note that in recent generations, American society has seen a delay in the progression from adolescence to adulthood, especially in "things that were once markers of maturity."<sup>24</sup> Now, young women often "leave home at age 18 or 19, but most do not marry, become parents, and find a long-term job until at least their late twenties."<sup>25</sup> By delaying "finishing school, landing [their] first 'real' job, getting hitched, having kids, [and/or] buying a house," young women are subjected to "an unprecedented period of time and development."<sup>26</sup> This time is "seen as a time to dabble, drift, and adventure, with the idea that [a young woman] can get serious... later."<sup>27</sup> As a result in this delayed transition in accepting "real world" responsibilities, the time after completing formal education is becoming known as "a

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<sup>21</sup> Justin Pope, "UCLA'S Higher Education Research Institute: College Freshman Heavily Influenced by Economic Conduction," Huffington Post, <http://www.huffingtonpost.com/2013/01/24/national-survey-college-freshmen> (accessed January 25, 2013).

<sup>22</sup> Ibid.

<sup>23</sup> Arnett, *Emerging Adulthood*, 3.

<sup>24</sup> Brett and Kate McKay, "Don't Waste Your Twenties – Part 1: Taking Advantage of the Unique Powers of the Twentysomething Brain," The Art of Manliness, <http://www.artofmanliness.com/2013/02/04/dont-waste-your-twenties-part-1-taking-advantage-of-the-unique-powers-of-the-twentysomething-brain/> (accessed February 12, 2013).

<sup>25</sup> Arnett, *Emerging Adulthood*, 3.

<sup>26</sup> McKay, "Don't Waste Your Twenties."

<sup>27</sup> Ibid.

disposable decade”<sup>28</sup> where young women are ill-equipped to deal with the conflicting tribulations of “pain and euphoria, confusion and revelation, apathy and determination.”<sup>29</sup>

Formal education is designed to prepare young women for these “real world” experiences. However, rather than prepare young women to respond appropriately to real-life experiences, the structured, formal academic setting has conditioned young women to expect a specific progression into adulthood. Specifically for young women, this is difficult because

During adolescence it is generally drilled into people that there is a natural progression from childhood to adulthood – that between high school and the real world there is this nexus called college that serves as the ideal in-between stage. Because the four (or more) years offer time away from home and a significant measure of self-reliance, it is assumed that, just as a high school prepares students for college, so, too does college help prepare students for adulthood. But as scores of twentysomethings [reported], [that’s] not always the case.<sup>30</sup>

As a result of this revelation, many young women who have either completed or who are in the process of completing their formal education find themselves literally and figuratively singing the lyrics of John Mayer’s “No Such Thing:”

I wanna run through the halls of my high school  
I wanna scream at the top of my lungs  
I just found out there's no such thing as the real world  
Just a lie you've got to rise above.<sup>31</sup>

In *Generation Me*, Jean Twenge, a psychology professor at San Diego State University, documents struggles associated with this revelation, especially as it relates to the current American generation, often referred to as the Millennial Generation, who has either completed or who is in the process of completing their formal education. In her extensive work, Twenge states

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<sup>28</sup> McKay, “Don’t Waste Your Twenties.”

<sup>29</sup> Alexandra Robbins and Abby Wilner, *Quarterlife Crisis: The Unique Challenges of Life in Your Twenties* (New York: Jeremy P. Tarcher/Putnam, 2001), 169.

<sup>30</sup> Robbins and Wilner, *Quarterlife Crisis*, 169-170.

<sup>31</sup> John Mayer, “No Such Thing,” Elyrics, accessed September 2, 2013, <http://www.elyrics.net/read/j/john-mayer-lyrics/no-such-thing-lyrics.html>.

that “Reading about today’s young generation is enough to [cause] whiplash.”<sup>32</sup> At one moment, this generation, like those before it, is touted “the next great generation” set to dominate society and “save the planet.”<sup>33</sup> While at the next moment, they are described as “entitled, self-centered, and uninterested in much outside their own [social media] page.”<sup>34</sup> “The Millennials are a generation that need the direction, encouragement, and applied discipline that every generation of young people needed to help them become the adults a good, thriving, civil society needs them to be.”<sup>35</sup>

While observations in recent monumental studies refer to the youngest generation currently in America, the observations provide a generalized, comprehensive description of young women that summarizes the mixed thoughts and emotions experienced by any past, present, or future generation of Americans who have either completed or who are in the process of completing their formal education.

## **Original Research**

### **Background**

While the present is documented by monumental student development studies that assess the minutia of student development theories and provide a generalized description of young women, the data is sorely lacking in research that combines the theoretical concepts of ministry and student development. Specifically, student development has moved so far from the original

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<sup>32</sup> Jean Twenge, “Millennials: The Greatest Generation or the Most Narcissistic?,” *The Atlantic*, accessed February 14, 2013, <http://www.theatlantic.com/national/archive/2012/05/millennials-the-greatest-generation-or-the-most-narcissistic/256638/>.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Glenn T. Stanton, “FactChecker: Are Millennials More Self-Sacrificing and Community-Minded Than Previous Generations?,” The Gospel Coalition, accessed February 14, 2013, <http://thegospelcoalition.org/blogs/tgc/2013/02/08/factchecker-are-millennials-more-self-sacrificing-and-community-minded-than-previous-generations/>.



symbiotic relationship with ministry that “there is... a noticeable void in the student development research literature regarding the ways in which student development theories can be used to expand [our] understanding of students’ spiritual beliefs in college.”<sup>36</sup>

Designed to provide information for developing a biblically-based life-skills manual focused on practical training and development of the whole person, the survey assessed women living in America, aged 18 and older, regarding their personal experiences with formal and information education. Life Lessons: Biblically Engaging, Equipping, and Empowering Women for the World (Life Lessons) was administered online from May 1-31, 2013. The anonymous online format afforded participants the luxury of taking the survey at any convenient time or place and allowed respondents to complete the survey when they felt comfortable, secure, and unhurried. Life Lessons was administered via e-mail and social networking sites to female family members, friends, coworkers, acquaintances, and neighbors who were at least 18 years of age. Additionally, to insure that responses represented diverse generations and backgrounds, participants were encouraged to share the survey link with other women. During the administration period, 182 people responded to Life Lessons. Surveys were filtered to eliminate responses completed by individuals under the age of 18, those who did not consent to participating in the survey, and surveys completed by non-females. Of the 182 responses, 172 were viable ( $n = 172$ ).<sup>37</sup>

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<sup>36</sup> Sharon L Holmes, Barclay S. Roedder, and Lamont A. Flowers, “Applying Student Development Theory to College Students’ Spiritual Beliefs,” *College Student Affairs Journal* 23, no. 2 (Spring 2004): 131.

<sup>37</sup> Although 172 people completed the survey, participants could opt not to respond to questions. Therefore, the data represents some total responses less than 172.

## Trends and Findings

### *Trends*

- The majority of respondents (37.8%, 64; *page 76*) identified with ages traditionally associated with completing or just completing formal education (18-29 years of age).
- Participants listed 23 different native states. The majority are natives of Virginia (57) and Alabama (47) (*page 77*).
- Respondents listed 18 different states as their current residences. Again, the majority currently reside in Virginia (84) and Alabama (46) (*page 77*).
- The majority of respondents (92.9%, 157) self-identified as “White.” Only 2.6% (4) self-identified as Hispanic/Latina and no respondents self-identified as “Native Hawaiian/Other Pacific Islander” (*page 78*).
- 66.9% (113) of participants are married.<sup>38</sup> The majority (45.1%, 51) have been married approximately 1-10 years (*page 79*).
- The majority of respondents (44%, 75) do not have children (*page 80*).
- 47.9% (87) work full-time outside of the home (*page 80*).
- The majority of participants (84.5%, 141) selected “Agree” or “Strongly Agree” to having a personal, intimate relationship with God (*page 83*).

### *Findings*

All participants indicated some level of formal education, with the majority of participants (65.8%, 111; *page 76*) completing at least a four-year bachelor’s degree. The majority (50.3%, 83; *page 84*) stated that they learned the most about a career in school, but 60.7% (102) stated that school did not prepare them for real-life experiences (*page 82*). In every other category (cooking, decision making, family, finances, health, hobbies, housekeeping, life, and relationships) participants stated that they learned the most at home, from a family member (*page 84*).

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<sup>38</sup> This number includes those who selected “Separated” since they are legally still married.

## **Conclusion**

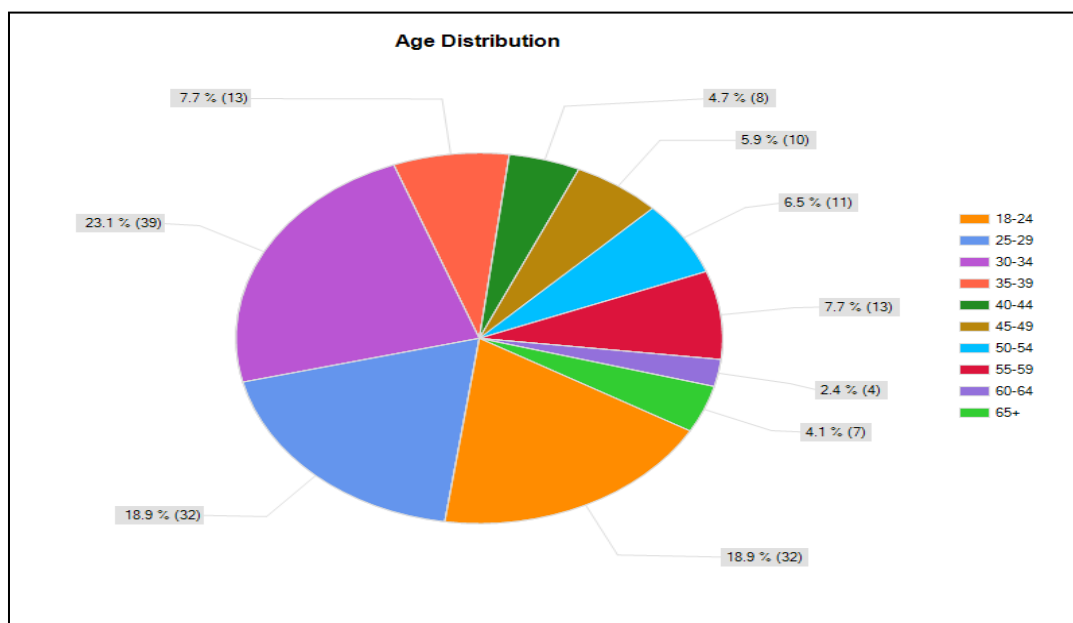
### *Action Item*

As indicated in monumental student development studies, a generalized description of young women, and survey results from Life Lessons, women currently spend years in the education system where they are prepared for a career, but they often leave formal education without practical training that enables them to respond appropriately to life experiences. The development of a biblically-based life-skills manual focused on practical training and holistic development will engage, equip, and empower women to honor God spiritually, physically, mentally, emotionally, relationally, and financially. Based on Proverbs 31, the curriculum will provide practical information that will benefit churches, universities, small groups, and/or mentoring relationships where women seek to follow a Titus 2 model of spiritual development.

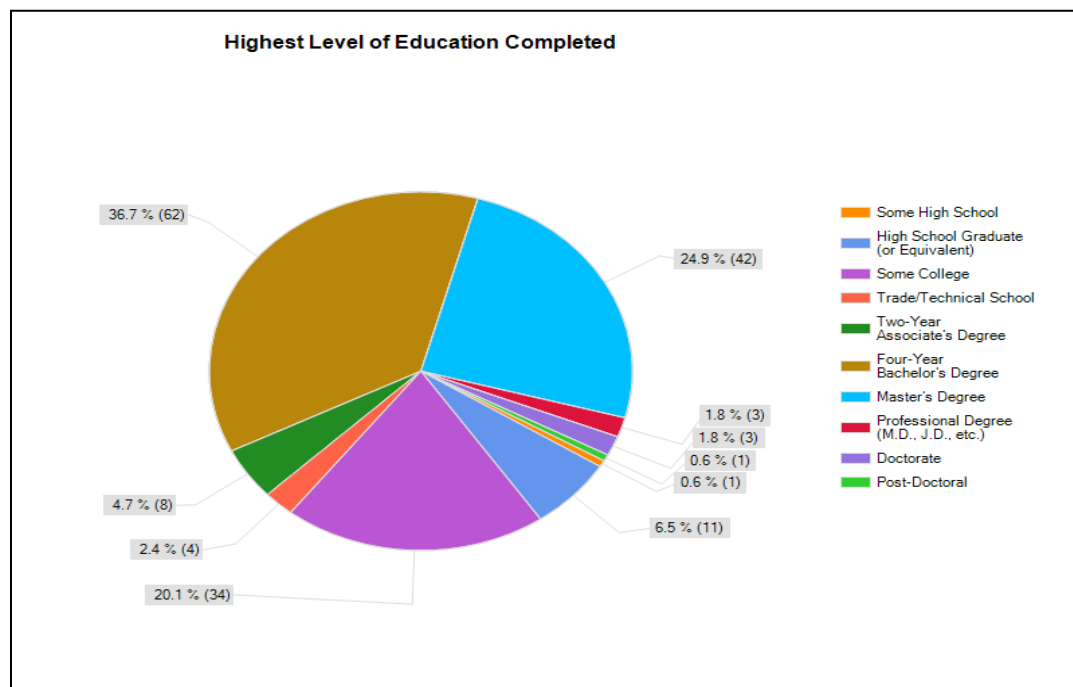
## **Data: Life Lessons: Biblically Engaging, Equipping, and Empowering Women for the World Data**

### *Demographics*

#### Age Distribution



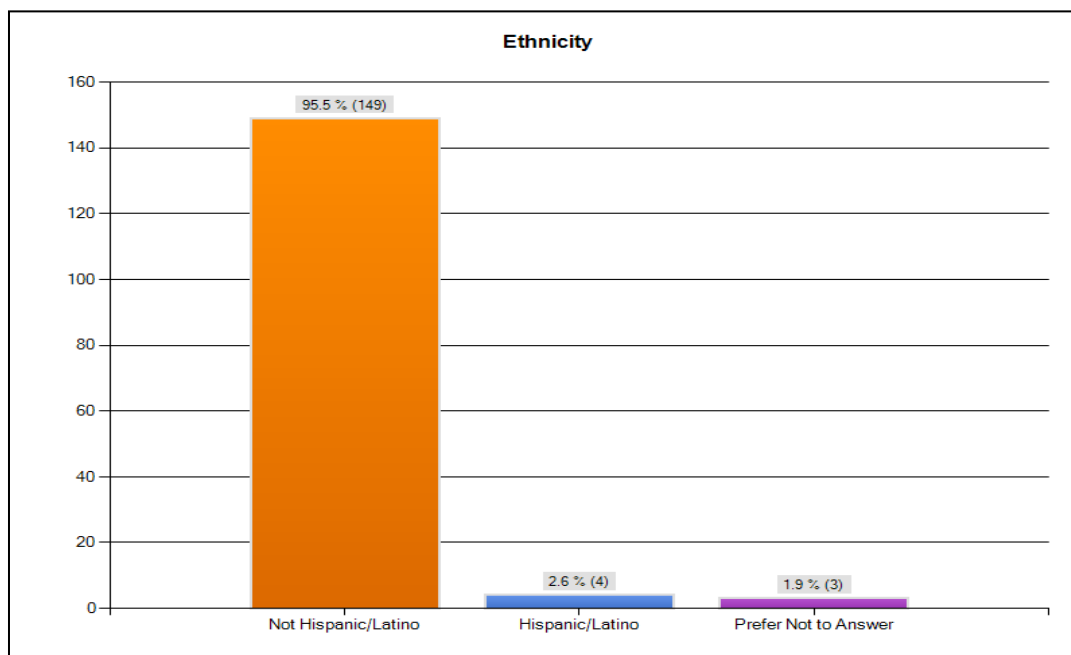
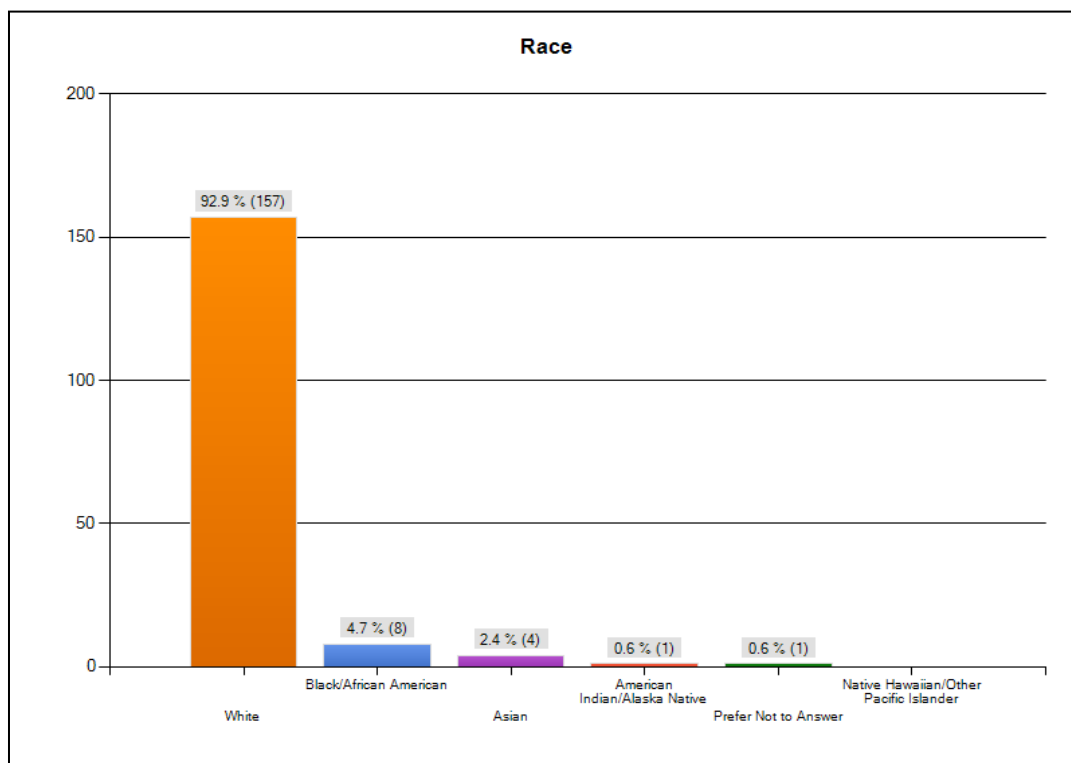
#### Education



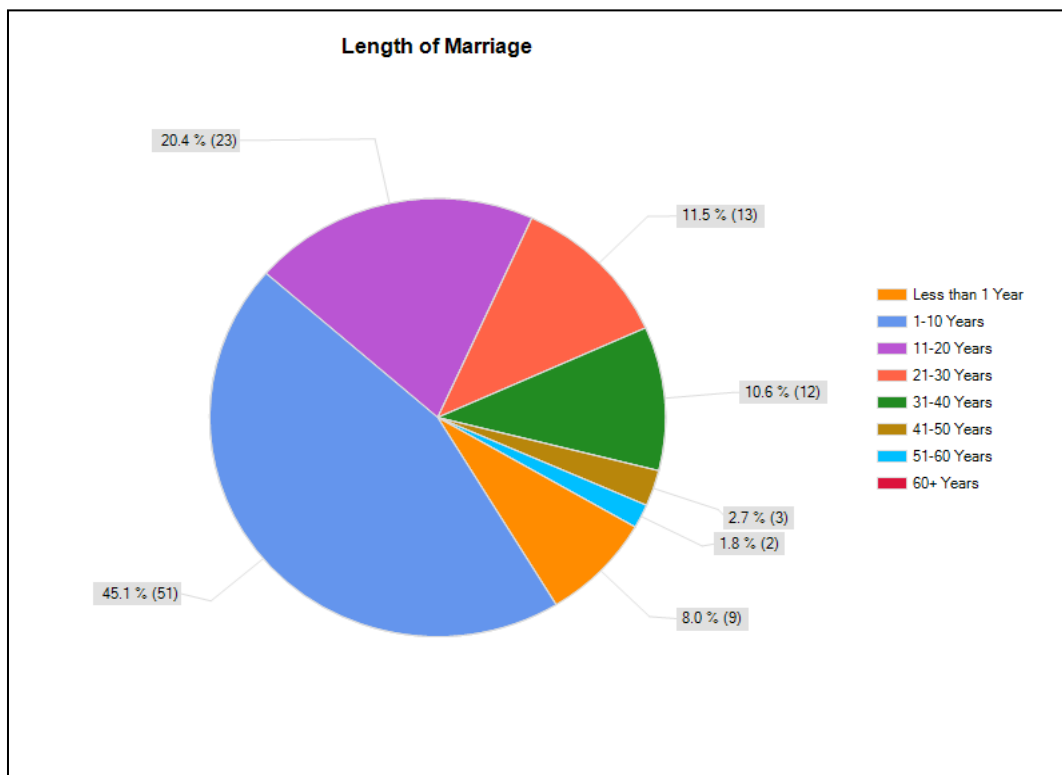
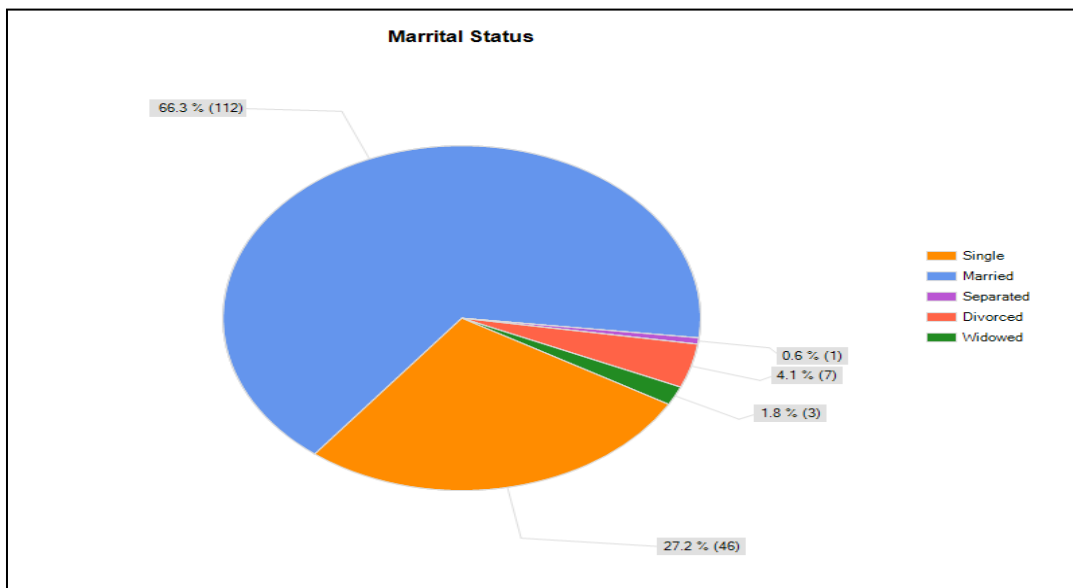
## Location

Count of Home State		Count of Current State	
Home State	Total	Current State	Total
AL	47	AL	46
AR	1	AR	3
CA	2	CT	1
DE	1	DE	1
FL	9	FL	6
GA	8	GA	5
IL	1	IN	3
IN	2	KS	2
International	1	LA	1
KS	1	MO	1
LA	3	NC	3
MA	2	NJ	1
MI	3	NV	1
MS	1	PA	4
NC	4	SC	3
NH	1	TN	2
NJ	2	TX	3
NY	3	VA	84
OK	1		
PA	9		
SC	3		
TN	3		
TX	3		
VA	57		
Total	168	Total	170

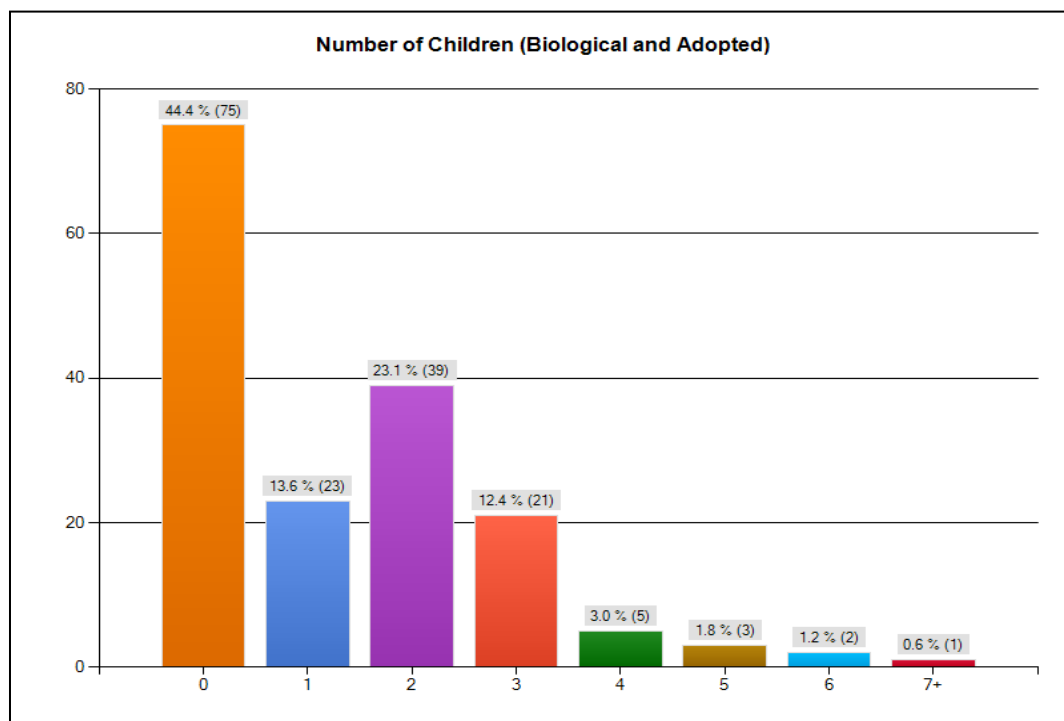
## Race and Ethnicity



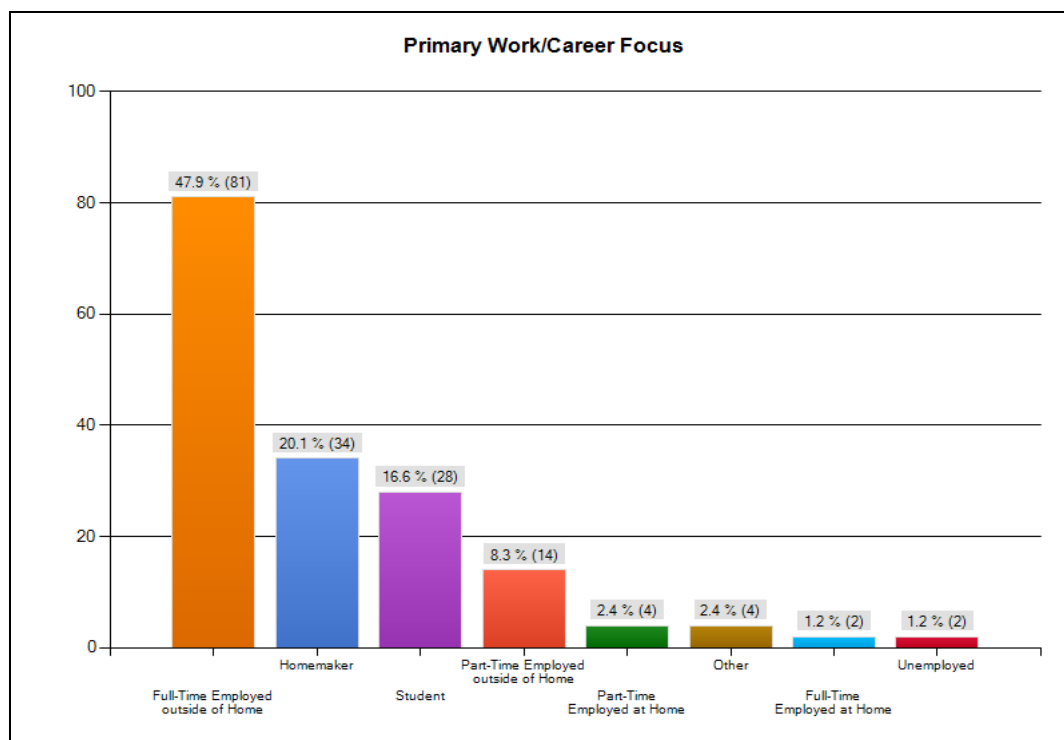
## Marital Status



## Children

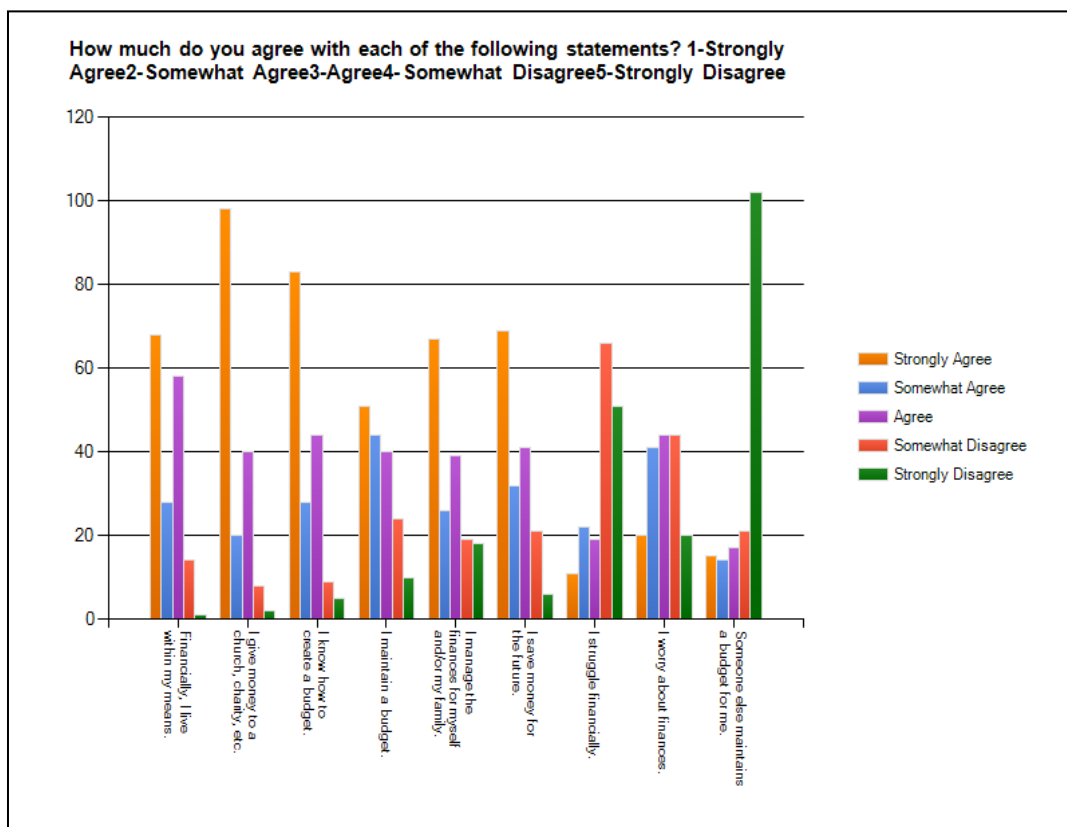
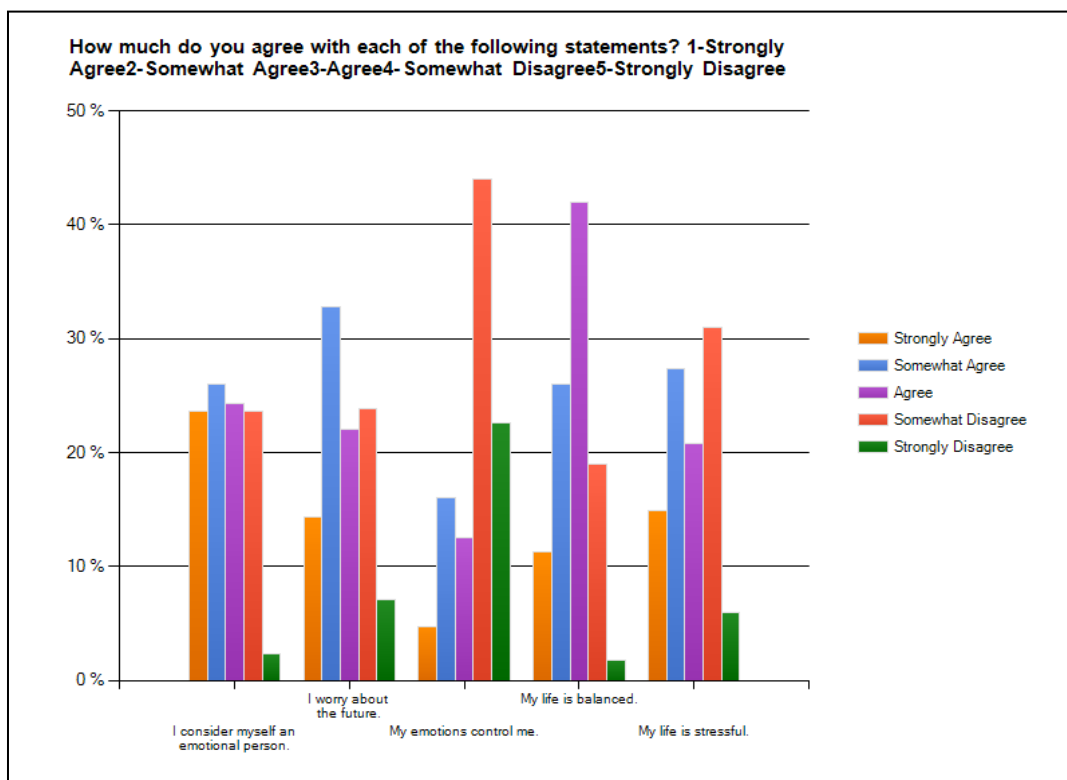


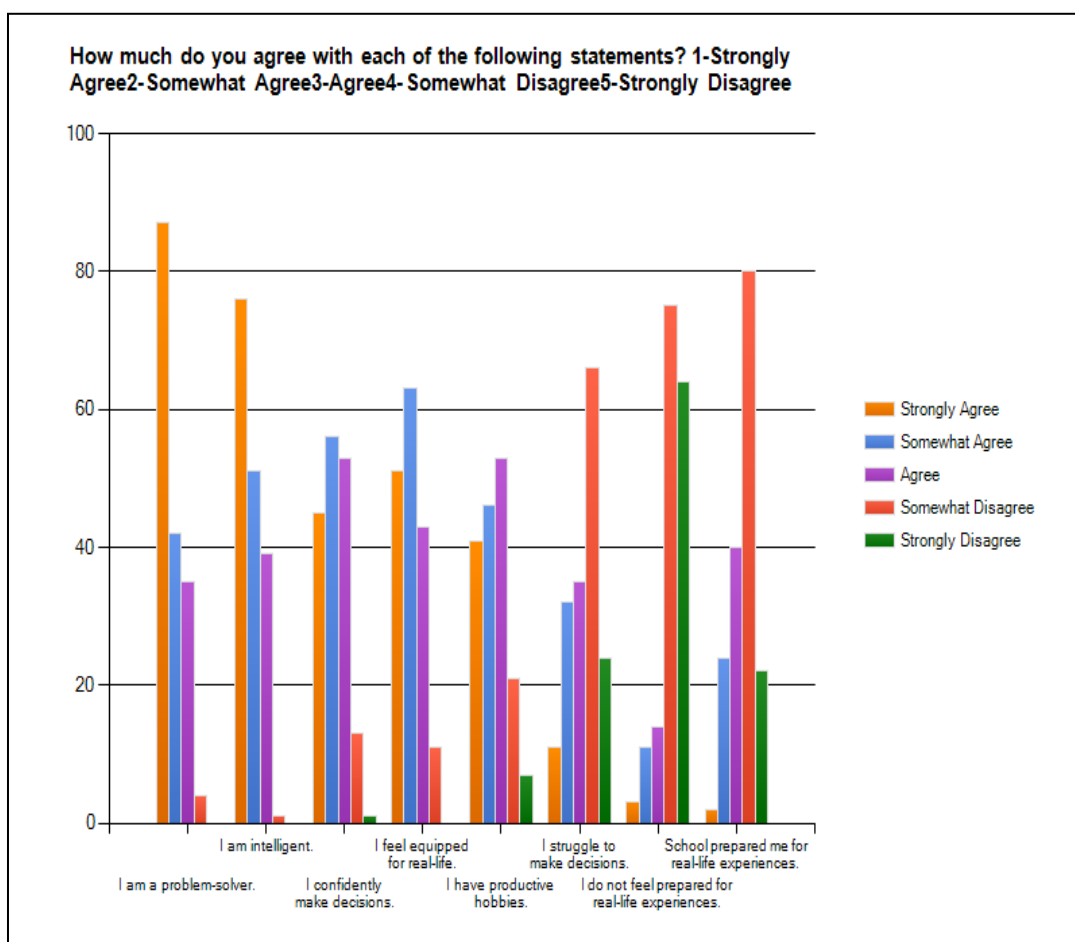
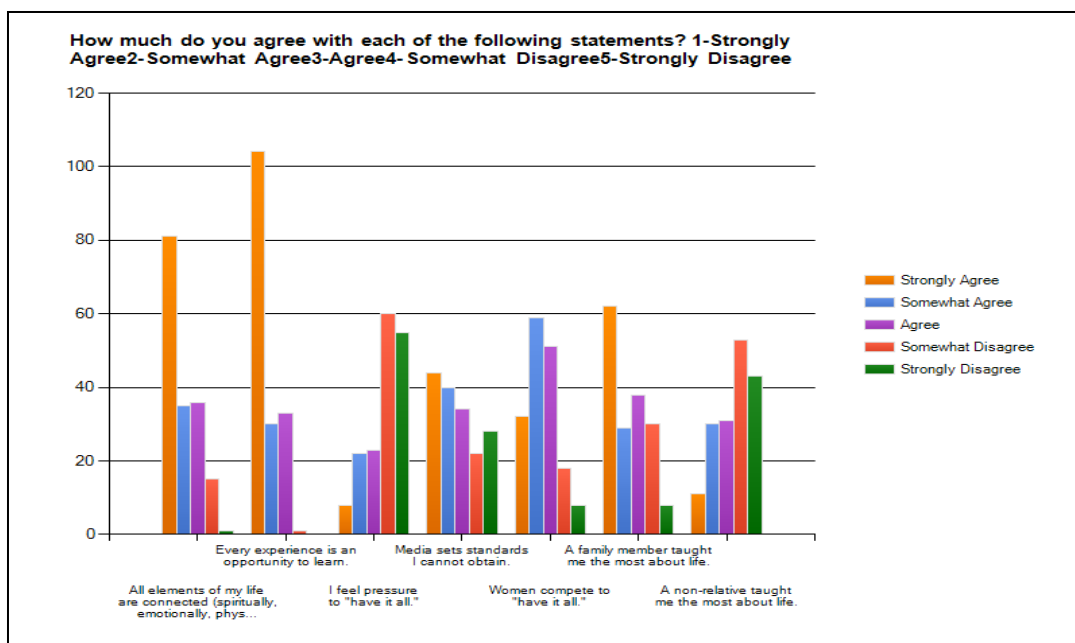
## Work/Career Focus

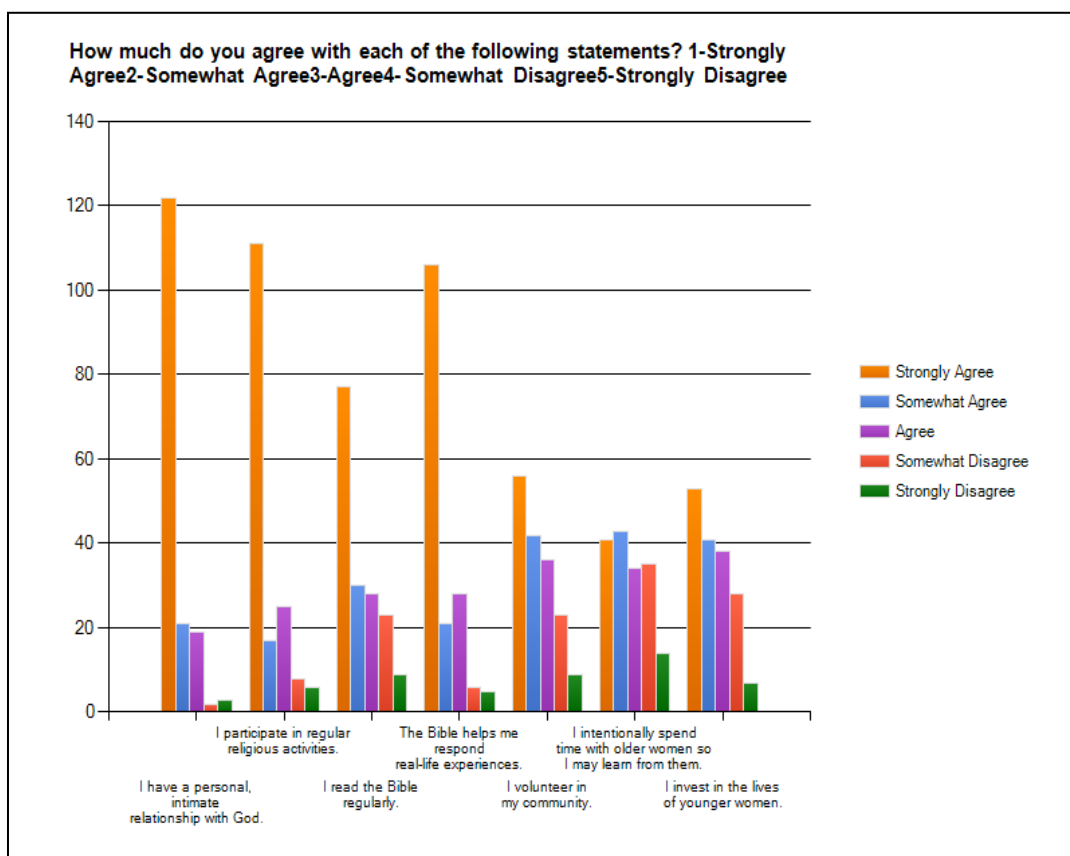
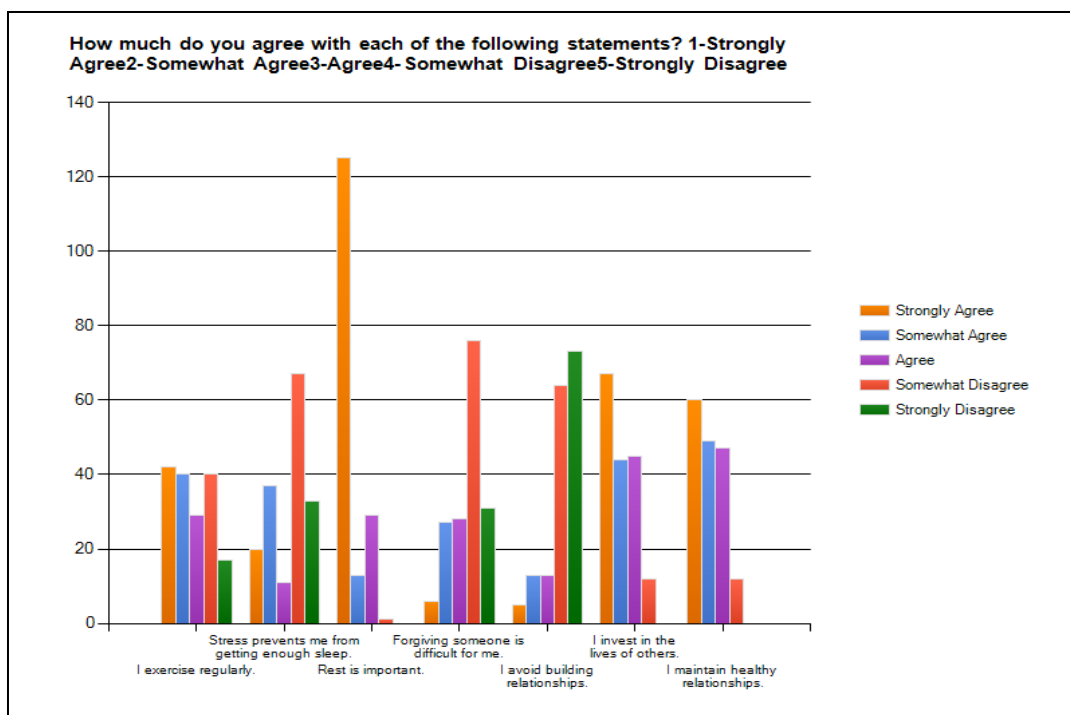


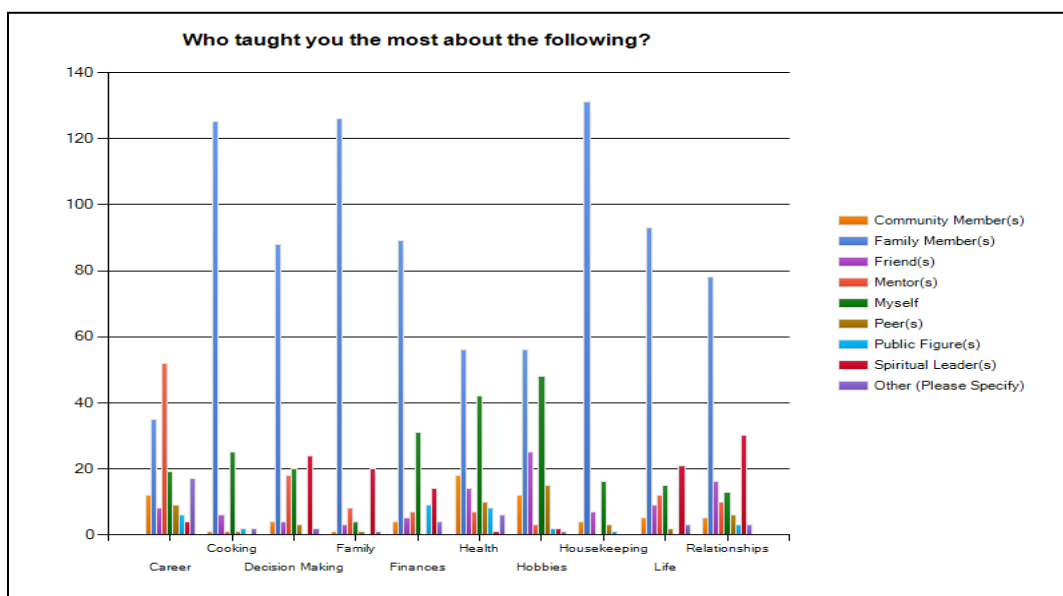
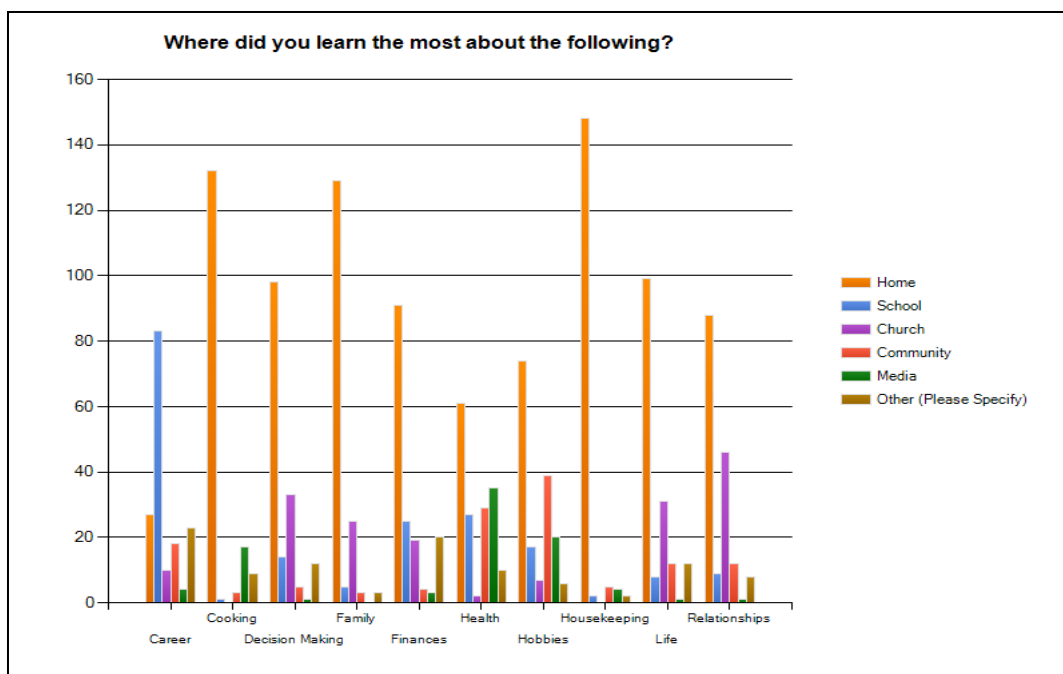


## Life-Lessons













How much do you agree with each of the following statements? 1- Strongly Agree 2- Somewhat Agree 3- Agree 4- Somewhat Disagree 5- Strongly Disagree							
Answer Options	Strongly Agree	Somewhat Agree	Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
I exercise regularly.	42	40	29	40	17	2.70	168
Stress prevents me from getting enough sleep.	20	37	11	67	33	3.33	168
Rest is important.	125	13	29	1	0	1.44	168
Forgiving someone is difficult for me.	6	27	28	76	31	3.59	168
I avoid building relationships.	5	13	13	64	73	4.11	168
I invest in the lives of others.	67	44	45	12	0	2.01	168
I maintain healthy relationships.	60	49	47	12	0	2.07	168
answered question							168
skipped question							2

How much do you agree with each of the following statements? 1- Strongly Agree 2- Somewhat Agree 3- Agree 4- Somewhat Disagree 5- Strongly Disagree							
Answer Options	Strongly Agree	Somewhat Agree	Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
I have a personal, intimate relationship with God.	122	21	19	2	3	1.46	167
I participate in regular religious activities.	111	17	25	8	6	1.69	167
I read the Bible regularly.	77	30	28	23	9	2.14	167
The Bible helps me respond real-life experiences.	106	21	28	6	5	1.69	166
I volunteer in my community.	56	42	36	23	9	2.32	166
I intentionally spend time with older women so I may learn from them.	41	43	34	35	14	2.63	167
I invest in the lives of younger women.	53	41	38	28	7	2.37	167
answered question							167
skipped question							3

Where did you learn the most about the following?							
Answer Options	Home	School	Church	Community	Media	Other (Please Specify)	Response Count
Career	27	83	10	18	4	23	165
Cooking	132	1	0	3	17	9	162
Decision Making	98	14	33	5	1	12	163
Family	129	5	25	3	0	3	165
Finances	91	25	19	4	3	20	162
Health	61	27	2	29	35	10	164
Hobbies	74	17	7	39	20	6	163
Housekeeping	148	2	0	5	4	2	161
Life	99	8	31	12	1	12	163
Relationships	88	9	46	12	1	8	164
<i>answered question</i>							<b>166</b>
<i>skipped question</i>							<b>4</b>

*If "Other" was selected.<sup>39</sup>*

<b>Career: If you selected "Other (Please Specify)," please specify here:</b>
By working, no one taught me before that.
Through a work mentor/on the job
on the job
Working
Working
School
At my place of work
Myself
On the job
Mentors
On the job
Work Experience
I am retired
Mainly continuous on-the-job training and good managers or mentors
At work
I have no career.
Experience - on the job
On the job training
Working since I was 14
Parents motivation and modelling as well as school/academic training
Life experiences and College
On the job experience has been my biggest influence in guiding my career path
Networking

<sup>39</sup> For all qualitative data, spelling and grammar were not edited and reflect participants' responses.



<b>Cooking: If you selected "Other (Please Specify)," please specify here:</b>
Living on my own
Myself
Relatives that do not live at home
Trial and error
I subscribe to Taste of Home but mostly use time tried cooking
my mother in law
Family
Personal experience
Grandmother, church ladies, husband.

<b>Decision Making: If you selected "Other (Please Specify)," please specify here:</b>
my close friends parents.
Personal Experience
Leadership experiences and training
Life. Challenges presented and decisions must be made. Combining the wisdom from friends and all these sources to make decisions.
Parents
Work and trial and error
Myself
I've learned to make decisions by being in circumstances that demand I make decisions
not sure
Spouse
Work
Myself
Older Peers

<b>Family: If you selected "Other (Please Specify)," please specify here:</b>
Reading and some in school (child psychology)
older Peers
Home and College

<b>Finances: If you selected "Other (Please Specify)," please specify here:</b>
Dave Ramsey's Financial Peace Program
Combination of home and school
Myself
Dave Ramsey's Financial Peace class
Dave Ramsey
By making mistakes and asking for advice from friends, relatives, and researching in books
Life experience
trial and error, personal research
trial and error, personal research
Most of answers were from family of origin. This would be my husband.
School of hard knocks.
Husband
Husband
taking college courses
Dave Ramsey- Financial Peace
Self-study
Books, websites
Personal experience
Learned on my own how to manage
College
Financial Peace University/Crown Financial Classes

<b>Health: If you selected "Other (Please Specify)," please specify here:</b>
OA--12 Step Program for eating disorder.
personal research - books, internet
Friends
Self Study
Myself
Friends
Mainly adult learning, some from reading books and on the internet
Internet and books
Personal Research
Books, websites
College, and through life experiences

**Hobbies: If you selected "Other (Please Specify)," please specify here:**

I didn't really have to learn about hobbies

Friends

Self

Friends

trying things that interest me

Internet

Personal experience

**Housekeeping: If you selected "Other (Please Specify)," please specify here:**

Self taught

Books, websites

**Life: If you selected "Other (Please Specify)," please specify here:**

A combination. Different times in life provided different teachers. Each of these had an important role for life development.

Counseling, work, reading

Experience/ Trial and Error

Combination of all listed

living it

By being hurt many times

from experiences

Being on my own at an early age and learning from real life experiences.

Everyday experiences

Learned from my mistakes

Through college, life experience and family members

Combination of all these... unless you're talking about birth and death, then I would say at home.

**Relationships: If you selected "Other (Please Specify)," please specify here:**

Reading books about relationships

Combination of home, school, church and media

Friends

Counseling, reading

and community

family and friends

Experience

Life

Basically learned from being around others

Who taught you the most about the following?										
Answer Options*	A	B	C	D	E	F	G	H	I	Response Count
Career	12	35	8	52	19	9	6	4	17	162
Cooking	1	125	6	1	25	1	2	0	2	163
Decision Making	4	88	4	18	20	3	0	24	2	163
Family	1	126	3	8	4	1	0	20	1	164
Finances	4	89	5	7	31	0	9	14	4	163
Health	18	56	14	7	42	10	8	1	6	162
Hobbies	12	56	25	3	48	15	2	2	1	164
Housekeeping	4	131	7	0	16	3	1	0	0	162
Life	5	93	9	12	15	2	0	21	3	160
Relationships	5	78	16	10	13	6	3	30	3	164
<i>answered question</i>										<b>165</b>
<i>skipped question</i>										<b>5</b>

\*Answer Options

A – Community Member(s)

B – Family Members(s)

C – Friends

D – Mentors

E – Myself

F – Peers

G – Public Figure(s)

H – Spiritual Leader(s)

I – Other (Please specify)

*If "Other" was selected:*

<b>Career: If you selected "Other (Please Specify)," please specify here:</b>
Coworkers
School
Teachers
Other nurses
Professors
College
school teachers
Professor at Liberty
Professor
Boses
I have no career.
Teachers
Supervisors
Professors
Professors in classroom
College Education
Other professionals in the field.

<b>Cooking: If you selected "Other (Please Specify)," please specify here:</b>
Internet
Cookbooks & food internet sites

<b>Decision Making: If you selected "Other (Please Specify)," please specify here:</b>
Christian counseling. I have some trouble taking responsibility for decision making.
Husband

<b>Family: If you selected "Other (Please Specify)," please specify here:</b>
Trial and Error with Husband

**Finances: If you selected "Other (Please Specify)," please specify here:**

Dave Ramsey

School

College Course

My husband has taught me about finances. I spend most of my part time income for household. He invests.

School class - Business Math.

Dave Ramsey; Marriage and Family Classes at LU

**Health: If you selected "Other (Please Specify)," please specify here:**

Sponsor in my 12 Step Program for Compulsive Eating Disorder—OA

School

College and grad school

Reading books, health experts

Internet and Books

Reading material

Doctor

**Hobbies: If you selected "Other (Please Specify)," please specify here:**

Media

**Housekeeping: If you selected "Other (Please Specify)," please specify here:**

R

**Life: If you selected "Other (Please Specify)," please specify here:**

and friend/community

Experience

Mentor's and spiritual leaders

All of the above taught me about life

**Relationships: If you selected "Other (Please Specify)," please specify here:**

Sponsor in 12 Step Program for my eating disorder. OA  
and friends and community  
Combination of listed choices and attempting to model how Jesus treated others  
All of the above taught me about relationships

**What is one practical thing you would like to learn regarding each of the following categories?**
**Career**

Creativity  
technical details  
dealing with a career that puts you on a public platform  
How to negotiate for a better salary  
deal with coworkers  
Retirement  
Leading others/Team building  
I don't have a career anymore  
how to balance career with life  
not interested  
following God's lead instead of mine  
saving for the future  
How to achieve a successful one without sacrificing family.  
How to maintain a work life balance  
How to find the right one  
How to slow down and not be so driven  
to find a meaningful career  
contributing financially to family's income while taking care of our young children and our home  
Further skills to develop people  
How to have a career and always enjoy it.  
How to deal with people I don't like  
How much is wise to take out in student loans for higher ed/terminal degree?  
balance in career life and home life/relationships  
How to start over  
How to find a job after being laid off.  
How to deal with working with 50 woman  
importance of education  
Life-work balance  
Advancing careers  
where I would better fit  
Maintaining balance between responding to rude/pushy people and your testimony.  
How to balance with personal life  
The realities of re-entering the profession after time off raising kids  
Where to start

What is one practical thing you would like to learn regarding each of the following categories?
<b>Career (Continued)</b>
how to manage work/family
Next steps
Nurse practitioner programs
Networking
Options
How to advance
How to write a better resume
How to start my own business
What my finalized career will look like and consist of
Balance
how to balance with family life
Where to find experience
Saving
The transition between school and the work place
biblical boundaries
Effective follow up system for sales prospects
How to have a rewarding part-time career
How to use my career more to focus on my eternal calling.
How much education you need to be successful
How to deal with people better
Not to let it overwhelm me
the best for my future
I am retired so I don't care about a career
To continue to do what God wants me to do.
Did not investigate salaries. Just assumed it would work out.
Work Life Balance
Nothing
Being a team player is a must
I would have liked to have known more about various career choices as they were never discussed when I was young
Spanish
not to let it be consuming/balance
learning new things
Be more energetic
What I would enjoy doing in the future.
What can I possibly do ? How do I find my strengths ?
How to decide a good career that will "fit" into my lifestyle.
how to interact with other staff members
How to prepare for retirement.
how to search for a job
leave it at work
Chosen a job I would have enjoyed more.
how to say no to career when family is more pressing
How to get back in a job after being at home for a long time



What is one practical thing you would like to learn regarding each of the following categories?
<b>Career (Continued)</b>
how to successfully work from home
How to get alternative teacher licensure.
Success
How to grow in professionalism
Effective job interviewing skills
Assertiveness
How useful my degree will really be
How to be successful and happy
How i can point others to Christ in my job
My passion
How to make a lot of money
How to make money
How to market myself in the workplace
What to do if Plan A fails?
How to know when to change careers
time management skills
How to manage stress.
How to work and deal with menopause problems
Internships are great ways to get a feel of a future career!
How to provide for my family
How to generate more revenue
How to get started
Balancing it with family
Responsibility
How do choose a career and to pursue it
How to balance being a mom and having a career. I've seen it done but never had to do it.
what are my options
how to be a woman in a man's world
be more effective
choose some you love not for the money
Learning to balance working world with home
How to balance personal and professional relationships better
how to dress professionally
Working With and Responding to Challenging People
How to better do my job
When to retire
To be less jaded

What is one practical thing you would like to learn regarding each of the following categories?
<b>Cooking</b>
cooking w/o recipes
good choices
cooking healthy and clean
How to cook from scratch
try new things
Healthy breakfast bar
Healthier cooking/substitutions, using new ingredients I didn't grow up with
How to use coconut oil
Nutrition
healthier, tasty presentations
listen and help my mom more
can't think of anything
How to be more creative with spices
Eating healthy
Healthiest way to do it
Healthy cooking that taste good
Learn how to select and prepare healthy meals
how to make easy-to-prepare yet healthy meals
Healthy meal planning
Learn to make a cheesecake
How to time everything so it is finished at the same time.
Healthy, affordable, easy meals kids want to eat
variety in cooking healthy meals
How to cook a balanced meal regularly
Cooking "cleaner"
Healthier meals
Healthier/Quick recipes for 1
Easy recipes
making marinades, baking bread
Simple yet possible when working full time
How to do canning
Making quick meals
how to cook with spices
healthier cooking
Nothing
The healthiest ways to eat and manage it within a budget
More gourmet
More about healthy meal planning on a budget
Menu planning
cooking basics
Clean Eating
How to throw together meals with what's in the pantry
Healthy/Tasty Meals
What goes together for a meal

What is one practical thing you would like to learn regarding each of the following categories?
<b>Cooking (Continued)</b>
How to cook gourmet without a recipe
How to have a more balanced meal each day
I actually do not cook without my husbands assistance because I destroy everything
Nutritious
how to cook healthier
Lasagna
The truth about FDA and the government slowly killing us off
How to eat more green
healthy on a budget
Once a month cooking method
more ideas for healthy and economical meal plans
Basic steps to provide for a family
How to make more foods.
Time efficiency and budgeting
How to make quick, healthy meals
Find more time to do it
more healthy
I always enjoy a new recipe
Try new recipes on interest.
Would like to take some classes to expand.
Easy meals to prepare that are good for the whole family
Canning
Meal Planning
preparing foods fresh from a garden
How to cook meals in 30 minutes or less
Adventurous
better healthy planning
time management
Be more creative
How to prior plan meals for a week.
healthier meals
How to budget well, to feed my family enough good stuff, not junk food.
creative inexpensive recipes
How to not burn things.
more recipes
How to plan to make meals not only good, but healthy
Healthier
cook real food not baking sweets
Don't be afraid to try new foods
how to do it more confidently
Healthy cooking
how to make healthier meals
What are the most important kitchen utensils
cook without recipe

<b>What is one practical thing you would like to learn regarding each of the following categories?</b>
<b>Cooking (Continued)</b>
Freezer Cooking; Menu Planning
How to make quick meals with little items
How to budget for healthy cooking
How to make breads, crusts, biscuits etc. from scratch
How to make husband happy
How to cook like my Grandmother
Different recipes
How to cook
How to use spices
Healthy, cost effective meals
Cooking from scratch basic principles
how to make more international foods
healthier cooking
How to prepare and taste good
Yes, cooking a great meal but learning more about hospitality
Would love to write a cookbook of family recipes
How to cut veggies like a chef
substitutes for dairy products
growing my own food
Timing
Quick, healthy meals
How to make eggs sunny side up without turning them into scrambled eggs.
easy but healthy receipies
how to make simple healthy meals
be more efficient
dont be afraid to try new things
Easy meals for working women
How to measure without measuring cups, spoons, etc
how to cook on a budget
Healthy Recipes
How to make it easier and faster
Using what I have
To find healthy receipes my kids will like

<b>What is one practical thing you would like to learn regarding each of the following categories?</b>
<b>Decision Making</b>
n/a
Confidence
how to make the best decisions for my children
How to find what the Bible talks about certain circumstances

What is one practical thing you would like to learn regarding each of the following categories?
<b>Decision Making (Continued)</b>
be more confident in it
Live in today
Being confident in decisions
How to consider other's opinions more
how to handle with decisions go wrong
not interested
pray first
Not to second guess myself
Taking more time to make decisions
Best way to make the best choice
to consider decisions that are good for all involved
how to be more confident in my decision making
How to say no
To not be doubtful before making a decision
how to incorporate thinking of other people in my decisions
How do I tell hubby when I need "me" time?
confidence in making decisions that affect others
Patience
Confidence in making decisions
Weighing the alternatives
How to trust my instincts
take all decisions to God
How to logically figure everything out
How to stand your ground
confidence in making decisions
How to be more confident in my decisions
Determine what is most important so I don't feel reactive all the time
Easier ways to decide
Best practices
How to make the right one
Quickly and correctly
How to be more confident in the answer I believe God has given me
How to be more confident with my decisions and discern the voice of the Lord
quick conclusion
How to make decisions that please God
N/a
Who to trust and not trust
How to let others give more input to decisions
T-chart of pros/cons
how to hear from God more clearly
Relying on God's guidance.
Learn how to know what God is telling me instead of relying on my self for descisions.
Decision making approaches
how to be more confident with decision making

<b>What is one practical thing you would like to learn regarding each of the following categories?</b>
<b>Decision Making (Continued)</b>
Be more decisive
according to God's will for my life
I feel that I make sound decisions
Listen to God.
Life long learning. Owing decisions is important. Need to be intentional to long term goals. Did not understand that concept as a newly wed.
How to prioritize most important decisions
how to be better at decision making/confident
seek Him first
Pray before making them
that there are sometimes no "perfect" answers
Right
Confidence
How to!
More open minded to other peoples opinions
N/A
making decisions easier
To make the right decision and fight for refunds/justice when needed.
Patience
How to be confident when making a big decision.
what the Bible says about it
How to share it more often with my husband.
pray and seek God's advice more than discussing with others
Make a decision than relax and not fret if it was the correct one.
How to make the wisest decision
Learning to more decisive than passive
How to make decisions with confidence.
quick, accurate decisions
Making parenting decisions together as husband/wife
Being confident in choices
Assertiveness with perspective
How to be more confident in my decisions and not look back and question them later
Making the best rational decisions
How to make good ones
How I make the right decisions
How to be more confident about my decisions
What is right for me
How to simplify decision making
importance of
To weight it out
How and where does one seek counsel concerning a decision
Not to doubt myself all the time
more information available
how to know when it is the right time to make a big decision

<b>What is one practical thing you would like to learn regarding each of the following categories?</b>
<b>Decision Making (Continued)</b>
being more intentional
self reliant
How to deal with making a bad decision
How to make a decision. I'm chronically indecisive.
what is God's will
finding the balance between waiting on the Lord and just making a decision
pray about it
Being firm in decisions while also showing respect and being submissive to my husband
How to be more patient in the process
how to make a decision when either option could be right or wrong
How not to worry about it
Not to be questioning descions
To be less impulsive

<b>What is one practical thing you would like to learn regarding each of the following categories?</b>
<b>Family</b>
balancing role of wife and mother
Understand
how to best discipline children
How to treat/respect your husband
how to spend more QUALITY time
getting along with in-laws
Male/female relationships
How to raise teenagers
how to deal with conflict and unhealthy family
how to touch hearts
don't let other things crowd out family/ balance life
To love better
How to be a strong family
How do you know when to start one
How to spend more time with family
to honor your family
how to live out my faith in real, practical ways so that my children will be drawn to a relationship with Christ
Balancing work and family
How to manage my own one day
How to forgive and deal with who they are
Is birth control ok in the Bible?
communication skills in a family
Confidence in being a good mother
Creating more time with them

What is one practical thing you would like to learn regarding each of the following categories?
<b>Family (Continued)</b>
How to show them I love them
How to Raising a teenage without a father
Love them unconditionally, always be there
Balance
n/a
balance children and marriage
How to control my emotions in stressful situations.
positive parenting techniques
How to say no
Balancing preschool kids and being a wife
How to keep it happy
How to handle adult children who don't follow Jesus
Sibling issues
Single Parent Adoption
What's wrong with them?!
n/a
How to be a better parent
How to embrace differences
Activities/hobbies families can do together to build a stronger bond
Communication
how to keep peace in the family
N/a
Doing more for aging parents
How to take care of others and myself
how an older single prioritizes family
Better communication of negative emotions
how to raise kids with a healthy use of electronics
When is it time to not let parents provide for you?
How to raise a family in a Godly way.
Who do you listen to and what do you base who listen to, on
how to be a better parent
Draw closer
how to be the best wife, mother, grandmother, daughter
How to express my future wishes without questions
To take more time.
Had unrealistic expectations as a young adult.
Work Life Balance
how to balance life
Always put them first
coping with losses
Boundaries
time management
Be more careful in what I say
Build on strong family values.



What is one practical thing you would like to learn regarding each of the following categories?
<b>Family (Continued)</b>
Everything
How do I make sure I give enough attention to each child.
model Christlike behaviors
How to stay connected to extended family.
how to interact with married children
How and when to give advice or accept it.
ways to incorporate family worship
do not take for granted
Find out more about their childhoods and likes and dislikes.
How to deal with inlaws
the proper way to train a child
How to prepare to be a good parent.
Timing
How to include minstry to community as a stay-at-home mom
How to keep the family together
How to raise godly children
How my mom managed it all
How to make sure my kids are learning about God
How to balance
To move away from my family
How to relate to in-laws
When is the right time to expand?
How to view family as a single person
loving those not fond of
Letting go
Not to have a dsyfunctional one
Courage to BE content in what God has called me to be
I am learning what to do and not to do in my future marriage that would effect my family. Also learning how to separate family and work.
History
how to grow closer to God as a family
Patience
Teaching values to children
How to put up with the crazy members. ;)
Nothing
how to stay connected when you live all over the place
family 1 <sup>st</sup>
Making priorites of what is important to maintain and what is not
How to conduct at home devotions without making it forced or cheesy
how to break up your day to when planning how much time to spend with your family, work and other activites
How to be a good mom someday
Strength in relationships
To have more patience

What is one practical thing you would like to learn regarding each of the following categories?
<b>Finances</b>
Contentment
risk taking
how to be a cheerful giver rather than obligatory
How to handle student loan debt from Liberty that costs more than rent
Budgeting
save more
Sticking to a budget/figuring out how to budget for food/gas in unexpected times
How to invest properly
how to deal when budget doesn't balance what's important first
better steward
don't go beyond my means and trust God
Not to be afraid to learn to balance them
How to save extra money and not spend it
How to stay afloat in the economy
to plan wisely
find a convenient way to keep track of monthly expenses
Retirement savings
How and how much I need to save for buying a house/college for children
How to live within my means better
How much \$ should I save? Is the Biblical 10% still applicable in the NT?
trusting God, not the messages about saving or spending that the world feed us
Sticking with a budget
Living within my means
staying on budget
How to Budget
saving for future, living within your means
How much to save for the future
How to coupon
going above tithe
Balance
planning for retirement
How to lighten up!
Saving when living on one income with kids
How to use a budget and stick with it
Dave Ramsey Financial Peace--wished I learned it sooner!
Investments
creating/maintaining a budget
Retirement
Balancing between smart choices and fun choices
Debt
n/a
How to do my taxes
More ways to invest money
How to manage investments, especially in stocks

What is one practical thing you would like to learn regarding each of the following categories?
<b>Finances (Continued)</b>
pay off debt
how to save more money
N/a
Saving
How to save more for the future
Budget
Payroll for small business
how to teach my kids about money
How to stay organized
Saving more for the future.
Debt repayment
how much to save for future
Be a better steward
for my future
I am doing well unless things continue to change
To make enough money to live minimally without having to be dependent on anyone else.
I TRY to be interested. I have annual reviews with husband and financial planner.
Saving for college
stay within a budget
how to handle better
better understanding of investment planning
How to create a budget
Budget
Retirement
savings plans/retirement
Be more generous
Make a well balanced budget.
Learning
How do I stop overspending on unexpected expenses ? I need to budget better.
best stewardship
How to maintain a set budget.
stresses me too much to think about it
/What's needed for retirement.
ways to invest in mutual funds
be more in the know
Be more personally involved.
How to live by a budget
how to save more so that I could be a stay at home mom
How to find the line between being wise and saving and giving to those in need.
Budgeting
Couponing
Budgeting
How to budget and save and pay off debt at the same time
How people save

<b>What is one practical thing you would like to learn regarding each of the following categories?</b>
<b>Finances (Continued)</b>
How to not spend over my budget
how to make and follow a budget
Save money
How to save
How to buy a house
Other ways to earn money
How much to budget/save for unexpected events
living within budgeted means
not worry about finances.
To be able to save more
Changes in budgeting when one gets married
How to save for my children after I am gone.
how to invest safely
what are good places to invest savings
self control
Maintaining a budget
Investments and the stock market.
how to maintain a budget
tips on actually sticking to a budget
save more
get what you need so later you can have what you want
Being financially secure without the thought of finances being consuming
How to resist overspending
how to budget
Roth IRAs
How to stretch my dollar
How to live on less
To manage money

<b>What is one practical thing you would like to learn regarding each of the following categories?</b>
<b>Health</b>
exercise!!
good choices
establishing good eating habits
how to eat healthy without all the poisons sold in stores
fun new ways to exercise
focus on health rather than appearance
Healthier/balanced living ( <a href="http://www.maximizedliving.com">http://www.maximizedliving.com</a> )
How to lose weight
nutrition - that taste good :)

What is one practical thing you would like to learn regarding each of the following categories?
<b>Health (Continued)</b>
Learning
exercise more and eat better
How to eat healthier, and not just following the current trend
Knowing more about nutrition
Best way to stay healthy
to choose ways to enhance your health and not those that are harmful
how to fit in exercise while taking care of an infant
Regular exercise
How to juggle exercise and eating healthy
How do I know a healthy weight for my body? Is distance running worth the long term risks? Is eating organic worth the cost?
balance in health, how to make small steps to make healthy habits
Stating with a healthy lifestyle
Consistency
Yoga
maintaining healthy choices
Fun and easy exercise
stay active, eat healthy
Simple yet best
n/a
building muscles
manageable exercise routine
How to manage current illness
What exams are necessary and which aren't
How to be healthier
Healthy Diet/exercise--sooner!
Workout plan
Clean Eating
What is actually healthy and what is just hype
What is bad for me that I think is healthy
How to have a more balanced lifestyle
How to manage my blood sugar more effectively
Prevention
how to stay healthy
n/a
Forcing myself to exercise like i used to
How maintain a cardio routine in the winter
difference between healthy and obsessive of weight
Why I'm tired all the time
how to most economically get benefits of organic food
How to eat healthier
Eating healthy practices vs. weight loss practices
how to eat healthier
Take better care of me

What is one practical thing you would like to learn regarding each of the following categories?
<b>Health (Continued)</b>
to live longer
I have some health issues but I am pretty healthy
To eat healthier.
Need to exercise. Head knowledge is not enough.
Ways to raise kids with healthy eating habits
organic food choices
Exercise
How specific vitamins and nutrients impact the body
How to eat well in a way that is affordable
Healthier
Exercise
holistic vs medical
Eat better
Other ways to stay healthy.
Learning
Learning to sort through all the differing opinions.
worth the cost
How to fit in exercise in daily routine.
how to deal with arthritis and still be active
How to balance my schedule to include exercise.
currently researching homemade toothpaste (too many toxins in regular toothpaste)
eat better and rest better
Don't ever take it for granted and stay in shape.
Best training schedule for a race
Finding the balance between medicines and natural remedies
good food choices
Cooking healthy meals on a tight budget
How do I stick with a workout routine
How does health tie in with spirituality
How people find the time to workout
How to exercise more
Be skinny
How to stay healthy
What should I be avoiding
What priority health should take in comparison to other things
managing stress
healthy cooking
To exercise and take care of mental status
Theory made practical about women's health as it relates to preparing for childbirth, calcium and iron impact on bone health and overall women's health etc.
I would like to run a marathon one day.
How to exercise with busted up feet
what are healthy ways to reduce stress
eating habits

What is one practical thing you would like to learn regarding each of the following categories?
<b>Health (Continued)</b>
Motivation and learning what is right for my body type
I'd like to learn more natural remedies.
Nothing
how to create small goals
eat your vegetables
healthy cooking
How to stay healthy
birth control
What makes Nutella so good?
How to lose the spare tire I'm growing
Combining physical, mental, emotional balance
Find time for me

What is one practical thing you would like to learn regarding each of the following categories?
<b>Hobbies</b>
n/a
something I really enjoy
keeping a hobby a hobby rather than an obsession
how to sell items online or in craft sales
things husband and I can do together
wish I could sell my stuff more
Photography
Nothing
ways to teach my kids hobbies
Satisfied
find time to do them
To find time for them
How to find time for them
How to have one with kids
choose those that enhance what you do- tht are fun and interesting to you
how to continue hobbies while taking care of an infant! :)
To enjoy them more.
Finding a hobby that is a stress reliever
finding hobbies that bring job, exploring abilities and passions
Not feeling guilty about having one
Scrap booking
embracing new ones
they help with stress
What to do in "spare" time
Sewing

What is one practical thing you would like to learn regarding each of the following categories?
Hobbies (Continued)
n/a
what hobbies I can get involved in
That I need to make time to enjoy my hobbies
Good hobbies to do with preschool children
Knitting
How to Sew
Ideas
Running
How to do basic things like sewing, making clothes
Golf
How to find time to enjoy them
How to incorporate more time for hobbies into my busy schedule
focus time
to paint
n/a
More time for
How to play an instrument
Watercolor painting
find hobbies that are engaging for both us and our kids
Productive hobbies that further the kingdom of God.
At what point are hobbies excessive
how to make time for hobbies
Make more time for them
have some craft abilities
I do hobbies on occasions but I prefer electronics
Take time to enjoy hobbies.
Always learning. Would like to audit college class.
Balancing with other responsibilities
How to make time for hobbies
balance with family life
Make time for them
Creative
time management/cost management
Allow more time
N/A
learning new things
How to not overspend on a hobby. cost versus return on investment.
appropriate choice for recipients
How to incorporate hobbies into a career.
how to improve at sewing
How much time should I use for my hobbies
More creativity
do them more often
Do them as often as possible to have some fun.



What is one practical thing you would like to learn regarding each of the following categories?
<b>Hobbies (Continued)</b>
What hobbies are out there
What are the most productive hobbies.
other people's hobbies
Gardening; Couponing; Blogging
What are some affordable hobbies
What are healthy and god-honoring hobbies
How to learn more about my heritage without breaking the bank
To be more adventurous
Do something fun
How to maintain good hobbies
What can I do to help more?
How much time should be devoted to hobbies
making time for hobbies
Knitting
Wished I could enjoy what I use to do physically
How can I blend my hobbies with my spiritual gifts?
I would like to learn how to not let the hobbies I truly enjoy doing slip away once I have a family and children.
how to put genealogy into computer
how to start running
Relaxing
N/A
How to play the guitar.
Nothing
free hobbies
choose something youve never done, you might like it
I don't feel that I have many fun hobbies; I would want to learn some ne ones
How to find new ones
how to have a healthy amount of time dedicated to your hobbies
How to crochet quicker
Time
To have one

What is one practical thing you would like to learn regarding each of the following categories?
<b>Housekeeping</b>
n/a
work smarter not harder
balancing housekeeping and spending time with kids
what is the wife's roll in the home
how to enjoy it or make it less of a chore???
dusting made easy--I know--it's just wiping with a rag, but really???

What is one practical thing you would like to learn regarding each of the following categories?
<b>Housekeeping (Continued)</b>
Keeping up with a house on a busy schedule
How to get scratches out of wood floors
how to balance it
better time management
keep things organized and cleaned up
Be more diligent
How to like it when I don't
Is it really that important
find a way to put this one in perspective. Do it well, but remember that other things are important
how to encourage my children to learn to take care of their surroundings
How to keep everything relatively clean daily
How do I keep up with my house with 3 small kids?
organization tips
It's ok to not be perfect
Schedule
Organization
how to iron
How often is enough
teach everyone to help
Simple ways
How to become organized
n/a
how to keep it clean & organized consistently
using safe cleaning products
How to motivate myself to stay on top of it!
Safe cleaning supplies
Short cuts to housekeeping
Routines
basics of maintaining a home
Organization
Help! Too much to do!
Structure
How to manage the housekeeping practically when you're the neater person in the house
How to organize and maximize space
how to fit it in to my schedule
to better organize tasks
N/a
Natural cleaners
How to set up a regular "clean this at this time" schedule
developing structure or schedule
Closet organization
find places to resell clutter that are more effective than personal yard sales/craigslist
How to balance housekeeping with other activities.
Efficiency

What is one practical thing you would like to learn regarding each of the following categories?
<b>Housekeeping (Continued)</b>
how to encourage other family members to help out
Don't be so OCD about it
how to make it easier
I take care of my house and like the way I live
Do small amounts at a time.
Housekeepers are one of God's greatest gifts. Changed my life and my stress level. Have one time per month.
Shortcuts for working women!
keep up with wash
Make it a priority
How to organize the kitchen
Better
Balance
home made cleaning options
Be more consistent
An organized household.
how to do with my physical limitations
How do I maintain a clean home? It gets so bad/dirty/messy so fast !
best use of energy
How to be motivated about keeping my area clean.
I just need to take time and get it done
Have an organized plan to make it work.
do this less often
Invite friends in whether your house is clean or not.
How to organize a house with kids
how to manage this with working a full time job
How to clean effectively
setting a regular cleaning schedule
How to include small children in Housekeeping
How to maintain a clean home with a busy life
How to practically maintain a clean house in the chaos of life
How to find the time to have a consistently clean house
How to keep clean 24/7
Clean house
How to keep a clean house while working
Best tools for organizing
How often to address various tasks
organization tips
Hate it now wished I didn't
Spiritual and practical disciplines of maintaining a home
I would like to learn how to keep my house presentable for guests when I have a busy life with kids.
time saving tips
what is a good cleaning system
self assured
N/A

**What is one practical thing you would like to learn regarding each of the following categories?**

**Housekeeping (Continued)**

Using and making green cleaning products.

how to maintain a house as well as work, kids, etc.

simple living tips (at home cleaning supplies)

how to split 50% with spouse

clean your house as if tv reporters were coming over

Different cleaners to use on different surfaces

How to maintain furniture

How to clean more efficiently, more often

Learn to enjoy

How to keep it up

**What is one practical thing you would like to learn regarding each of the following categories?**

**Life**

n/a

no regrets

forcing myself to get out of my comfort zone

how to build lasting relationships and not burn bridges

manage time better

filling every day with hope

Learning to slow down/rest and being ok with not working 24/7

Nothing

how to have one

how others think

give it to God

Not to take any moments for granted

How to make it easy

Accept God's grace and try to follow his word

how to be a blessing to those in my community

Parenting at different stages

How to better other's lives around me by changing my perspective and attitude

how to measure a successful life

How to be vibrant with balance

Don't sweat the small stuff

keeping my feelings from being hurt

Trusting people

without God is hard, bad things happen to everyone, enjoy

Work life balance

n/a

Direction

finding/living God's purpose for my life

What is one practical thing you would like to learn regarding each of the following categories?
<b>Life (Continued)</b>
That it's ok to live life more fully everyday
Finding friends with similar life circumstances and values when you are in ministry (church members aren't the same)
How to be happier
Growth in Christ
Work/Rest balance
Getting on the right path. How do you know you're on the right path
Giving to Others
n/a
N/A
How to balance work and other responsibilities, exercise, time with family, and feel rested
my purpose
how to stay focused on God
N/a
Who to trust
How to make much of Christ in all I do
Letting go of regret
get better at time management
How to honor God with all my life.
Responding to making mistakes
I want to slow down and enjoy life more
Enjoy every minute of it
Live my life according to God's plan for me
I enjoy life
Enjoy.
It may be nearly over before you start to figure it out.
Prioritizing work, family, hobbies
how to be joyous in starting over after losing everything
Live it
How to juggle a busy schedule without getting stressed out
how to better deal with stress
enjoying the moment
Be more open to people and relationships
N/A
same as above
Dealing with loss of dreams. When who you live with kills your spirit.
Fruitful
How to be excited again about life, with all surrounding stress.
What the Bible says about it.
Learn how to be more dependent on God in all decisions
live each day to the fullest
You truly never know what tomorrow will bring.
How to not waste time
How to make wise decisions about insurance.

What is one practical thing you would like to learn regarding each of the following categories?
<b>Life (Continued)</b>
other's experiences
How to focus on Spiritual Growth with infants/small children
Making a priority list
How to have peace
How to take leap when it concerns love. How to be okay with leaving my comfort zone
Making sure I stay firm in God's will
How to love forever
The secret to life
Wisdom from elders
How to maintain balance when busy
decision making
To live and enjoy my life
Contentment in different seasons of life
How to make the most of it.
how to take time to see all God's beauty every day
how do you find your passion
Helping others to see happiness
Complete
How to study the Bible daily
I don't know enough to know what I need to know. ;)
Nothing
how to find a mentor when there doesn't seem to be any around
have more energy
keep God first
Being content in each season
How to live it abundantly as Christ said
What God has in store for us
Happy
To be more patient

What is one practical thing you would like to learn regarding each of the following categories?
<b>Relationships</b>
making time for them
deepen friendships
how to form meaningful friendships
how to build lasting relationships
keep close relationships when time is short
loving like Jesus does without judging people.
Male/female relationships, appreciating the differences
How to deal with manipulative people

What is one practical thing you would like to learn regarding each of the following categories?
<b>Relationships (Continued)</b>
forgiving
how to impart what I have learned to others
love others
Love better
How I can be a better friend
How to build the best kind of relationship
Work at having good relationships with others.
how to encourage my siblings in their relationship with Christ
Blended families
To deepen the relationships I have now with friends and family.
How to get around the negatives and focus on the positives
trust and vulnerability
How to cultivate
Seeing others needs first
accepting Love from others
Waiting on the right one
so important to keep healthy, spend time together often
Balance
n/a
how to build relationships that are worthwhile
How to love my husband practically.
maintaining a healthy relationship
That it's ok to be a little selfish
Balance--with jobs, kids, responsibilities
How to make sure a marriage lasts
Dealing with adult children/elderly relatives
Marriage practicalities after children
How to slowly develop a relationship
Is it me or is it them??
Making them stronger
n/a
How to not assume the worse
How to continue strong relationships with friends and family while living far away
consistent relationships
N/a
More examples of those that lasted forever
How to love selflessly
vulnerability
Better communication
how do you know you're ready to mentor someone else?
When will I know he is the one?
How to build long lasting relationships.
Determining when relationships are healthy
how to encourage better interaction

What is one practical thing you would like to learn regarding each of the following categories?
<b>Relationships (Continued)</b>
They are most important - especially with God
Put God first, then others, and be a good friend
I have good friends and good family relations
Trust.
The greatest gift of God to my life. All kinds of relationships.
Strengthening marriage with kids and jobs taking so much time
how to encourage healthy friendships for your kids
Be who you want others to be
To become a better communicator
Boundaries
building relationship when you are shy/introverted
Allow more time
How to continue to be a better partner and grow in our relationship.
staying close
How to invest in others.
wisdom in counselling
How to incorporate God into every relationship.
Conflict resolutions and discipling others
How to give others more of my time.
finding ways to spend quality time with friends as a busy mom
Improving
enjoy others do not be judgmental
Make more of an effort to help others and try not to be disappointed when friends let you down.
Maintaining the love in marriage
how to have a relationship more centered on Christ
How to make myself more like Christ to shine in my relationships.
how to go beyond surface-level
How to maintain involvement in the community with small children
Which fights are worth fighting
How to build them as an introvert
What he thinks of me
Having a healthy Godly relationship with everyone
how to invest in relationships more
How to have them
How to maintain a healthy relationship in college
Keeping Positive Work Relationships
How to incorporate people into daily activities
how to better show love to spouse in different ways
Forgiveness
Basically I have good friendship just not immediately family
Importance of a family grounded in God's word and truth
How to keep a marriage strong, how to keep close friendships after marriage.
Patience
how do you grow meaningful relationships in a new city



What is one practical thing you would like to learn regarding each of the following categories?
<b>Relationships (Continued)</b>
Making friends (for husband and myself as a couple)
compromise
Helping people without "fixing" them
How to keep my male friendships now that I'm married.
Nothing
How to be available for dating without taking things into your own hands
trust yourself, and pray
Investing fully in relationships while not making them an idol
How to date
How to maintain good friendships at a distance
Meaningful
To be more patient

## Chapter 3 – The Future: Project

### **Introduction**

From 1914-1918, many nations across the globe were engrossed in an epic battle, World War I.

The four years of the Great War – as it was then known – saw unprecedented levels of carnage and destruction, thanks to grueling trench warfare and the introduction of modern weaponry such as machine guns, tanks and chemical weapons. By the time World War I ended in the defeat of the Central Powers in November 1918, more than 9 million soldiers had been killed and 21 million more wounded.<sup>1</sup>

In addition to the devastation of war, this period in history led to a transition in American daily life. Specifically, during this time, “women... entered the workforce in new ways. Women served in the Navy and Marines, and thousands served as nurses. On the home front, women worked in factories and in the government.”<sup>2</sup> Today, history recognizes these efforts of women at home, in their communities, and abroad as a catalyst to many of the positive, historical academic, professional, political, and social advancements for women in society.

However, at the conclusion of World War I, many Americans did not recognize these and other societal changes as advancements. Instead, many were paralyzed by the mental, emotional, and physical toil of war. To encourage healing and motivate progression into the future, the United States Department of Labor issued a series of print propaganda. Under the direction of Secretary of Labor, W.B. Wilson, one poster used the phrase, “The past is behind [us] / The

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<sup>1</sup> History.com, “World War I,” History.com, <http://www.history.com/topics/world-war-i> (accessed September 20, 2013).

<sup>2</sup> Reforming Their World: Women in the Progressive Era, “Women in World War I,” National Women’s History Museum, <http://www.nwhm.org/online-exhibits/progressiveera/worldwarI.html> (accessed September 20, 2013).

future is ahead / Let [us] all strive to make the future / better and brighter / than the past ever was.”<sup>3</sup>

Today, American society is involved in another epic battle; a quest for engaging, equipping, and empowering<sup>4</sup> young women to honor God in every facet of life. While God provided a historical foundation for the development of women outlined in Titus 2, society distorted this concept. As a result, monumental student development studies and survey results from Life Lessons indicate that many women who have or who are in the process of completing formal education are paralyzed mentally, emotionally, and physically by the toils of unpreparedness. Women spend years in the education system where they are prepared for a career, but they often leave formal education without practical training that enables them to respond appropriately to life experiences. Rather than waiting until the end of this spiritual and cultural war to issue propaganda to change people’s perspectives, Christian women must apply biblical lessons now to “strive to make the future / better and brighter / than the past ever was.”<sup>5</sup>

In an effort to change the future for women, the educational void must be filled. The development of a biblically-based life-skills manual focused on practical training and holistic development will engage, equip, and empower women to honor God spiritually, physically, mentally, emotionally, relationally, and financially. Based on Proverbs 31, the curriculum will provide practical life-skills that will benefit churches, universities, small groups, and/or mentoring relationships where women seek to follow a Titus 2 model of spiritual development.

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<sup>3</sup> World War 1 Propaganda, “American WW1 Propaganda Posters,” [www.ww1propaganda.com](http://www.ww1propaganda.com/ww1-poster/past-behind-us-future-ahead-let-us-all-strive-make-future-better-and-brighter-past-ever-w), <http://www.ww1propaganda.com/ww1-poster/past-behind-us-future-ahead-let-us-all-strive-make-future-better-and-brighter-past-ever-w> (accessed September 20, 2013).

<sup>4</sup> Hereafter, this will be referred to as the E<sup>3</sup> approach.

<sup>5</sup> World War 1, “Propaganda.”

## **Overview**

An ideal foundation for a biblically-based life-skills manual would focus on the life-skills Jesus Christ learned during His thirty-three years on earth. This would be ideal because He is “the most fully human person who has ever lived, or ever will live”<sup>6</sup> and He was not only fully human, but also fully God. Unfortunately, Scripture provides little information regarding Jesus’ human growth and development. One simple passage, Luke 2:52, addresses Jesus’ human growth and development by stating, “And Jesus increased in wisdom and stature, and in favor with God and men.”

This statement indicates that Jesus’ human growth and development was holistic or all-inclusive. He grew in wisdom which is often associated with academic, mental, and emotional acuity; and stature which is often associated with the physical, biological growth such as height and physique. Although little else is known about Jesus’ growth and development, this one verse demonstrates how God, in His humanity, developed holistically and He did so in a way that was favorable or honorable to God and men.

Although Scripture does not provide details regarding Jesus’ growth and development, women can still learn holistic development from Scripture. The Bible provides details regarding what God claimed to be the greatest commandment and how it should be taught. Recorded in Deuteronomy 6 and Matthew 22, the greatest commandment challenges people to love God with their hearts, souls, and minds. Although three unique parts of the body are mentioned, historically, the heart, soul, and mind refer to the whole person. Ideally, every part of the individual should be involved in loving and honoring God.

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<sup>6</sup> John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton, Illinois: Crossway Books, 1991), xix.

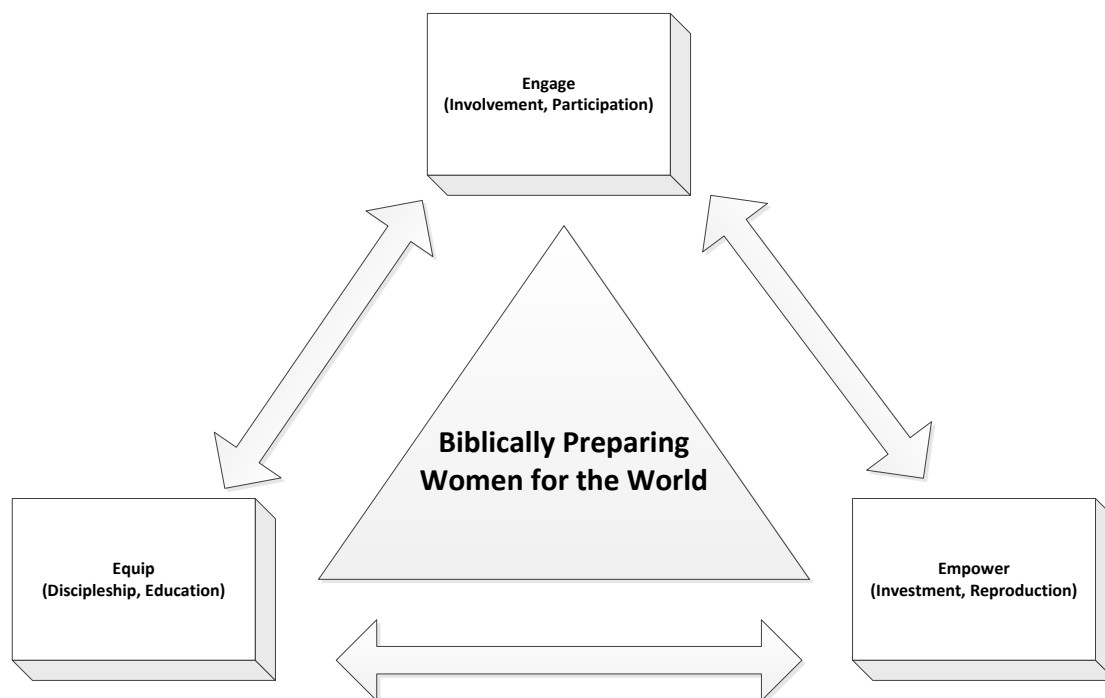
In modern society, this is another biblical commandment that has become distorted. As a result, women have not been prepared holistically to develop into women who are biblically engaged, equipped, and empowered to face the world. Women are academically prepared, but many are taught concepts in isolation. Women have failed to teach other women that everything in life is integrated and “whatever [she does] in word or deed should be done unto the Lord.”<sup>7</sup> Every facet of life should be an act of loving God, worshipping Him, and displaying this love to others.

The following biblically-based life-skills manual promotes integrative, holistic development by adhering to the Titus 2 model of engaging, equipping, and empowering women to honor God in every facet of life. The three primary steps associated with this E<sup>3</sup> approach are illustrated in Figure 1. The three elements are explained by using an equilateral triangle. Engaging, equipping, and empowering are equally vital and directly connected to each other. The E<sup>3</sup> approach is fluid from one element to the other; therefore, the participant may interact with the concepts in any order or simultaneously.

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<sup>7</sup> Colossian 3:17; Unless noted, all biblical references will be from the *New King James Version (NKJV)*.

**Figure 1: The E<sup>3</sup> Approach to Biblically Preparing Women for the World**



First, the participant will be challenged to *engage* or holistically connect with an aspect of her life by connecting with the Lord, herself, and others. As an active participant in the E<sup>3</sup> process, each participant will respond to reflective questions and connect these responses to Scripture and life. To help the participant document growth and development in every facet of life, the reflective questions are designed as an initial assessment, Life Lessons (the manual), and a final assessment. Personal assessment helps the participant identify notable strengths, weaknesses, and patterns. These findings serve as a foundation for implementing biblical change to equip and empower the individual to honor God in every facet of life.

Participants will also be challenged to connect with other women. Participants may work through the manual alone, but ideally, they will engage with another woman or a group of women so they may help each other through the process. As women engage with each other, it creates the opportunity for a woman to “Let [her] light so shine before men, that they may see

[her] good works and glorify [her] Father in heaven.”<sup>8</sup> By challenging women to engage with a relative, friend, neighbor, small group, affinity group, or the person sitting next to her in church, the E<sup>3</sup> method is ideal for churches, universities, small groups, and/or mentoring relationships where women seek to follow a Titus 2 model of personal growth and development.

In addition to *engaging*, the E<sup>3</sup> process will *equip* or educate women for “real-world” experiences. The manual will systematically and practically address basic biblical information and practical life-skills to help the participant develop spiritually, physically, mentally, emotionally, relationally, and/or financially.

Through three lessons, Proverbs 31:10-31, a biblical model of the E<sup>3</sup> process, will be the foundation for holistic development. Each lesson is divided into four sections simulating the E<sup>3</sup> process: engaged with God, self, and others (holistic challenge to assess and connect through all aspects of life); equipped through Scripture (biblical concept for education); equipped through example (life-skill curriculum for application); and empowered to honor God (holistic challenge to invest in self and others).<sup>9</sup> The life-skills taught in each lesson are designed specifically to address initial, basic skills that will enhance a woman’s time, energy, and resources. This is strategic because a woman’s use of her time, energy, and resources are foundational to all aspects of life. Mastery of these skills will provide a foundation for learning additional life-skills in the future.

Additionally, the manual will use foundational education concepts. Repetition and application are foundational to learning and education. Therefore, similar processes, thoughts, words, and concepts will be repeated throughout the manual in order to help the participant learn, apply, and develop basic concepts that can be applicable to multiple facets of life. Also, the

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<sup>8</sup> Matthew 5:16

<sup>9</sup> This outline adheres to the E<sup>3</sup> process described in Chapter 1, pages 42-49.

equipping sections will incorporate the student development process of crisis (questions to identify a potential area for growth), commitment (challenge to follow biblical principles), and competence (application to real-life experiences). Participants may work through the manual in its entirety or it may be used selectively by topic. Additionally, the manual can be used multiple times in multiple ways, as an on-going holistic guide to assist women in various stages of life.

Finally, in addition to engaging and equipping women, the manual is designed to *empower* women to honor God in every facet of life. This is done by investing in the lives of others. In the book *Organic Leadership: Leading Naturally Right Where You Are*, Neil Cole, executive director of Church Multiplication Associates (CMA), argues that leadership development is an educational process of reproduction that occurs in natural, unforced relationships. The Titus 2 model promotes this natural concept of multiplicity where there are no master teachers, but rather each woman has something to give to another woman. Women can demonstrate functional literacy spiritually, physically, mentally, emotionally, relationally, or financially and share this knowledge with someone else. A woman does not have to express expertise or demonstrate a specific giftedness in order to be involved in the E<sup>3</sup> process as an equipper or learner; she only needs a willing heart and an opportunity to flourish.

The equipping or education of women is not limited to the contents of this manual. Equipping is also directly related to the E<sup>3</sup> process where women teach other women. Completing this manual with other women is encouraged because many developmental or educational lessons will occur naturally when women share their lives with each other. Group lessons are not provided, but all information is easily adaptable to a conversation, teachable group dynamic. Throughout the initial assessment, the completion of the manual, and the final assessment, the participant will be challenged to equip other women.



## **Initial Assessment**

Prayerfully complete the following assessment which is designed to evaluate a woman's current spiritual, relational, mental, emotional, financial, and physical status. The Initial Assessment should be answered in its entirety at one time. Allow approximately 10-15 minutes to complete the questionnaire. Because a woman's first answer is probably the most accurate reflection of her current status, participants are encouraged to respond quickly rather than deliberating over each response.

Date: \_\_\_\_\_

Age: \_\_\_\_\_

What is your current relationship status?

\_\_\_\_\_

Do you have any children? \_\_\_\_\_

If, "Yes," how many children (biological and/or adopted) do you have? \_\_\_\_\_

What is your primary work/career focus? \_\_\_\_\_

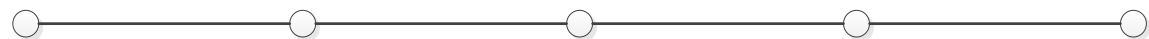
Are you currently enrolled in classes (educational, professional/personal development, etc.)? \_\_\_\_

If, "Yes," what class(es) are you taking? \_\_\_\_\_

What is the highest level of education you have completed? \_\_\_\_\_

How much do you agree with each of the following statements?

I am an emotional person.



Strongly  
Disagree

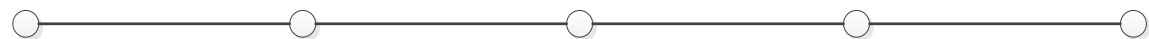
Disagree

Neither Agree  
Nor Disagree

Agree

Strongly  
Agree

Currently, I am controlled by my emotions.



Strongly  
Disagree

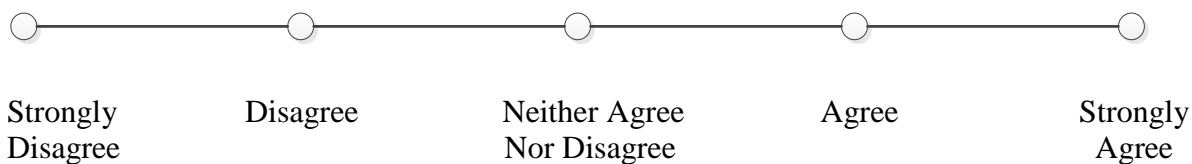
Disagree

Neither Agree  
Nor Disagree

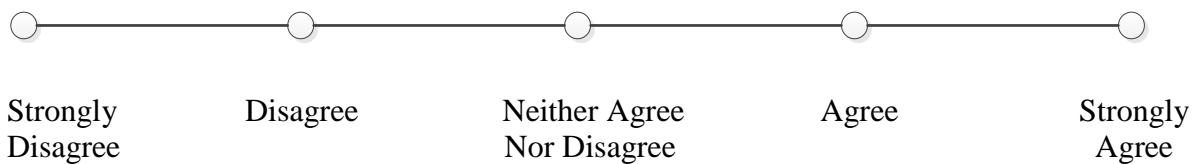
Agree

Strongly  
Agree

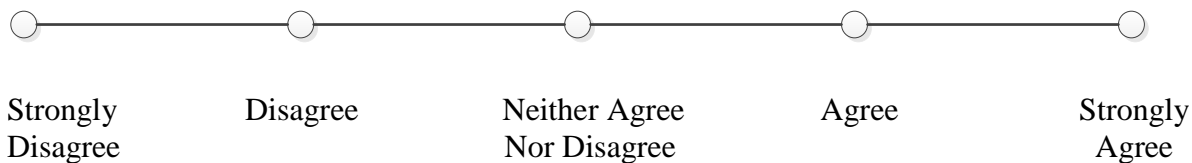
I am worried about the future.



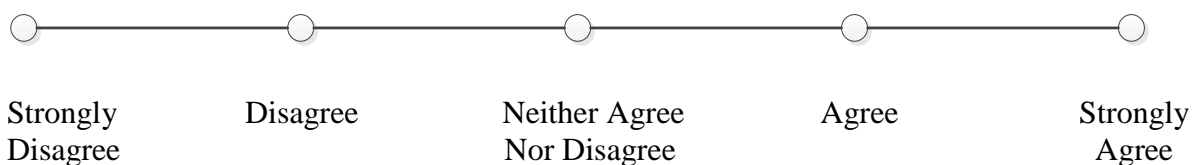
My life is balanced.



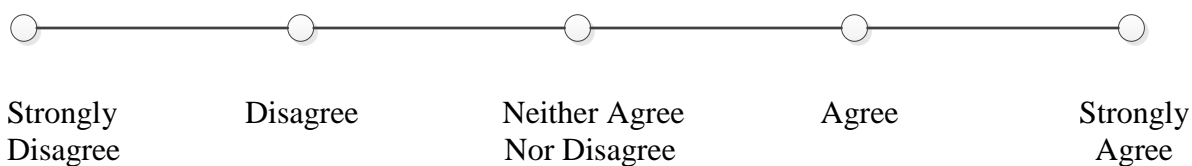
My life is stressful.



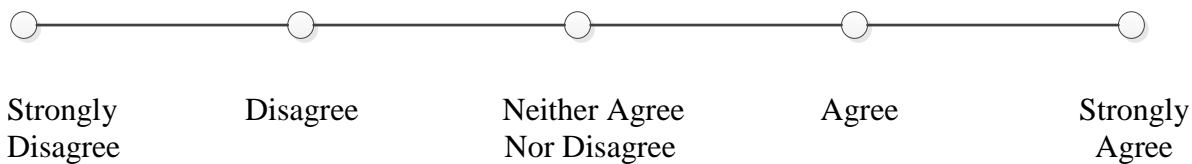
I am experiencing stress.



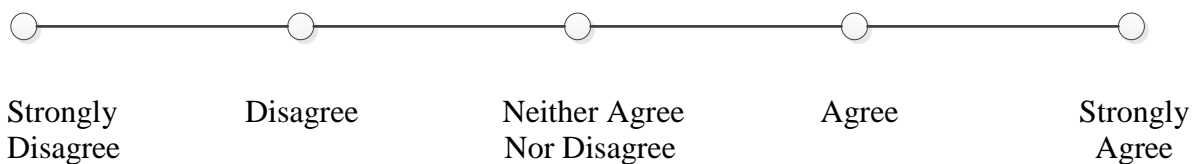
Financially, I live within my means.



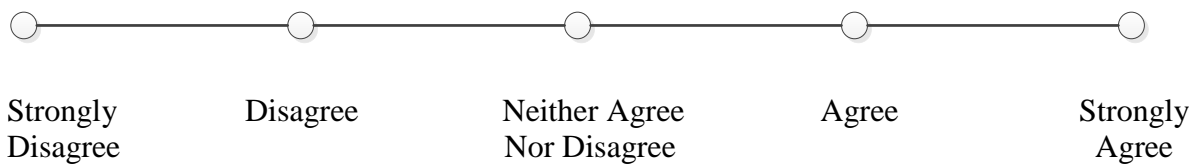
I give money to a church, charity, etc.



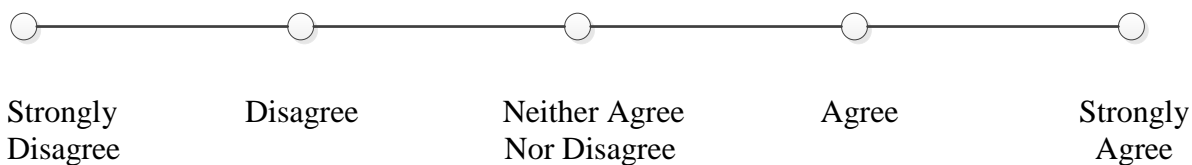
I am maintaining a budget.



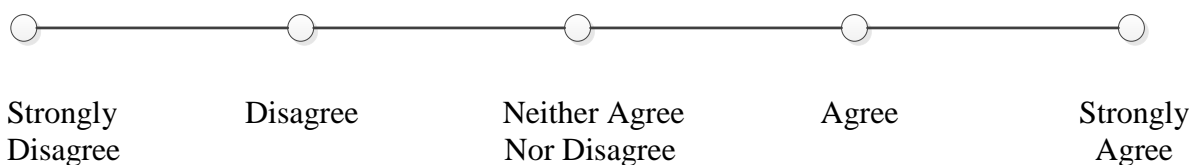
I am saving money for the future.



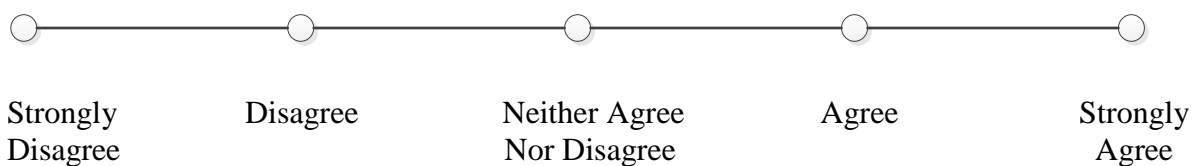
I am struggling financially.



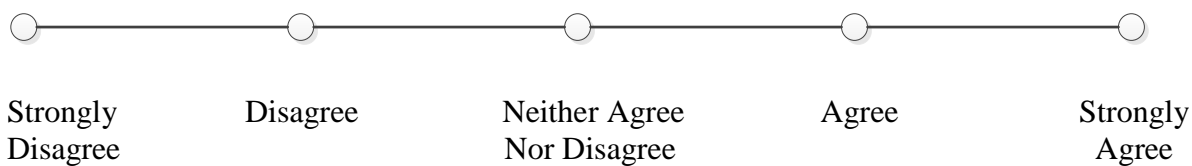
I am worried about finances.



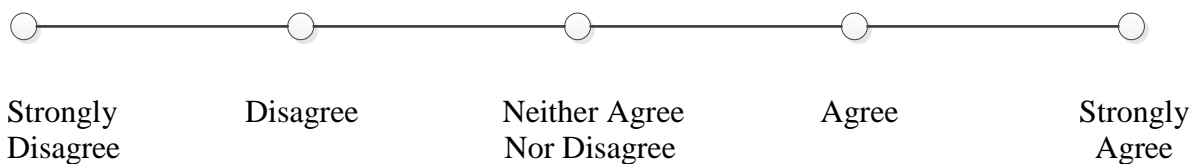
All elements of my life are connected.



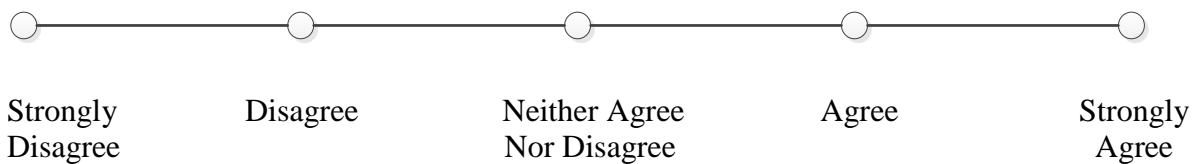
I feel pressure to “have it all.”



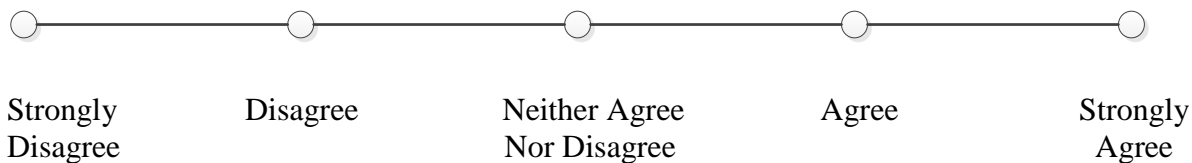
I struggle to meet standards set by media.



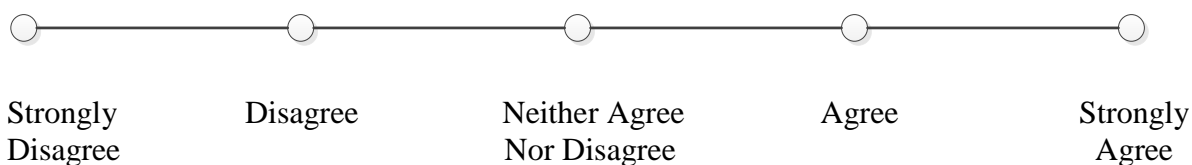
I feel like I am competing to “have it all.”



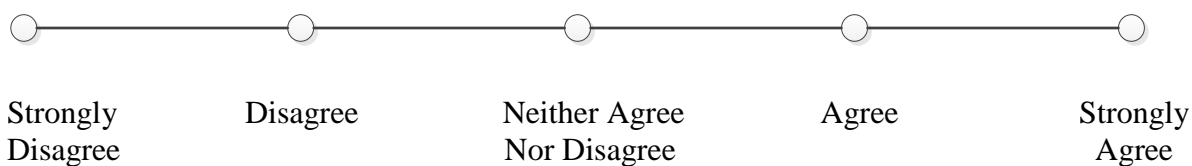
I am a problem-solver.



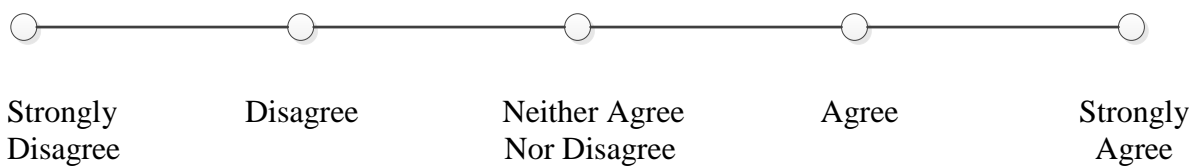
I am intelligent.



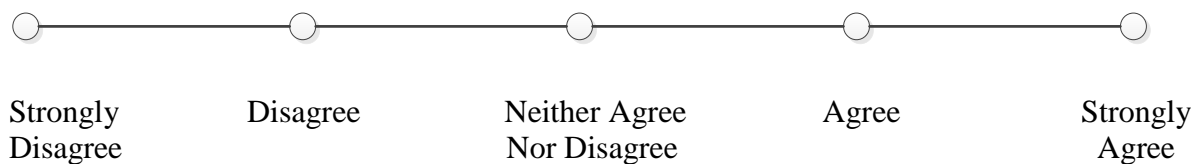
I confidently make decisions.



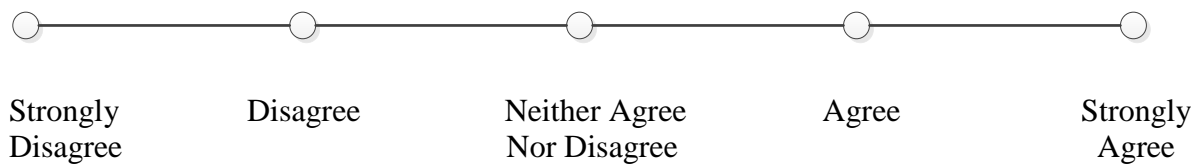
I struggle to make decisions.



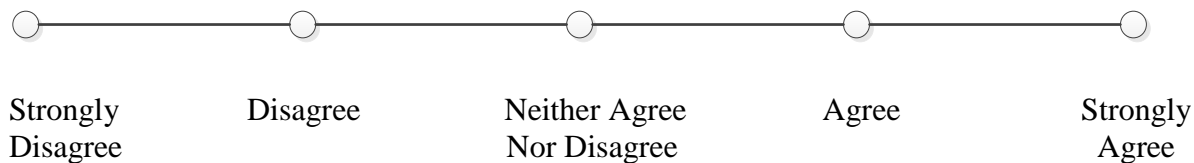
I need to make a decision.



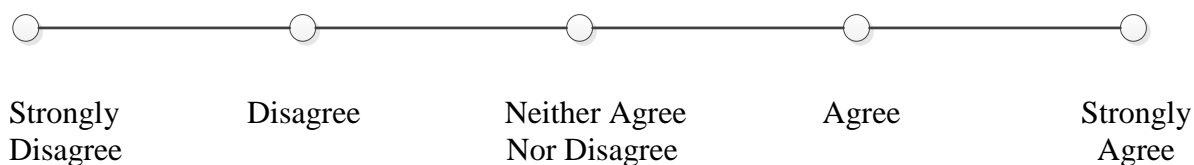
I have productive hobbies.



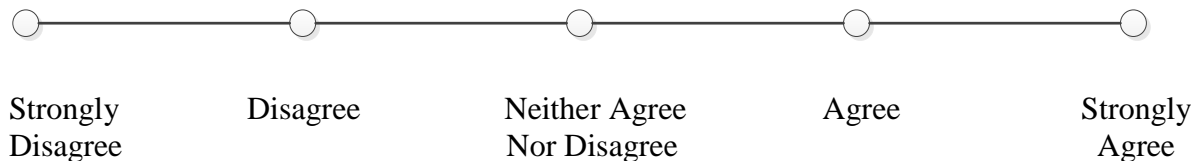
I do not feel prepared for real-life experiences.



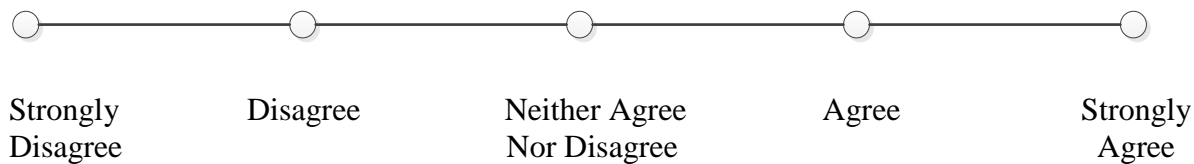
I exercise regularly.



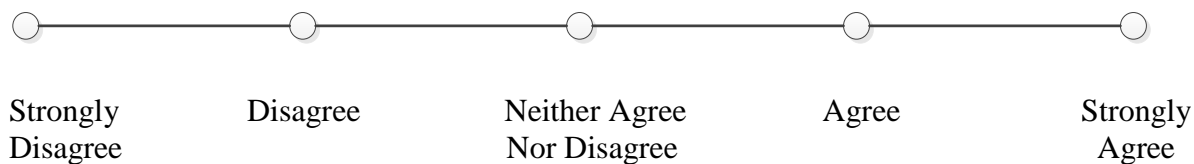
Stress prevents me from getting enough sleep.



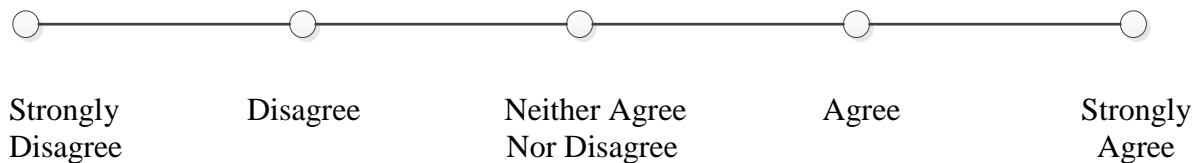
Rest is important.



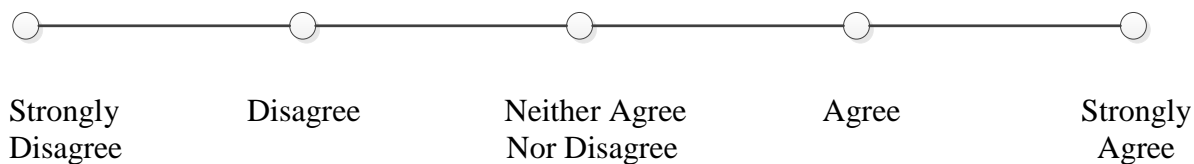
Forgiving someone is difficult for me.



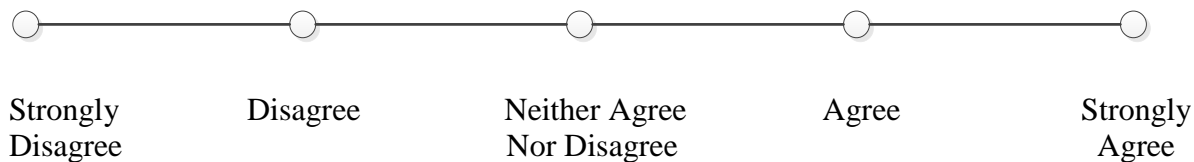
I need to forgive one specific person.



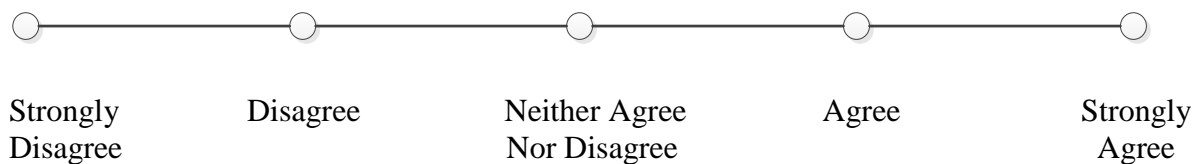
I am avoiding building relationships.



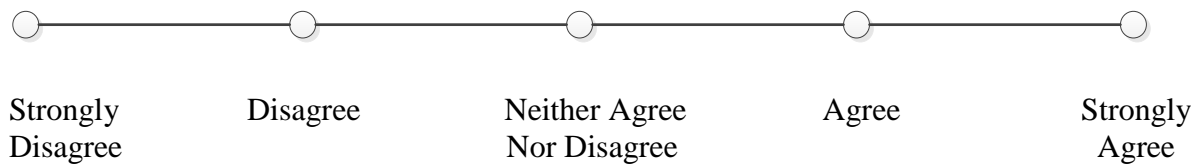
I am invested in the lives of others.



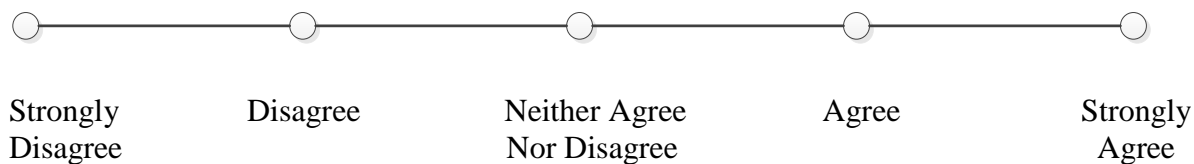
I am maintaining healthy relationships.



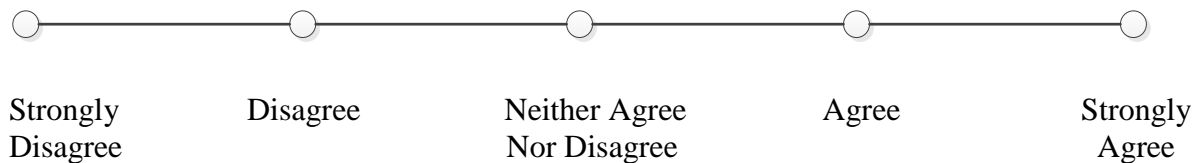
I have a personal, intimate relationship with God.



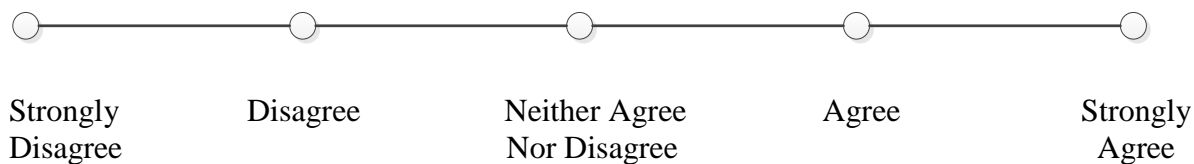
I participate in regular religious activities.



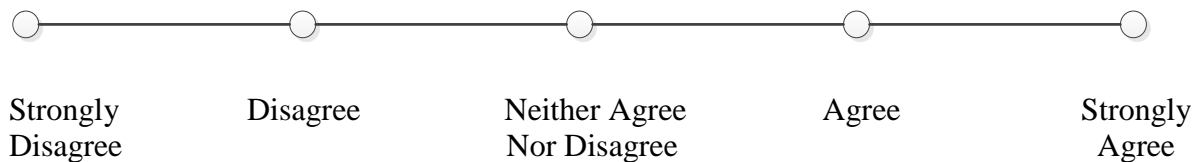
I read the Bible regularly.



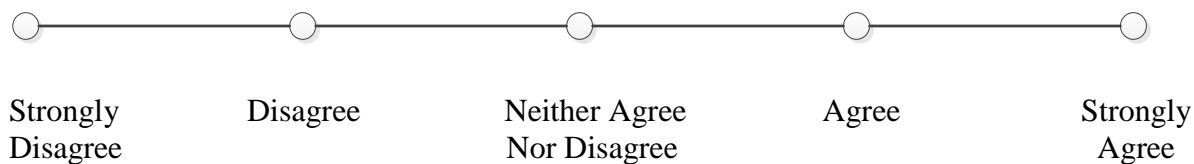
The Bible helps me respond to real-life experiences.



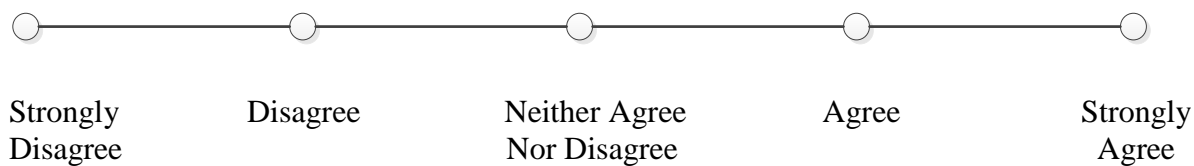
I volunteer.



I intentionally spend time with an older woman so I may learn from her.



I am invested in the life of a younger woman.



What is one practical thing you would like to learn regarding each of the following categories?

Career \_\_\_\_\_

Cooking \_\_\_\_\_

Decision Making \_\_\_\_\_

Family \_\_\_\_\_

Finances \_\_\_\_\_

Health \_\_\_\_\_

Hobbies \_\_\_\_\_

Housekeeping \_\_\_\_\_

Life \_\_\_\_\_

Relationships \_\_\_\_\_

Other \_\_\_\_\_

Other \_\_\_\_\_

Other \_\_\_\_\_

***Assess Your Responses:***

After completing the initial assessment, prayerfully review your responses. Upon review, do you notice elements of your life where you feel challenged to *have, be, and do it all*?

- If you respond, “Yes,” in what area(s) do you feel this pressure?

\_\_\_\_\_

- If you respond, “No,” why do you think you do not feel this pressure?

\_\_\_\_\_

In the quest for *all*, women often seek fame, fortune, perfection, and a variety of other concepts secular society has glorified; however, women should be challenged to adhere to



biblical principles and seek God first. Doing so provides balance and relieves unnecessary stress associated with worry.

As you engage in the E<sup>3</sup> process, pray through Matthew 6:33-34, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”<sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.” Prayerfully ask God for discernment as it relates to engaging, equipping, and empowering you to biblically and appropriately respond to life experiences.

As you begin this process, you are challenged to record your prayers, responses, insights, challenges, and desires. British author E.M. Forster, once stated, “How can I know what I think till I see what I say?”<sup>10</sup> Similarly, it is difficult to discern God’s plan for engaging, equipping, and empowering you without documenting your thoughts and His insights.

### **Life Lessons**

#### **Lesson 1 – Spiritually and Relationally**

*Spiritually and Relationally Engaged with God, Self, and Others*

*Read Proverbs 31:10-31.*

<i>Record all references to Spiritual Characteristics of the Proverbs 31 Woman.</i>		
Scripture Reference	Characteristic	Personal Observations
Additional Observations:		

<sup>10</sup> E.M. Forster, “E.M. Forster Quotes,” brainyquote.com, [http://www.brainyquote.com/quotes/authors/e/e\\_m\\_forster.html](http://www.brainyquote.com/quotes/authors/e/e_m_forster.html), (accessed March 27, 2012).

<i>Record all references to Relationships of the Proverbs 31 Woman.</i>		
Scripture Reference	Relationship	Personal Observations
Additional Observations:		

<i>In relation to spiritual character and relationships, did another passage of Scripture come to mind as you read Proverbs 31:10-31?</i> <i>Read the noted passage(s) and document similarities and/or differences.</i>		
Scripture Reference	Similarities	Differences

<i>Reflect on responses to the following questions/statements from the Initial Assessment.</i> <i>As you review your responses, note how your response connects to spiritual and relational aspects of life.</i>		
Initial Assessment Question/Statement	Response from Initial Assessment	Personal Observations
Age		
What is your current relationship status?		
Do you have any children?		
If, "Yes," how many children do you have?		
What is your primary work/career focus?		
Are you currently enrolled in classes?		
What is the highest level of education you have completed?		
I am an emotional person.		
Currently, I am controlled by my emotions.		
I am worried about the future.		
My life is balanced.		
My life is stressful.		
I am experiencing stress.		
Financially, I live within my means.		
I give money to a church, charity, etc.		
I maintain a budget.		

<i>Reflect on responses to the following questions/statements from the Initial Assessment. As you review your responses, note how your response connects to spiritual and relational aspects of life.</i>		
Initial Assessment Question/Statement	Response from Initial Assessment	Personal Observations
I am saving money for the future.		
I am struggling financially.		
I am worried about finances.		
All elements of my life are connected.		
I feel pressured to “have it all.”		
I struggle to meet standards set by media.		
I feel like I am competing to “have it all.”		
I am a problem-solver.		
I am intelligent.		
I confidently make decisions.		
I struggle to make decisions.		
I need to make a decision.		
I have productive hobbies.		
I do not feel prepared for real life experiences.		
I exercise regularly.		
Stress prevents me from getting enough sleep.		
Rest is important.		
Forgiving someone is difficult for me.		
I need to forgive one specific person.		
I am avoiding building relationships.		
I am invested in the lives of others.		
I am maintaining healthy relationships.		
I have a personal, intimate relationship with God.		
I participate in regular religious activities.		
I read the Bible regularly.		
The Bible helps me respond to real-life experiences.		
I volunteer.		
I intentionally spend time with an older woman so I may learn from her.		
I am invested in the life of a younger woman.		

After reading about the P31W, noting the multiple references to her spiritual character and her relationships, and assessing your spiritual and relational life, are you engaged as a participant in life with God, yourself, and others? Or, are you spiritually and relationally disconnected from reality? Prayerfully use your responses to this section to guide you through the following steps in the E<sup>3</sup> process.

*Spiritually and Relationally Equipped Through Scripture*

In addition to engaging with God's Word and assessing spiritual and relational engagement, a woman can be equipped spiritually and relationally by studying the character of the Proverbs 31 Woman. One of the first characteristics many observe about the P31W is her name or title. Depending on the translation of Scripture, the original Hebrew words are translated into English as "Woman/Wife" or "Virtue/Valor." Initially, a woman may have conflicting thoughts about these characteristics. Depending on her age, she may not feel like a "woman," yet. She may desire for other people to acknowledge her as an adult, but they still consider her a child. Additionally, if she is single she may feel the word "wife" isolates her from the intended message in this passage of Scripture.

In reality, the Hebrew words used in Proverbs 31:10 have all-inclusive meanings designed to apply to all women. The first word, transliterated *'ishshah*, is a generic reference to the female gender and often refers to a woman of any age and any marital status.<sup>11</sup> The second

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<sup>11</sup> Blue Letter Bible, "Dictionary and Word Search for *'ishshah* (Strong's H802)," Blue Letter Bible, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H802>, (accessed November 15, 2013).

word, transliterated *chayil*, has several variations throughout Scripture.<sup>12</sup> The most common definition is “virtue, uprightness, [and] integrity.”<sup>13</sup>

In a post-modern culture marked by few, if any, values and moral absolutes, virtue and personal integrity have given way to complacency. As a nation, America has become comfortable with unwise choices and immodest lifestyles. As a result, Americans regularly repeat the question posed in Proverbs 31:10. Rather than using the same formal language, Americans use common vernacular to express a similar sentiment: “Where have all of the good girls gone?” “Where is her mother?” “What was she thinking?” “What is happening to young women today?”

When providing a response to the questions of today, it is helpful to follow the method used by the anonymous author of Proverbs 31. In addition to noting her rarity, the author notes specific characteristics of a woman of integrity. The writer begins by identifying a woman of integrity as an invaluable asset. Specifically, “One of the most striking characteristics of this woman is her extremely high value.”<sup>14</sup> Not only is her “worth... far above rubies,”<sup>15</sup> one of the most precious and valuable jewels in biblical times, but “Each one of the twenty-two verses of the poem stresses in some fresh way her worth to her husband, her children, herself, and God.”<sup>16</sup>

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<sup>12</sup> Cf. Ruth 3:11 and Proverbs 12:4

<sup>13</sup> Blue Letter Bible, “Dictionary and Word Search for *chayil* (Strong's 2428),” Blue Letter Bible, [www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H2428&t=NKJV](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H2428&t=NKJV), (accessed January 5, 2013).

<sup>14</sup> Thomas Finley, “The Relationship of Woman and Man in the Old Testament,” in *Women and Men in Ministry: A Complementary Perspective*, ed. Robert L. Saucy and Judith K. TenElshof (Chicago: Moody Press, 2001), 85.

<sup>15</sup> Proverbs 31:10

<sup>16</sup> Finley, “The Relationship of Woman,” 85.

While the world often looks at a woman's outward appearance and productivity to determine her value, it is actually the spiritual integrity and personal character that add to the value of the P31W. Although some verses in Proverbs 31 mention the outward appearance of the P31W, it is evident that she did "not let [her] adornment be merely outward – arranging of the hair, wearing gold, or putting on fine apparel."<sup>17</sup> Instead, her spiritual integrity, "the hidden person of the heart... the incorruptible *beauty* of a gentle and quiet spirit," radiated through her and made her "very precious in the sight of God."<sup>18</sup> Since everything in life should be done to honor God<sup>19</sup> and God looks at the heart, women must learn from the example of the P31W and make their spiritual life, a personal and intimate relationship with Jesus Christ, their chief priority.

*Spiritually and Relationally Equipped Through Example*

As illustrated by the primary priority of the P31W, to biblically engage, equip, and empower a woman spiritually and relationally for the world, a woman needs a strong foundation in the life-skills of prioritization and time management. Where formal education conditions women to move from one level to the next in sequential order with a detailed curriculum for each level, the real-world rarely provides a comprehensive syllabus with priorities, expectations, instructions, and deadlines. As a result, a woman prayerfully needs to create a syllabus for her life by effectively prioritizing the elements of her life and using her time appropriately.

When reading Proverbs 31, many women are intimidated by the real and perceived prioritization and time management expectations imposed on them by "verses 13-27" which

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<sup>17</sup> I Peter 3:3-4

<sup>18</sup> I Peter 3:3-4, cf. I Samuel 16:7

<sup>19</sup> Colossians 3:17, 23

“describe her activities in detail.”<sup>20</sup> Rather than gleaning from her example in the life-skills of prioritization and time management, today “there is an idealism about these verses [to] which, many Christian [women] feel that they do not match up.”<sup>21</sup> Many Christians idolize the P31W as a perfect woman who balanced home, career, civic engagement, and spirituality while maintaining positive, healthy relationships and a strong family unit, and excelling personally, professionally, financially, spiritually, mentally, and emotionally. These real and perceived expectations create a false sense of reality perpetuated by society’s mythical challenge to *have, be, and do it all*. These idealistic expectations paint a picture similar to an elusive, airbrushed image in a glossy magazine.

In reality, Scripture never identifies the P31W as a specific person nor does Scripture indicate that she completed all elements of life simultaneously. Like women of today, she also had ““five hundred, twenty five thousand, [and] six hundred minutes””<sup>22</sup> each year to fulfill her God-given rights, roles, and responsibilities. As a result, she had to prioritize her life and manage her time appropriately.

#### Prioritization:

Proverbs 31 demonstrates a capable woman who was equipped with an understanding of “priorities.”<sup>23</sup> For a woman to live biblically in today’s world, she must assess her priorities and arrange the elements of her life appropriately so she may honor God in every aspect. For some

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<sup>20</sup> Gary M. Burge and Andrew E. Hill, eds., *The Baker Illustrated Bible Commentary: Text Only Edition* (Grand Rapids: Baker Books, 2012), 15992.

<sup>21</sup> David Atkinson, *The Message of Proverbs: Wisdom for Life*, ed. J.A. Motyer (Downer’s Grove, Illinois: InterVarsity Press, 1996), 168.

<sup>22</sup> Tom McBride and Ron Nief, “The Mindset List for the Class of 2017,” Beloit College, <http://www.beloit.edu/mindset/2017/>, (accessed 3 October 2013).

<sup>23</sup> Warren W. Wiersbe, *Be Skillful: Tapping God’s Guidebook to Fulfillment* (Colorado Springs: Chariot Victor Publishing, 1995), 7.

women, the process of organizing and prioritizing multiple facets of life may seem like a daunting task. However, Christ can and will enable a woman to “do all things through Christ who strengthens [her].”<sup>24</sup> Often, this strength comes through appropriate prioritization, a basic process that can help a woman live abundantly.<sup>25</sup> When a woman seeks God first, she may realize that her priorities are misaligned because of selfish desires or motivations. A woman can find abundance, freedom, balance, fulfillment, and empowerment when she changes her priorities from self to the Savior.

Use the following process to develop the skill of prioritization.

<i>Prioritization Process</i>
1. Pray through Matthew 6:33-34.
2. Identify the primary, current components of your life (people, places, things, etc.).
3. List these components in order of your current prioritization.
4. Arrange the list of components according to God’s direction.
5. What is one minor, realistic change you can make to honor God with your priorities?
6. What is one major, realistic change you can make to honor God with your priorities?
7. Obey God’s direction.
8. Commit to making the minor change immediately. Then, use the prioritization process again to create a plan to incorporate the major change over the next month.
9. Prayerfully identify one woman who can assist you with this process. Ask for her assistance.
10. Prayerfully identify one woman who needs to know about this process. Share with her.
11. Continue praying through Matthew 6:33-34.
12. Document changes, both positive and negative, and note God’s assistance and direction through the process.
Note: A woman’s priorities may alter depending on her season of life. As a result, to meet a woman’s current, individual needs, the prioritization process may be completed hourly, daily, weekly, monthly, yearly, and/or as-needed.

### Time Management:

Adjusting priorities may be difficult for some women. They may find themselves thinking, “If I follow God’s priorities, I will not have enough time to get everything done.” In

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<sup>24</sup> Philippians 4:13

<sup>25</sup> John 10:10



reality, by making God and His will her first priority, God will provide strength and time to accomplish what He desires. After assessing and arranging her priorities in accordance with God's will, a woman may need to assess how she uses her time. Similar to her findings in the prioritization process, she may find that her time-management is based on selfish desires and motivations rather than God's plan for her life.

Use the following process to develop the skill of time management.

<i>Time Management Process</i>	
1.	Pray through Luke 10:38-42.
2.	Complete the Time Management Assessment.
3.	List current time commitments on the Time Management Guide.
4.	Arrange the list of commitments according to God's direction.
5.	What is one minor, realistic change you can make to honor God with your time?
6.	What is one major, realistic change you can make to honor God with your time?
7.	Obey God's direction
8.	Commit to making the minor change immediately. Then, use the time management process to create a plan to incorporate the major change over the next month.
9.	Prayerfully identify one woman who can assist you with this process. Ask for her assistance.
10.	Prayerfully identify one woman who needs to know about this process. Share with her.
11.	Continue praying through Luke 10:38-42.
12.	Document changes, both positive and negative, and note God's assistance and direction through the process.
Note: A woman's time commitments may alter depending on her season of life. As a result, to meet a woman's current, individual needs, the prioritization process may be completed hourly, daily, weekly, monthly, yearly, and/or as-needed.	

<i>Time Management Assessment</i>	
<p><i>In a society where women feel simultaneously rushed, overwhelmed, and bored, they struggle to get everything done while adequately caring for themselves and others. To find out why you do not seem to have enough time in a day, assess how you spend your time. For twenty-four hours, record your actions and/or inactivity. Do not forget to include the following: attending class, eating, playing with technology (phone, internet, social media, iPod, etc.), primping (hair, make-up, deciding what to wear, bathing, etc.), sleeping, studying, watching television, etc. If you find yourself multitasking, put an asterisk next to the activities you are doing simultaneously. For each twenty-four hour period you document, record the following information:</i></p>	
What time did you wake up?	What time did you get out of bed?
What time did you go to bed?	What time did you go to sleep?
What time did you "feel" is your best?	What time did you "feel" is your worst?
Did you spend time with others?	Did you spend time alone?

6:00am-6:15am		2:45pm-3:00pm	
6:15am-6:30am		3:00pm-3:15pm	
6:30am-6:45am		3:15pm-3:30pm	
6:45am-7:00am		3:30pm-3:45pm	
7:00am-7:15am		3:45pm-4:00pm	
7:15am-7:30am		4:15pm-4:30pm	
7:30am-7:45am		4:30pm-4:45pm	
7:45am-8:00am		4:45pm-5:00pm	
8:00am-8:15am		5:00pm-5:15pm	
8:15am-8:30am		5:15pm-5:30pm	
8:30am-8:45am		5:30pm-5:45pm	
8:45am-9:00am		5:45pm-6:00pm	
9:00am-9:15am		6:00pm-6:15pm	
9:15am-9:30am		6:15pm-6:30pm	
9:30am-9:45am		6:30pm-6:45pm	
9:45am-10:00am		6:45pm-7:00pm	
10:00am-10:15am		7:15pm-7:30pm	
10:15am-10:30am		7:30pm-7:45pm	
10:30am-10:45am		7:45pm-8:00pm	
10:45am-11:00am		8:00pm-8:15pm	
11:00am-11:15am		8:15pm-8:30pm	
11:15am-11:30am		8:30pm-8:45pm	
11:30-11:45am		8:45pm-9:00pm	
11:45am-12:00pm		9:00pm-9:15pm	
12:00pm-12:15pm		9:15pm-9:30pm	
12:15pm-12:30pm		9:30pm-9:45pm	
12:30pm-12:45pm		9:45pm-10:00pm	
12:45pm-1:00pm		10:00pm-10:15pm	
1:00pm-1:15pm		10:15pm-10:30pm	
1:15pm-1:30pm		10:30pm-10:45pm	
1:30pm-1:45pm		10:45pm-11:00pm	
1:45pm-2:00pm		11:00pm-11:15pm	
2:00pm-2:15pm		11:15pm-11:30pm	
2:15pm-2:30pm		11:30pm-11:45pm	
2:30pm-2:45pm		11:45pm-12:00am	

At the end of the twenty-four hour period of documentation, answer the following questions.
Do you recognize a pattern in how you use your time?
How did you spend most of your time?
How does this compare with the national averages for women ages 15 and older? <sup>26</sup> Sleeping – 8.9 Hours, Leisure Activity – 5.0 Hours, Work-Related Activity – 2.9 Hours, Household Activity – 2.2. Hours, and Providing Care to Household Members – 40 Minutes
Were you idle (Proverbs 31:27) or consumed with non-essential aspects of life?
Does your time use reflect your current priorities?
Does your time use reflect God’s direction for your priorities?
Did your schedule allow time for the unexpected events of life?
Do you need to adjust the way you use your time?

<i>Time Management Guide</i>	
Date:	
Category	Instructions
Complete	List items that must be completed immediately.
Do (Home)	List items that need to be completed at home.
Do (Work)	List items that need to be completed at work
Go	List errands, meetings, and/or other commitments that require travel.
Communicate	List the names of people and/or organizations that you need to spend time with, call, text, email, or write.
Delegate	List items that can and should be reassigned to someone else.
Delete	Avoid over commitment. Delete nonessential items from each list.
Other	List other items that need attention. Always leave room for unexpected events.
Note: A woman’s time commitments may change depending on her season of life and her sphere of influence. As a result, to meet a woman’s current, individual needs, the time management process may be completed hourly, daily, weekly, monthly, yearly, and/or as-needed.	

### *Spiritually and Relationally Empowered to Honor God*

With her priorities and time allotted appropriately, the Proverbs 31 Woman was engaged, equipped, and empowered to reflect Christ (v.30) through her relationships. According to Proverbs 31, the ideal woman had relationships with at least the following people: her husband (v.11-12, 23, 28), her household (v.15, 21, 27), her maidservants (v.15), the poor and needy (v.20), the merchants (v.24), and her children (v.28).

<sup>26</sup> U.S. Bureau of Labor Statistics, “Daily Time Use Among Men and Women in 2012,” United States Department of Labor, [http://www.bls.gov/opub/ted/2013/ted\\_20130627.htm](http://www.bls.gov/opub/ted/2013/ted_20130627.htm), (accessed October 6, 2013).

The majority of references to her relationships are within her household. As a result, it is implied that this was her primary sphere of influence within society. Today, American thought associates a household as more than an immediate family. The connotation includes people currently living together in one residence. Similarly, the biblical concepts of “household,” transliterated *bayith*<sup>27</sup> in Hebrew, the original language of Proverbs, and its New Testament equivalent *oikia/oikos*, represent more than an immediate family living in the same residence. Specifically, *oikos*, “not only described the immediate family in the house but included servants, servants’ families, friends, and even business associates.”<sup>28</sup>

In biblical times, a person’s home was foundational to engaging, equipping, and empowering people to honor God in every facet of life. Within the household of a believer, there “was the communication of God’s love through an established network of social relationships.”<sup>29</sup> This was “a key element in [the] process”<sup>30</sup> of empowering or investing in the reproduction of godly individuals.

In today’s society, even with the advancements for women, this process does not change. A woman may have primary career focus outside of the home, but the home is still one of her greatest spheres of influence. In a culture where “more is caught than taught,” a woman’s home is a classroom where members of her household are her pupils. By biblically aligning her priorities and managing her time, a woman is a positive example to her students. She has the

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<sup>27</sup> Blue Letter Bible, “Dictionary and Word Search for *bayith* (Strong’s 1004),” Blue Letter Bible, [www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H1004&t=KJV&page=51](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H1004&t=KJV&page=51), (accessed January 4, 2013).

<sup>28</sup> Win Arn and Charles Arn, *The Master’s Plan for Making Disciples: Every Christian an Effective Witness through an Enabling Church*, (Grand Rapids: Baker, 1998), 40.

<sup>29</sup> Ibid, 39.

<sup>30</sup> Ibid.

opportunity to “be an example... in word, in conduct, in love, in spirit, in faith, in purity.”<sup>31</sup> By honoring God through these areas of life, a woman is empowered to invest in the reproduction of individuals who will also honor God in every facet of life.

*Read Proverbs 31:10-31. Prayerfully ask God to be honored and glorified in your spiritual life and your relationships.*

## Lesson 2 – Mentally and Emotionally

*Mentally and Emotionally Engaged with God, Self, and Others*

*Read Proverbs 31:10-31.*

<i>Record all references to the Mental Acuity of the Proverbs 31 Woman.</i>		
Scripture Reference	Mental Acuity Concept	Personal Observations
Additional Observations:		

<i>Record all references to the Emotional Acuity of the Proverbs 31 Woman.</i>		
Scripture Reference	Emotional Acuity Concept	Personal Observations
Additional Observations:		

<i>In relation to mental and emotional acuity, did another passage of Scripture come to mind as you read Proverbs 31:10-31?</i>		
<i>Read the noted passage(s) and document similarities and/or differences.</i>		
Scripture Reference	Similarities	Differences

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<sup>31</sup> I Timothy 4:12

<i>Reflect on responses to the following questions/statements from the Initial Assessment. As you review your responses, note how your response connects to mental and emotional aspects of life.</i>		
Initial Assessment Question/Statement	Response from Initial Assessment	Personal Observations
Age		
What is your current relationship status?		
Do you have any children?		
If, "Yes," how many children do you have?		
What is your primary work/career focus?		
Are you currently enrolled in classes?		
What is the highest level of education you have completed?		
I am an emotional person.		
Currently, I am controlled by my emotions.		
I am worried about the future.		
My life is balanced.		
My life is stressful.		
I am experiencing stress.		
Financially, I live within my means.		
I give money to a church, charity, etc.		
I maintain a budget.		
I am saving money for the future.		
I am struggling financially.		
I am worried about finances.		
All elements of my life are connected.		
I feel pressured to "have it all."		
I struggle to meet standards set by media.		
I feel like I am competing to "have it all."		
I am a problem-solver.		
I am intelligent.		
I confidently make decisions.		
I struggle to make decisions.		
I need to make a decision.		
I have productive hobbies.		
I do not feel prepared for real life experiences.		
I exercise regularly.		

Initial Assessment Question/Statement	Response from Initial Assessment	Personal Observations
Stress prevents me from getting enough sleep.		
Rest is important.		
Forgiving someone is difficult for me.		
I need to forgive one specific person.		
I am avoiding building relationships.		
I am invested in the lives of others.		
I am maintaining healthy relationships.		
I have a personal, intimate relationship with God.		
I participate in regular religious activities.		
I read the Bible regularly.		
The Bible helps me respond to real-life experiences.		
I volunteer.		
I intentionally spend time with an older woman so I may learn from her.		
I am invested in the life of a younger woman.		

After reading about the P31W, noting the multiple references to her mental and emotional acuity, and assessing your mental and spiritual life, are you engaged as a participant in life with God, yourself, and others? Or, are you mentally and emotionally disconnected from reality? Prayerfully use your responses to this section to guide you through the following steps in the E<sup>3</sup> process.

#### *Mentally and Emotionally Equipped Through Scripture*

In addition to engaging with God's Word and assessing mental and emotional engagement, a woman can be equipped mentally and emotionally by studying the wisdom expressed by the Proverbs 31 Woman. As the concluding passage in Proverbs, Proverbs 31:10-31 summarizes the overarching theme of the book, wisdom. In Proverbs, wisdom is a holistic, all-inclusive term that refers to multiple life-skills such as "practical sagacity, the skill of the artisan, acquaintance with facts, learning, skill in expounding secret things, statesmanship, and



knowledge of right living in the highest sense; moral and religious intelligence.”<sup>32</sup> As a result, Proverbs provides holistic “instruction in the art of living [that] has been long tried and long proven.”<sup>33</sup>

The description of the P31W summarizes many of these concepts. She was a capable woman who was equipped with an understanding of “priorities and principles, not get-rich-quick schemes or success formulas.”<sup>34</sup> She beautifully demonstrates “not how to make a living, but how to be skillful in the lost art of making a life.”<sup>35</sup> Most explicitly, the wisdom, or mental and emotional acuity, of the P31W is demonstrated in Proverbs 31:26 which states, “She opens her mouth with wisdom, / And on her tongue *is* the law of kindness.”

When the P31W spoke, her words and attitude demonstrated Jesus’ words in Matthew 12:34, “For out of the abundance of the heart the mouth speaks.”<sup>36</sup> The biblical concept of “heart” represents “the seat of intelligence” and is “closely connected to the feelings and affections of a person.”<sup>37</sup> This biblical concept indicates that when the P31W spoke, her verbal communication was a constant conversation that was “valuable for any who happen to encounter her.”<sup>38</sup> Since everything in life should be done to honor God<sup>39</sup> and God looks at the heart,

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<sup>32</sup> Atkinson, *Proverbs*, 24.

<sup>33</sup> Ibid, Cover.

<sup>34</sup> Wiersbe, *Be Skillful*, 7.

<sup>35</sup> Ibid.

<sup>36</sup> Cf. Luke 6:45

<sup>37</sup> Gerald Cowen, “Heart,” in *Holman Bible Dictionary*, ed. Trent C. Butler, (Nashville, TN: Holman Bible Publishers, 1991), accessed October 5, 2013, [www.studylight.org/dic/hbd/view.cgi?n=2654](http://www.studylight.org/dic/hbd/view.cgi?n=2654).

<sup>38</sup> Wiersbe, *Be Skillful*, 86.

<sup>39</sup> Colossians 3:17, 23

women must learn from the example of the P31W and allow the words of her mouth to reflect the intellectual and emotional meditations of her heart.<sup>40</sup>

*Mentally and Emotionally Equipped Through Example*

Decision Making:

As illustrated by the mental and emotional acuity of the P31W, to biblically engage, equip, and empower a woman mentally and emotionally for the world, a woman needs a strong foundation in the life-skill of decision making. Proverbs 31:16 documents how the P31W had to weigh options and make a decision: “She considers a field and buys it.”

Many Christian women agree that God has a sovereign (supreme) will and a moral (good) will,<sup>41</sup> but they struggle to make appropriate decisions in what they consider the “gray” areas of life. In all seasons and facets of life, women experience numerous opportunities to make decisions. Sometimes, these decisions are routine such as deciding what to wear. At other times, a woman faces significant decisions such as getting married, having a child, changing jobs, or buying a new house. Whether making a minor, seemingly insignificant decision, or a major, life-altering decision, a woman may encounter a “crisis” situation where she is paralyzed mentally and emotionally by the fear of making a choice.

Traditionally, there are three primary Christian theories associated with discerning God’s will: specific-will, wisdom, and relationship. The specific-will theory of decision making espouses “that God not only has a specific will for individuals but also communicates that will to people so they can follow it.”<sup>42</sup> The wisdom view of decision making argues that “a specific

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<sup>40</sup> Psalm 19:14

<sup>41</sup> Henry and Richard Blackaby; Garry Friesen; and Gordon T. Smith, *How Then Should We Choose? Three Views on God’s Will and Decision Making*, ed. Douglas S. Huffman (Grand Rapids: Kregal Publications, 2009), 26.

<sup>42</sup> Ibid, 33.

individual will for every detail in a person's life is a teaching not found in Scripture [as a result]... it is the Christian's responsibility to make wise choices."<sup>43</sup> Finally, the relationship theory of decision making argues that whether or not God has a specific, individual will for each individual is not as important in decision making as a personal relationship with God.<sup>44</sup>

Proverbs 31:16 does not clearly document which theory the P31W used when deciding whether or not to buy a field. However, it does reveal that she was "a shrewd business woman" who "made wise investments from her earnings."<sup>45</sup> Because she feared the Lord (v.30) and she was a woman of wisdom (v.26), it is possible she used a more holistic, inclusive approach to decision making focused on obedience. Too often, women obsess over the decision or their rationale behind their choice rather than *why* they should make a decision. The obedience theory of decision making is a more balanced process<sup>46</sup> that focuses on the desired outcome of obedience.

The obedience theory combines the three primary decision making concepts into one theory focused on the development of an intimate, personal relationship with God (relationship view) which fosters a desire to know and obey God as He directly and indirectly guides through His Word (specific view and wisdom view). This concept is built on the belief that God, in His omniscience, has a specific will for each life, but at times He does not reveal the next step in His plan. He desires for women to trust in His sovereignty and obediently use God-given wisdom to make decisions based on His specific-will in Scripture and the wisdom accrued through an

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<sup>43</sup> Blackaby, Friesen, and Smith, *Choose*, 26.

<sup>44</sup> Ibid, 27.

<sup>45</sup> Frank E. Gæbelein, ed., *The Expositor's Bible Commentary with the New International Version, Volume 5: Psalms, Proverbs, Ecclesiastes, Song of Songs*, (Grand Rapids, Michigan: Zondervan, 1991), 1131.

<sup>46</sup> Blackaby, Friesen, and Smith, *Choose*, 27.

intimate relationship with Him. A woman can incorporate the obedience decision making process into all aspects of life.

Use the following process to develop the skill of decision making.

<i>Obedience Decision Making Process</i>
1. Pray through Psalm 111:10, Proverbs 1:7, Proverbs 9:10, and Proverbs 15:33.
2. Identify the decision you need to make.
3. List the known options to the decision. Always include the “unexpected” in your list.
4. List how you can fear (respect and obey) God through each option.
5. Arrange the options according to God’s direction, from “most obedient” to “least obedient.”
6. What is one minor, realistic change you can make to honor God through your decision?
7. What is one major, realistic change you can make to honor God through your decision?
8. Obey God’s direction.
9. Commit to making the minor change immediately. Then, use the Obedience Decision Making Process to create a plan to incorporate the major change over the next month.
10. Prayerfully identify one woman who can assist you with this process. Ask for her assistance.
11. Prayerfully identify one woman who needs to know about this process. Share with her.
12. Continue praying through Psalm 111:10, Proverbs 1:7, Proverbs 9:10, and Proverbs 15:33.
13. Document changes, both positive and negative, and note God’s assistance and direction through the process.
Note: A woman’s decision making needs may alter depending on her season of life. As a result, to meet a woman’s current, individual needs, the decision making process may be completed hourly, daily, weekly, monthly, yearly, and/or as-needed.

### *Mentally and Emotionally Empowered to Honor God*

With the ability to make wise decisions, the Proverbs 31 Woman was engaged, equipped, and empowered with wisdom to reflect Christ (v.30) through her spirit-controlled thoughts and emotions. Women do not always respond to life with spirit-controlled thoughts and emotions. Instead, at times, women allow their thoughts and emotions to control them. When this happens, women have the tendency to become obsessed with unhealthy mental and emotional responses to life. These unhealthy responses may include extreme emotions such as anger, loneliness, sadness; preoccupation with people, food, exercise, shopping, substances, and/or hobbies; and mental and emotional withdrawal from aspects of life.

Biblically, these concepts are recorded as

Works of the flesh... which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.<sup>47</sup>

If a woman is caught in unhealthy mental and emotional habits such as these, her family, friends, coworkers, and the world see the negative, outward manifestation of a woman who is not spirit-controlled. To be empowered mentally and emotionally to honor God and reflect His glory to the world, a woman must seek the truth of God's wisdom, rather than falsehood, and live a life of obedience. This occurs when a woman follows the biblical process of change outlined in Colossians 3:8-10,

But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new *man* who is renewed in knowledge according to the image of Him who created him.<sup>48</sup>

Similar to changing out of an unflattering outfit, a woman must take off her old thoughts and emotions and replace them with something more flattering. Thoughts and emotions that honor God are "love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control."<sup>49</sup> By obediently deciding to fill her mental and emotional life with things that are true, noble, just, pure, lovely, and of good report,<sup>50</sup> a woman is empowered mentally and emotionally to honor God and reflect His glory to the world.

*Read Proverbs 31:10-31. Prayerfully ask God to be honored and glorified in your mental and emotional life.*

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<sup>47</sup> Galatians 5:19-21

<sup>48</sup> Cf. Ephesians 4:22-32

<sup>49</sup> Galatians 5:22-23

<sup>50</sup> Philippians 4:8

### Lesson 3 – Financially and Physically

*Financially and Physically Engaged with God, Self, and Others*

*Read Proverbs 31:10-31.*

<i>Record all references to the Financial Acuity of the Proverbs 31 Woman.</i>		
Scripture Reference	Financial Acuity Concept	Personal Observations
Additional Observations:		

<i>Record all references to Physical Characteristics of the Proverbs 31 Woman.</i>		
Scripture Reference	Physical Characteristic	Personal Observations
Additional Observations:		

<i>In relation to financial acuity and physical characteristics, did another passage of Scripture come to mind as you read Proverbs 31:10-31?</i> <i>Read the noted passage(s) and document similarities and/or differences.</i>		
Scripture Reference	Similarities	Differences

<i>Reflect on responses to the following questions/statements from the Initial Assessment. As you review your responses, note how your response connects to financial and physical aspects of life.</i>		
Initial Assessment Question/Statement	Response from Initial Assessment	Personal Observations
Age		
What is your current relationship status?		
Do you have any children?		
If, "Yes," how many children do you have?		
What is your primary work/career focus?		
Are you currently enrolled in classes?		
What is the highest level of education you have completed?		
I am an emotional person.		
Currently, I am controlled by my emotions.		
I am worried about the future.		
My life is balanced.		
My life is stressful.		
I am experiencing stress.		
Financially, I live within my means.		
I give money to a church, charity, etc.		
I maintain a budget.		
I am saving money for the future.		
I am struggling financially.		
I am worried about finances.		
All elements of my life are connected.		
I feel pressured to "have it all."		
I struggle to meet standards set by media.		
I feel like I am competing to "have it all."		
I am a problem-solver.		
I am intelligent.		
I confidently make decisions.		
I struggle to make decisions.		
I need to make a decision.		
I have productive hobbies.		
I do not feel prepared for real life experiences.		
I exercise regularly.		

Initial Assessment Question/Statement	Response from Initial Assessment	Personal Observations
Stress prevents me from getting enough sleep.		
Rest is important.		
Forgiving someone is difficult for me.		
I need to forgive one specific person.		
I am avoiding building relationships.		
I am invested in the lives of others.		
I am maintaining healthy relationships.		
I have a personal, intimate relationship with God.		
I participate in regular religious activities.		
I read the Bible regularly.		
The Bible helps me respond to real-life experiences.		
I volunteer.		
I intentionally spend time with an older woman so I may learn from her.		
I am invested in the life of a younger woman.		

After reading about the P31W, noting the multiple references to her financial acuity and physical health, and assessing your financial and physical life, are you engaged as a participant in life with God, yourself, and others? Or, are you financially and physically disconnected from reality? Prayerfully use your responses to this section to guide you through the following steps in the E<sup>3</sup> process.

#### *Financially and Physically Equipped Through Scripture*

In addition to engaging with God's Word and assessing financial and physical engagement, a woman can be equipped financially and physically by studying the Proverbs 31 Woman's hands. For a woman, "Hands are the workhorses of the body."<sup>51</sup> "Whether gripping a steering wheel or scrubbing dishes"... a woman's hands "are exposed to sunlight, extreme

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<sup>51</sup> Sarah Smith, "Take Care of Your Hands," Real Simple, <http://www.realsimple.com/beauty-fashion/skincare/hands-feet/helping-hands-aging-skin-0000000021556/index.html>, (accessed October 6, 2013).



temperatures, and a lot of wear and tear”<sup>52</sup> and the Proverbs 31 Woman’s hands are no exception.

According to the American Academy of Dermatology a woman’s hands reveal a lot about an individual. Specifically, “when it comes to revealing a person’s age, hands down, the back of the hand is more telling than”<sup>53</sup> any other part of a woman’s body. As a woman ages, her “hands tend to lose their firmness and volume and the veins and tendons become more pronounced.”<sup>54</sup> Additionally, “changes in texture where the skin appears crinkled or is marked with spots... are the hallmarks” of aging.<sup>55</sup>

Just as a woman’s hands involuntarily reveal a lot about her age, the Proverbs 31 Woman’s hands reveal a lot about her life. The word “hand(s)” is used four separate times in Proverbs 31 and each reference reveals how the P31W was financially or physically equipped for life. First, Proverbs 31:13 reveals that she “willingly works with her hands.” She does her work, which is detailed in the following verses, enthusiastically and without delay. This concept is expounded in Proverbs 31:17 where “She girds herself with strength, / And strengthens her arms.” This passage “literally says that she ‘girds her loins with strength’ – she is a vigorous and tireless worker, for girding is an expression for preparation for serious work.”<sup>56</sup> She was physically prepared for and unafraid of the tasks before her.

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<sup>52</sup> Smith, “Hands.”

<sup>53</sup> American Academy of Dermatology, “Dermatologists Have Firm Grip on New Treatments for the Aging Hand,” American Academy of Dermatology, <http://www.aad.org/stories-and-news/news-releases/dermatologists-have-firm-grip-on-new-treatments-for-the-aging-hand>, (accessed October 6, 2013).

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

<sup>56</sup> Gæbelein, *Expositor’s*, 1131.

Additionally, Proverbs 31:19 provides more information about the hands of the P31W. Here, “She stretches out her hands to the distaff.” This reveals that the P31W was equipped with specific skills in the area of cloth making. Specifically, a distaff and spindle are used to spin a continuous strand of yarn that would later be used to make material to meet the household needs.<sup>57</sup> The spinning process often used a “hand-driven wheel... carrying the mass of [fiber which] was held in the left hand.”<sup>58</sup> A woman’s hands were used in this process to guide the fiber and to prevent it from getting tangled. Similarly, the P31W probably managed “a large household that requires supervision”<sup>59</sup> through guidance and prevention.

Additionally, Proverbs 31:20 and Proverbs 31:31 reveal that her work was profitable and that she used her financial resources and physical energy to meet the needs of others. Specifically, “she extends her hand to the poor... she reaches out her hands to the needy.” In addition to the financial resources of her husband, “Her industry and ingenuity,” in cloth making, farming, and investing, was used to “[augment] the family’s income,” nourish “her household (31:13-18; cf. 31:24),”<sup>60</sup> and provide for those who were less fortunate.

From these four brief references, the hands of the P31W describe her character as hardworking, skillful, helpful, and profitable. Since everything in life should be done to honor God,<sup>61</sup> a woman must learn from the example of the P31W and allow her financial resources and physical characteristics to reflect Christ with enthusiasm and in a way that is helpful and profitable.

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<sup>57</sup> Encyclopedia Britannica, “Distaff,” Encyclopedia Britannica, <http://www.britannica.com/EBchecked/topic/166053/distaff>, (accessed October 6, 2013).

<sup>58</sup> Ibid.

<sup>59</sup> Gæbelein, *Expositor’s*, 1131.

<sup>60</sup> Burge and Hill, *Baker*, 15992.

<sup>61</sup> Colossians 3:17, 23

*Financially and Physically Equipped Through Example*

As illustrated by the financial acuity and the physical strength of the P31W, to biblically engage, equip, and empower a woman financially and physically for the world, a woman needs a strong foundation in the life-skills of financial fitness and physical health.

In a culture that challenges women to *be*, *do*, and *have* it all, women often find that they may not have the same financial resources and physical energy expressed by the P31W. Instead, women often find themselves overworked, overstressed, overextended, overburdened, and overwhelmed financially and physically.<sup>62</sup> A strong foundation in the life-skills of financial fitness and physical health equips women with the economic resources and somatic energy needed to honor God in every facet of life.

The foundational element for both of these life-skills is routed in the biblical concept of “whatever.” Although used casually in the American vocabulary to connote “indifference to what a person is saying” or “a feeling of apathy,”<sup>63</sup> the biblical concept of “whatever” is based on Colossians 3:17. Colossians 3:17 states, “And *whatever*<sup>64</sup> you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.” In this passage, the word “whatever” is the Greek word *pas* (πᾶς)<sup>65</sup> which means “all.”<sup>66</sup> It is an adjective synonymous with “each, every, any... the whole, everyone, all things, everything”<sup>67</sup> In simpler terms, it

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<sup>62</sup> Richard A. Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives* (Colorado Springs, CO: NavPress, 2004), 77.

<sup>63</sup> Urban Dictionary, “Whatever,” Urban Dictionary, <http://www.urbandictionary.com/define.php?term=whatever>, (accessed October 5, 2013).

<sup>64</sup> Emphasis added.

<sup>65</sup> Blue Letter Bible, “Lexicon: Strong’s G3956 – *pas*,” Blue Letter Bible, [www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3956&t=NKJV](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3956&t=NKJV), (accessed October 5, 2013).

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

means that everything, including every minute detail of her financial and physical life, should be done to honor God.

### Financial Fitness:

In American society, women earn approximately 80% the wages of their male counterparts.<sup>68</sup> While this number has increased from 62% in 1979,<sup>69</sup> many women still do not earn enough nor do they have enough financial resources to afford daily necessities. Many struggle to pay student loans, utilities, taxes, rent, mortgages, and other required payments. Other women struggle financially because they cannot discern “needs” from “wants.” This struggle is particularly difficult for young women starting out in the “real-world.” For many young women completing their formal education, they feel entitled to live financially at or above the same socioeconomic level as their parents without “willingly work[ing] with [their] hands” for years, as their parents did, to accrue a similar wealth.<sup>70</sup>

In a culture marked by pursuing selfish financial goals and/or living in constant debt, the biblical concept of “whatever” is counter-cultural. However, it is an essential element to producing financially fit women who can honor God with the use of their financial resources. Rather than looking to the world for the latest get rich quick scheme or living off another person’s resources, women need to be biblically equipped with the truth of God’s Word. By following the financial fitness process a woman learns to seek God’s best for her financial life so she may better honor Him.

Use the following process to develop the skill of financial fitness.

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<sup>68</sup> U.S Bureau of Labor Statistics, “Highlights of Women’s Earnings in 2010,” U.S. Department of Labor, <http://www.bls.gov/cps/cpswom2010.pdf>, (accessed October 6, 2013).

<sup>69</sup> Ibid.

<sup>70</sup> Proverbs 13:13

<i>Financial Fitness Process</i>
1. Pray through Isaiah 55 and Malachi 3:10.
2. Identify the primary financial needs of your life. Always include the “unexpected” in your list.
3. List these components in order of your current prioritization.
4. Separate the list into “requirements,” “needs,” and “wants.”
5. Arrange each list of components according to God’s direction.
6. What is one minor, realistic change you can make to honor God with your finances?
7. What is one major, realistic change you can make to honor God with your finances?
8. Obey God’s direction.
9. Commit to making the minor change immediately. Then, use the physical health process to create a plan to incorporate the major change over the next month.
10. Prayerfully identify one woman who can assist you with this process. Ask for her assistance.
11. Prayerfully identify one woman who needs to know about this process. Share with her.
12. Continue praying through Isaiah 55 and Malachi 3:10.
13. Document changes, both positive and negative, and note God’s assistance and direction through the process.
Note: A woman’s financial needs may alter depending on her season of life. As a result, to meet a woman’s current, individual needs, the financial fitness process may be completed hourly, daily, weekly, monthly, yearly, and/or as-needed.

### Physical Health

In addition to financial issues, many women also struggle physically with issues such as health, nutrition, exercise, rest, and sexuality. Additionally, almost every woman is discontent with her appearance. Depending on the woman, she may want to be thinner; heavier; healthier; more active; have a better complexion or stronger, silkier hair; or any variety of other items that match the latest health, nutrition, and fitness trends.

Not only do Americans “feel” discontent with their physical health, studies increasingly reveal that Americans are physically unhealthy. For example, “Obesity is a major public health problem.”<sup>71</sup> Currently, thirty-four percent of Americans are labeled obese or physically

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<sup>71</sup> American Medical Association, “Related Conditions: Obesity, American Medical Association, <http://www.ama-assn.org/ama/pub/physician-resources/public-health/promoting-healthy-lifestyles/obesity.page>, (accessed October 6, 2013).

overweight.<sup>72</sup> This, in and of itself, “[contributes] to 112,000 preventable deaths each year”<sup>73</sup> and significant increases in American diagnoses of heart disease, Type 2 diabetes, cancers, hypertension, stroke, sleep apnea, respiratory problems, osteoarthritis, and gynecological problems.<sup>74</sup> While this is only one health problem in the United States, the widespread impact on physical health makes it a good illustration of the need for life-skills related to physical health.

Similar to being financially fit, a person can be physically healthy by applying the biblical concept of “whatever.” By following the physical health process, a woman learns to seek God’s best for her physical life so she may better honor him.

Use the following process to develop the skill of physical health.

<i>Physical Health Process</i>
1. Pray through Romans 12:1.
2. Identify an area of physical concern (i.e. health, nutrition, exercise, rest, sexuality, etc.).
3. How are you honoring God in this area of your life?
4. How are you dishonoring God in this area of your life? (i.e. not taking proper medications, inappropriately using illegal/legal substances, overeating, restricting calories, bingeing, purging, lethargy, over exercising, sleeping too much, not sleeping enough, sexual immorality, etc.)
5. What is one minor, realistic change you can make to honor God with your physical health?
6. What is one major, realistic change you can make to honor God with your physical health?
7. Obey God’s direction.
8. Commit to making the minor change immediately. Then, use the physical health process to create a plan to incorporate the major change over the next month.
9. Prayerfully identify one woman who can assist you with this process. Ask for her assistance.

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<sup>72</sup> American Medical Association, “Conditions.”

<sup>73</sup> Ibid.

<sup>74</sup> Centers for Disease Control and Prevention, “Overweight and Obesity: Causes and Consequences,” <http://www.cdc.gov/obesity/adult/causes/index.html>, (accessed October 6, 2013).

<i>Physical Health Process (Continued)</i>
10. Prayerfully identify one woman who needs to know about this process. Share with her.
11. Continue praying through Romans 12:1.
12. Document changes, both positive and negative, and note God's assistance and direction through the process.
Note: A woman's physical needs may alter depending on her season of life. As a result, to meet a woman's current, individual needs, the physical health process may be completed hourly, daily, weekly, monthly, yearly, and/or as-needed.

### *Financially and Physically Empowered to Honor God*

Today's culture perpetuates the belief that women can *have, be, and do it all* and supposedly, professional preparation in formal education is preparing them to conquer the world. However, with increasing daily demands of life, women find themselves overextended spiritually, relationally, mentally, emotionally, financially, and physically which prohibits them from empowering others to honor God.

Women can invest in the reproduction of others by incorporating a regular Sabbath into their lives. While many associate a Sabbath with a day of the week, it is actually "a disposition."<sup>75</sup> Ironically, it is a scheduled time without a schedule. It is a time to be "still"<sup>76</sup> and have "a mindset of resting" before the Lord.<sup>77</sup> To indicate the importance of a Sabbath, Scripture regularly references intentional times of rest for the purpose of renewal: God rested on the seventh day of creation (Genesis 2:2), the Sabbath was included in the Ten Commandments (Exodus 20:8), and Jesus strategically found time alone (John 6:15). Additionally, a brief review

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<sup>75</sup> Sarah MacDonald and Jay Sivits, "A Guided Sabbath," InterVarsity, <http://www.intervarsity.org/gfm/resource/a-guided-sabbath>, (accessed March 26, 2012).

<sup>76</sup> Psalm 46:10

<sup>77</sup> MacDonald and Sivits, "Sabbath."

of a concordance reveals that “‘Rest’ occurs 308 times”<sup>78</sup> in Scripture and “‘Sabbath’ occurs 135 times.”<sup>79</sup>

Initially, the thought of slowing down may seem counterproductive, but it is vital to empowering women to invest in the reproduction of other women. Incorporating a Sabbath provides strategic time for personal renewal in every facet of life which enables a woman to experience an authentic “hearing of the word of God.”<sup>80</sup> When a woman is renewed through strategic rest, the Lord refreshes every facet of life so she is equipped to honor Him by investing in the lives of others.

*Read Proverbs 31:10-31. Prayerfully ask God to be honored and glorified in your financial and physical life.*

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<sup>78</sup> Blue Letter Bible, “Dictionary and Word Search for ‘rest’ in the NKJV,” Blue Letter Bible, [http://www.blueletterbible.org/search/search.cfm?Criteria=rest&t=NKJV#s=s\\_primary\\_0\\_1](http://www.blueletterbible.org/search/search.cfm?Criteria=rest&t=NKJV#s=s_primary_0_1), (accessed October 5, 2013).

<sup>79</sup> Blue Letter Bible, “Dictionary and Word Search for ‘Sabbath’ in the NKJV,” Blue Letter Bible, [http://www.blueletterbible.org/search/search.cfm?Criteria=sabbath&t=NKJV#s=s\\_primary\\_0\\_1](http://www.blueletterbible.org/search/search.cfm?Criteria=sabbath&t=NKJV#s=s_primary_0_1), (accessed October 5, 2013).

<sup>80</sup> Eugene H. Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading*, (Grand Rapids, MI: Eerdmans Publishing Company, 2006), 1053.



## **Conclusion – Final Assessment**

Prayerfully complete the following assessment which is designed to evaluate a woman's current spiritual, physical, mental, emotional, and relational statuses, the Final Assessment should be answered in its entirety in one sitting. Allow approximately 10-15 minutes to complete the questionnaire. Because a woman's first answer is probably the most accurate reflection of her current status, participants are encouraged to respond quickly rather than deliberating over each response.

Date: \_\_\_\_\_

Age: \_\_\_\_\_

What is your current relationship status?

Do you have any children? \_\_\_\_\_

If, "Yes," how many children (biological and/or adopted) do you have? \_\_\_\_\_

What is your primary work/career focus? \_\_\_\_\_

Are you currently enrolled in classes (educational, professional/personal development, etc.)? \_\_\_\_

If, "Yes," what class(es) are you taking? \_\_\_\_\_

What is the highest level of education you have completed? \_\_\_\_\_

How much do you agree with each of the following statements?

I am an emotional person.



Strongly  
Disagree

Disagree

Neither Agree  
Nor Disagree

Agree

Strongly  
Agree

Currently, I am controlled by my emotions.



Strongly  
Disagree

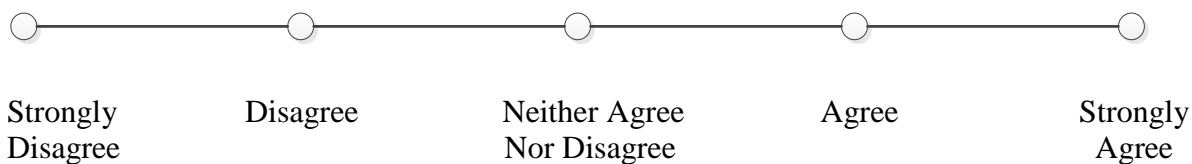
Disagree

Neither Agree  
Nor Disagree

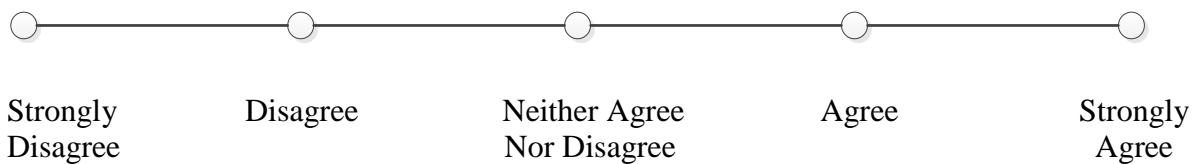
Agree

Strongly  
Agree

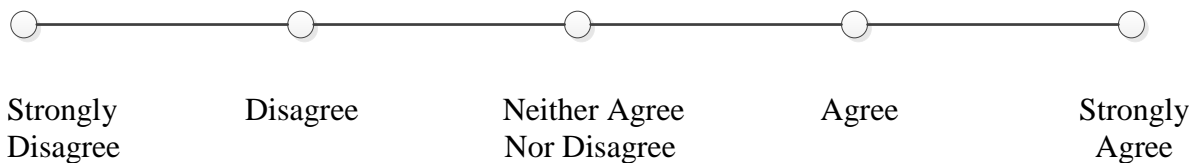
I am worried about the future.



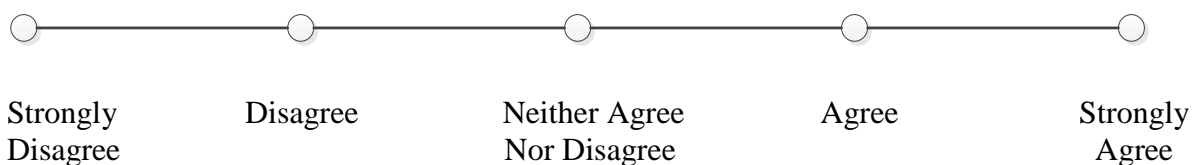
My life is balanced.



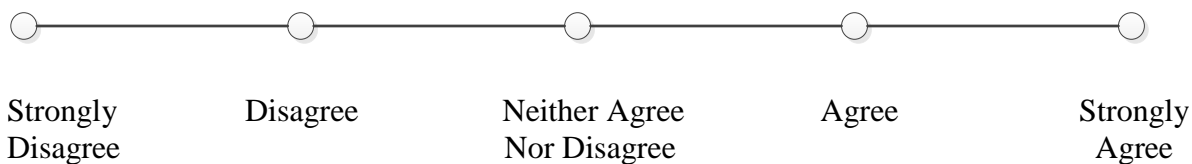
My life is stressful.



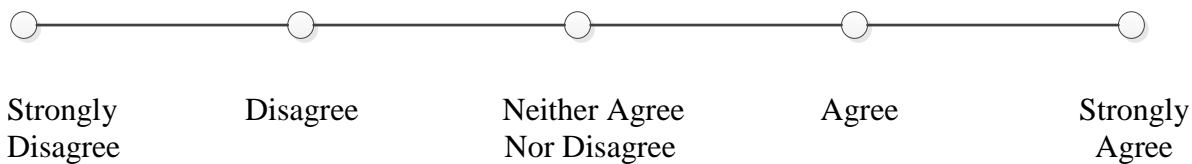
I am experiencing stress.



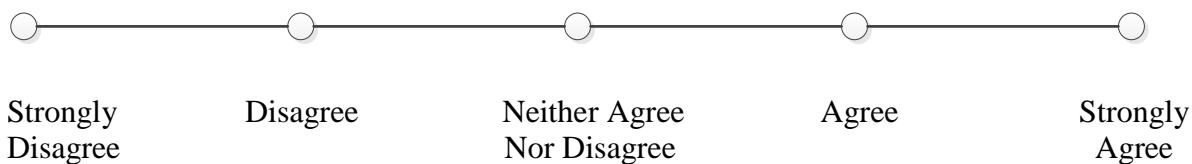
Financially, I live within my means.



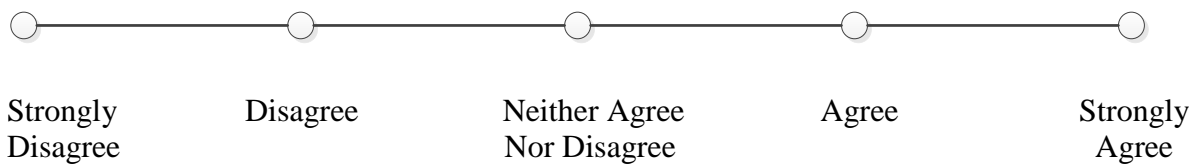
I give money to a church, charity, etc.



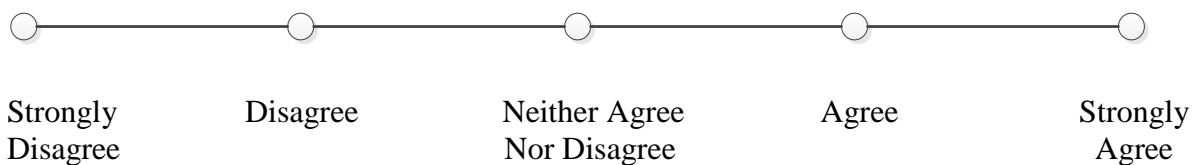
I am maintaining a budget.



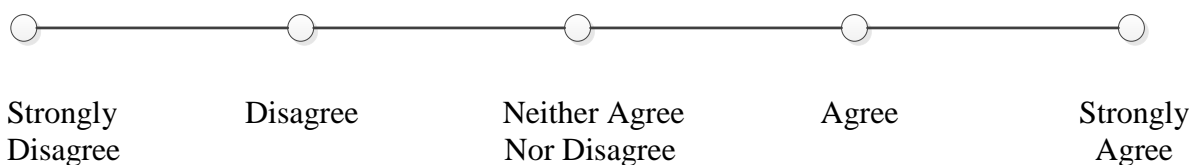
I am saving money for the future.



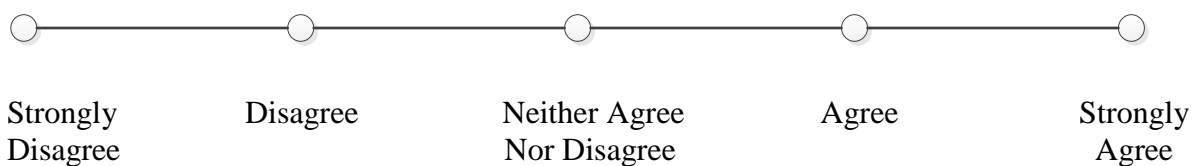
I am struggling financially.



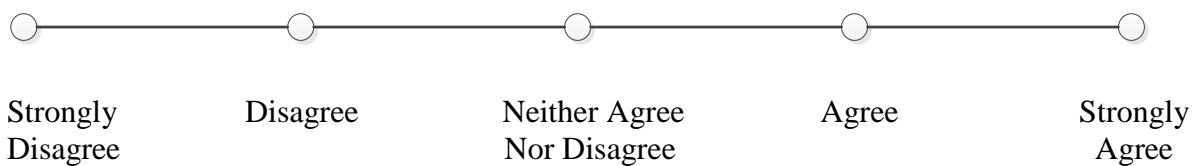
I am worried about finances.



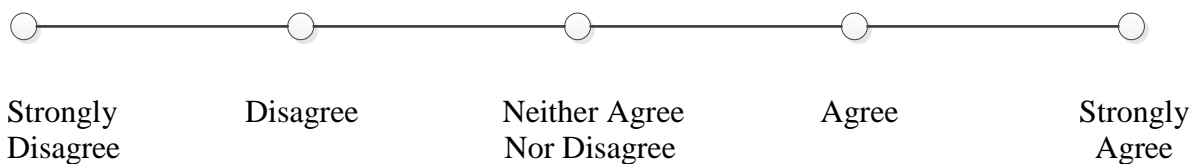
All elements of my life are connected.



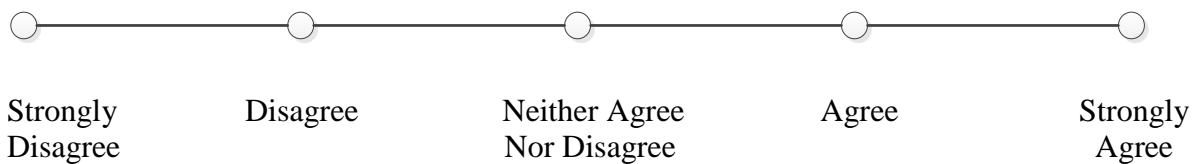
I feel pressure to “have it all.”



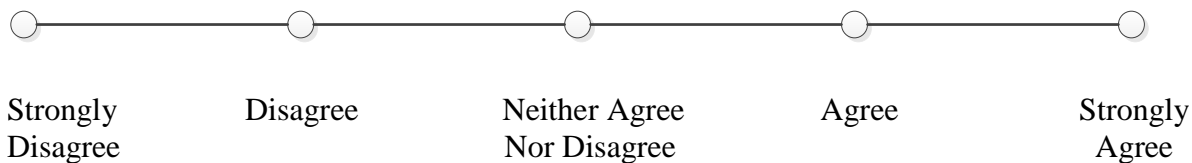
I struggle to meet standards set by media.



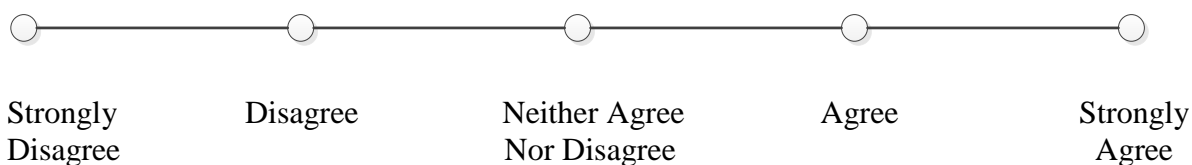
I feel like I am competing to “have it all.”



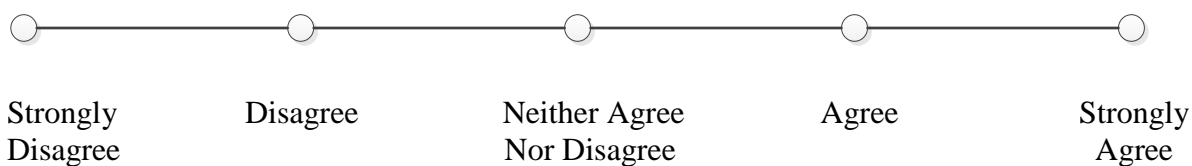
I am a problem-solver.



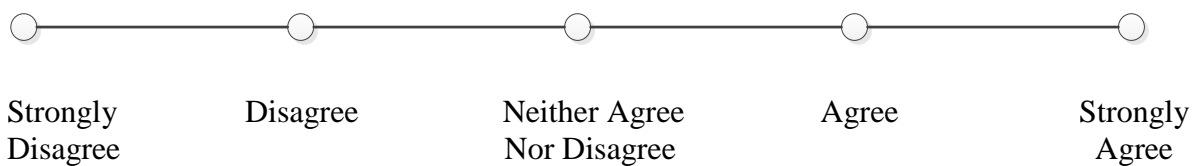
I am intelligent.



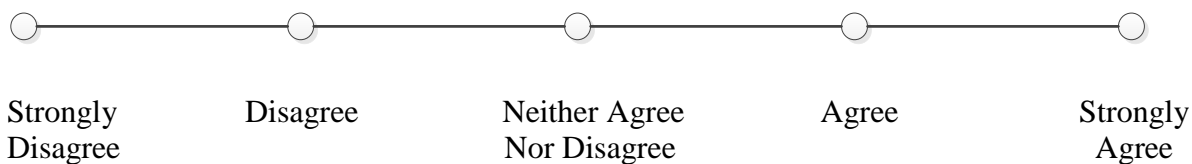
I confidently make decisions.



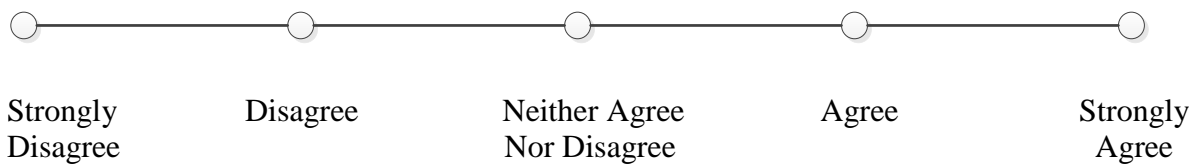
I struggle to make decisions.



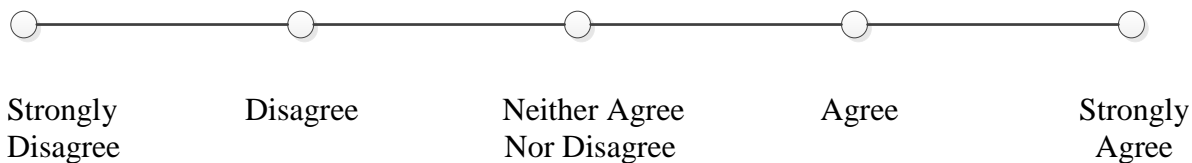
I need to make a decision.



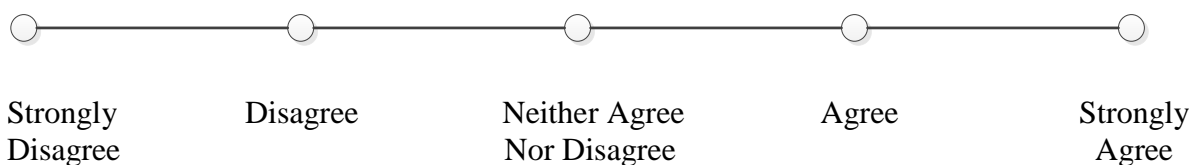
I have productive hobbies.



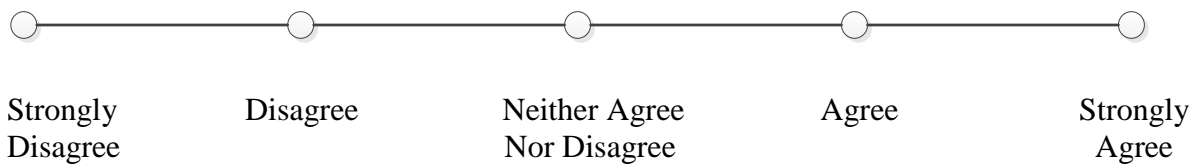
I do not feel prepared for real-life experiences.



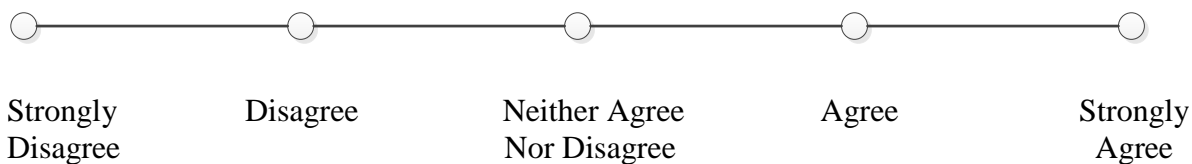
I exercise regularly.



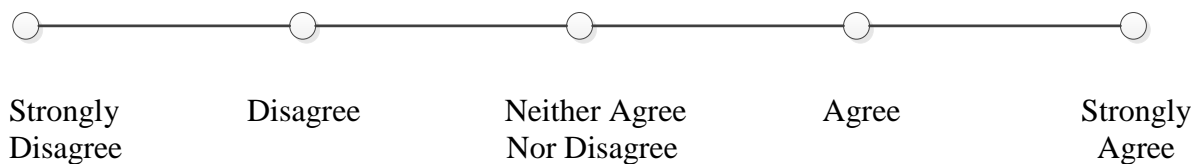
Stress prevents me from getting enough sleep.



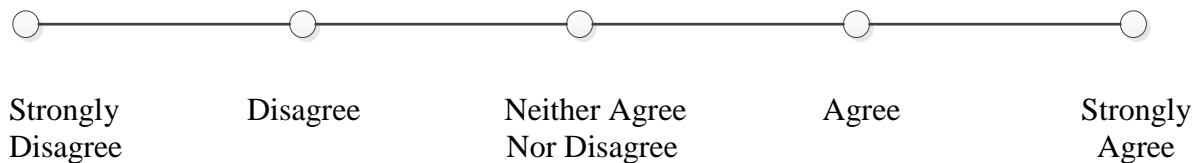
Rest is important.



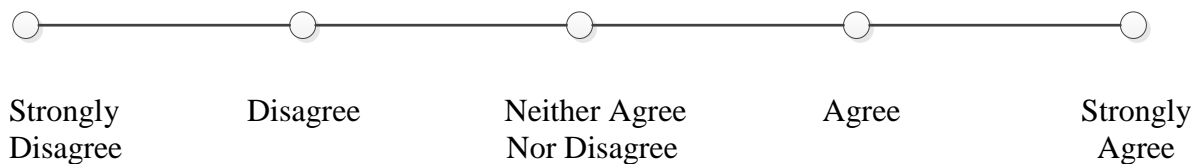
Forgiving someone is difficult for me.



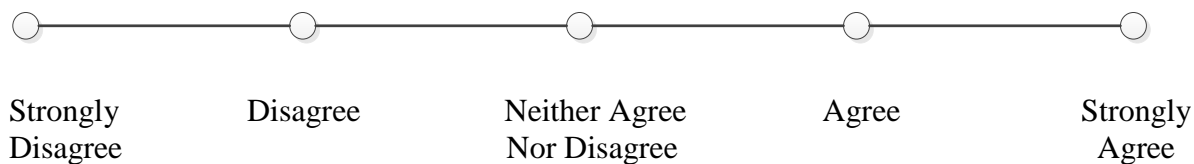
I need to forgive one specific person.



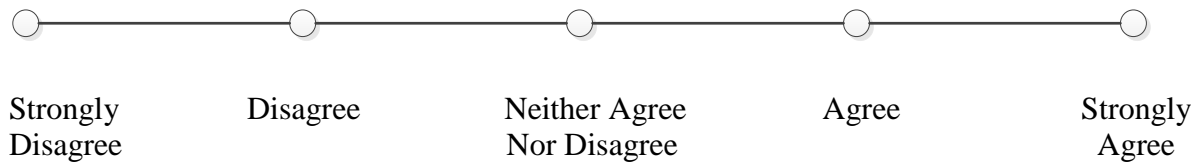
I am avoiding building relationships.



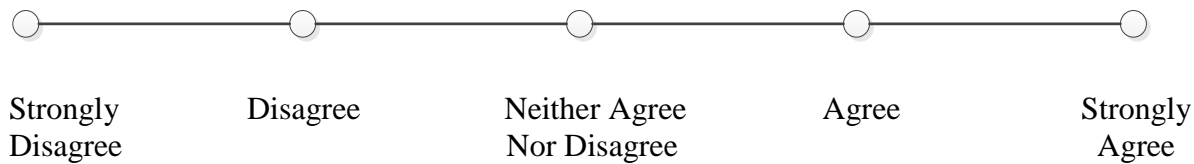
I am invested in the lives of others.



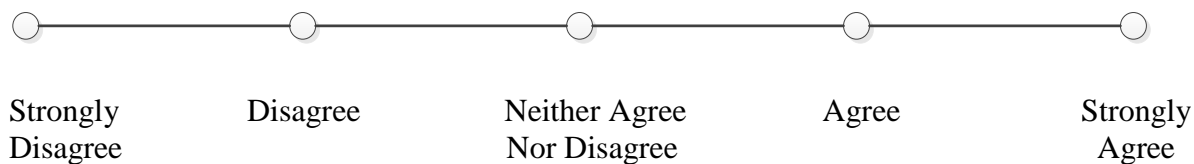
I am maintaining healthy relationships.



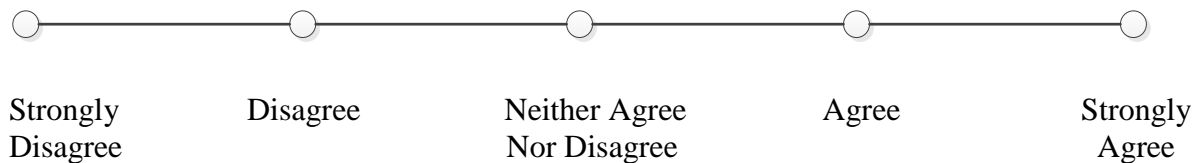
I have a personal, intimate relationship with God.



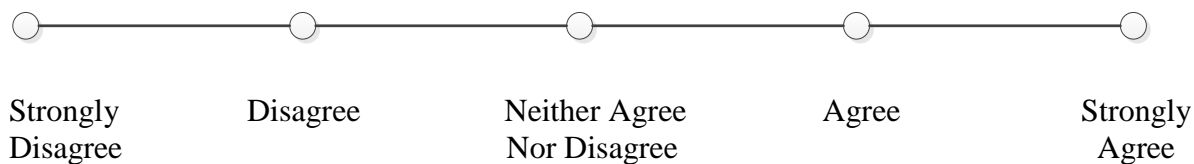
I participate in regular religious activities.



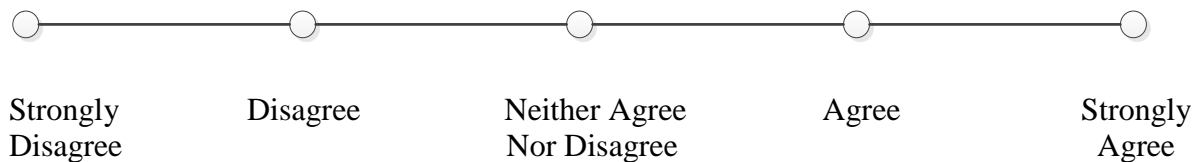
I read the Bible regularly.



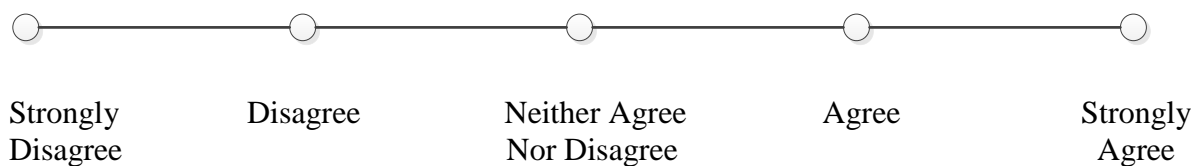
The Bible helps me respond to real-life experiences.



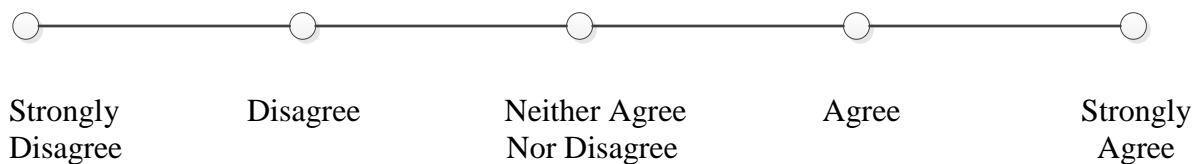
I volunteer.



I intentionally spend time with an older woman so I may learn from her.



I am invested in the life of a younger woman.



What is one practical thing you would like learn regarding each of the following categories?

Career \_\_\_\_\_

Cooking \_\_\_\_\_

Decision Making \_\_\_\_\_

Family \_\_\_\_\_

Finances \_\_\_\_\_

Health \_\_\_\_\_

Hobbies \_\_\_\_\_

Housekeeping \_\_\_\_\_

Life \_\_\_\_\_

Relationships \_\_\_\_\_

Other \_\_\_\_\_

Other \_\_\_\_\_

Other \_\_\_\_\_

***Review:***

After completing the initial assessment, review your responses. In what area(s) have you been engaged, equipped, and/or empowered? How have you been engaged, equipped, and/or empowered?

Career \_\_\_\_\_

Cooking \_\_\_\_\_

Decision Making \_\_\_\_\_

Family \_\_\_\_\_

Finances \_\_\_\_\_

Health \_\_\_\_\_



Hobbies \_\_\_\_\_

Housekeeping \_\_\_\_\_

Life \_\_\_\_\_

Relationships \_\_\_\_\_

Other \_\_\_\_\_

Other \_\_\_\_\_

Other \_\_\_\_\_

Other \_\_\_\_\_

Prayerfully ask God for discernment as it relates to engaging, equipping, and empowering you to biblically respond to life experiences. How is He challenging to continue engaging, equipping, and empowering?

## Conclusion

Young women spend years in the education system, but they often leave formal education without practical training that enables them to respond biblically and appropriately to life experiences. Assessing the past, present, and future of the holistic development of women, provides the foundation for a biblically-based life-skills manual based on the Titus 2 model of engaging, equipping, and empowering women to biblically respond to the world.

The history of the holistic development of women provides a foundation for a biblically-based life-skills manual. History reveals that God had an initial design for women. This design has been corrupted by sin and societal influences.

First, history reveals that God had an original design for women. This initial design included the opportunity to reflect God's "essence or nature"<sup>1</sup> and His "function or capacity."<sup>2</sup> God's original design also included a specific responsibility to reflect God's role of "Helper." When sin entered the world (Genesis 3), God's initial design was corrupted. However, rather than leave humanity to suffer an eternal separation from God, God provided a means of restoration through His Son, Jesus Christ. In addition to the initial design for women, the Bible also provides a historical model for perpetuating this design. The E<sup>3</sup> model, outlined in Titus 2, specifically focuses on engaging, equipping, and empowering women to biblically respond to the world. In addition to providing the E<sup>3</sup> model, the Bible also provides an example of this model. Proverbs 31:10-31 demonstrates a woman who actively engaged, equipped, and empowered her household and community for Christ.

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<sup>1</sup> David E. Jenkins, *Strategic Design: The Image of God in Men, Women, and Marriage: Participants Guide* (Statesville, NC: David E. Jenkins, 2001), 1.

<sup>2</sup> Ibid.

Despite God's initial design, His biblical model for developing women, and an example of this model, the historical advancements and failures of society continue to distort God's plan. The historical advancements for women have been monumental. Women have gained equalities academically, professionally, sexually, and socially. As a result of these advancements, modern American women have increasingly accepted rights, roles, and responsibilities in society. However, in addition to historical successes, there are also historical failures. Specifically, society believes that Scripture is antiquated. As a result, the Bible is not embraced as the infallible, inerrant Word of God designed to instruct all areas of life. In addition to society's view of perceived failures of Scripture, there are also perceived failures in education. Once designed to provide vocational training and life preparation simultaneously, formal education now focuses primarily on developing a career rather than character. As a result of these historical successes and failures, women are now at a disadvantage.

Presently, women spend years receiving a formal education that is designed to prepare them for "real world" experiences. However, rather than prepare young women to respond appropriately to real-life experiences, the structured, formal academic setting has conditioned young women to expect a specific progression into adulthood. In recent years, monumental student development studies and popular research document that women are conditioned for progression and struggle to excel when it does not occur. According to student development theory, when a woman encounters an obstacle like this, there are two options: success and failure. "A successful resolution of each developmental crisis leads to the development of new

skills or attitude. A less successful resolution, however, contributes to a negative self-image and restricts the individual's ability to successfully address future crisis."<sup>3</sup>

The future of successful holistic development of women is rooted in the past and present. Specifically, biblical principles are unchanging and applicable to all generations. The method of teaching these principles may change, but the mandate to teach biblical principles does not change. A biblical-based life-skills manual that connects the past, present and future engages, equips, and empowers women to biblically respond to the world.

Focused on practical training and holistic development, the future of the holistic development of women engages, equips, and empowers women to honor God spiritually, relationally, mentally, emotionally, financially, and physically through every life experience. Based on the Proverbs 31 example of the Titus 2 model, a biblically-based life-skill curriculum provides practical information focused on engaging with God, self, and others; equipping through Scripture; equipping through life-skill examples; and empowering women to honor God in every facet of life.

Spiritually, relationally, mentally, emotionally, financially, and physically preparing women for the world is essential. The E<sup>3</sup> process benefits the individual woman by engaging, equipping, and empowering her to biblically respond to the world, but it also benefits the world. When women are involved in the E<sup>3</sup> process, they fulfill God's initial design of reflecting God to the world and this has the potential to bring about awakening in America. Specifically, in the past, "Almost every great movement of God has been sparked by the brokenness and desperation

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<sup>3</sup> Nancy J. Evans, "Psychosocial, Cognitive, and Typological Perspectives on Student Development," in *Student Services: A Handbook for the Profession*, ed. Susan R. Komives, Dudley B. Woodard, Jr., and Associates (San Francisco: Jossey-Bass, 2003), 180.

of college-aged individuals who long for God's Spirit to bring revival."<sup>4</sup> Additionally, "in many spiritual movements [throughout history] God has raised up and mightily used *women*."<sup>5</sup> Today, America needs spiritual awakening. Young women who are engaged, equipped, and empowered to biblically respond to the world have the potential to embrace the gender and age group historically primed to prayerfully initiate a culture that brings honor to God in every facet of life.

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<sup>4</sup> Jeff Jones, "Call to Prayer: Praying for Collegians," Baptist Press, <http://www.bpnews.net/BPFirstPerson.asp?ID=39680>, (accessed February 12, 2013).

<sup>5</sup> Lewis and Betty Drummond, *The Spiritual Woman: Ten Principles of Spirituality and Women Who Have Lived Them*, (Grand Rapids, Michigan: Kregel, 1999), 13.

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## **Appendix B: IRB Application**

The Institutional Review Board approved the IRB Application on April 8, 2013. Data collection occurred May 1-30, 2013. Of the 176 responses, 172 are viable. This document is locked for editing by the IRB.

## **CONSENT FORM**

Life Lessons: Biblically Engaging, Equipping, and Empowering Women for the World  
Andrea H. Adams  
Liberty University  
Liberty Baptist Theological Seminary

You are invited to be in a research study regarding formal education and the practical training women receive that prepares them to respond appropriately to life experiences. You were selected as a possible participant because of your gender and personal experience associated with formal and informal education. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Andrea H. Adams, a student in the Doctor of Ministry program at Liberty Baptist Theological Seminary.

### **Background Information:**

The purpose of this study is to provide information for developing a biblically-based life-skills manual focused on practical training and development of the whole person. The manual will engage, equip, and empower women to honor God spiritually, physically, mentally, emotionally, relationally, and financially.

### **Procedures:**

If you agree to be in this study, I would ask you to complete this anonymous survey. Please allow approximately 10-15 minutes to respond to the following questions. There are no right or wrong answers in this survey, and both positive and negative responses are acceptable.

### **Risks and Benefits of being in the Study:**

The study has minimal risks, meaning that you will encounter no more stress from it than in your everyday life. While there are no personal benefits to participating in this study, you will be helping us develop a biblically-based life-skills manual that will challenge young women to honor God in every facet of life.

### **Compensation:**

You will not receive compensation for participation.

### **Confidentiality:**

The records of this study will be kept private. This survey is anonymous, so personally identifying information (i.e. name, contact information, etc.) will not be collected. In any sort of report I might publish, I will not include any information that will make it possible to identify a

subject. Research records will be stored securely and only researchers will have access to the records. To maintain privacy and confidentiality, the information will be stored in a password protected computer file.

### **Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### **Contacts and Questions:**

The researcher conducting this study is Andrea H. Adams. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [aadams@liberty.edu](mailto:aadams@liberty.edu) or her advisor, Dr. Charlie Davidson at 434.592.4241 or [cndavidson@liberty.edu](mailto:cndavidson@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

***You may print or contact me for a copy of this information to keep for your records.***

**IRB Code Numbers:** *(After a study is approved, the IRB code number pertaining to the study should be added here.)*

**IRB Expiration Date:** *(After a study is approved, the expiration date (one year from date of approval) assigned to a study at initial or continuing review should be added. Periodic checks on the current status of consent forms may occur as part of continuing review mandates from the federal regulators.)*

**IRB Application**  
**Andrea H. Adams L00146189**

**Life Lessons: Biblically Engaging, Equipping, and Empowering Women for the World**

**INSTRUCTIONS**

Please respond to the following survey questions. This survey will provide information for developing a biblically-based life-skills manual focused on practical training and development of the whole person. The manual will engage, equip, and empower women to honor God spiritually, physically, mentally, emotionally, relationally, and financially. This survey is anonymous, so personally identifying information (i.e. name, contact information, etc.) will not be collected. However, to maintain privacy and confidentiality, the information will be stored in a password protected computer file. Please allow approximately 10-15 minutes to respond to the following questions.

- At the time of completing this survey, I am at least 18 years old. YES NO
- I have read the informed consent and willingly consent to participating in this survey. YES NO

**SURVEY QUESTIONS**

- I am female. YES NO
- Age 18-24 25-29 30-34 35-39 40-44 45-49 50-54 55-59 60-64 65+
- Race White Black/African American American Indian/Alaska Native  
Asian Native Hawaiian/Other Pacific Islander Prefer Not to Answer
- Ethnicity Hispanic/Latino Not Hispanic/Latino Prefer Not to Answer
- Where do you consider your home? City/Town \_\_\_\_\_ State \_\_\_\_\_
- Where do you currently reside? City/Town \_\_\_\_\_ State \_\_\_\_\_
- What is your current marital status?  
Single Married Separated Divorced Widowed Other \_\_\_\_\_
- How long have you been married?  
Less than 1 Year 1-10 Years 11-20 Years 21-30 Years 31-40 Years  
41-50 Years 51-60 Years 60+ Years
- How many children (biological and/or adopted) do you have?  
0 1 2 3 4 5 6 7+

- What is your **primary** work/career focus?  
Homemaker  
Full-Time Employed at Home  
Part-Time Employed at Home  
Full-Time Employed outside of Home  
Part-Time Employed outside of Home  
Student  
Unemployed  
Other
  
- What is the highest level of education you have completed?  
Some High School  
High School Graduate (or Equivalent)  
Some College  
Trade/Technical School  
Two-Year Associate's Degree  
Four-Year Bachelor's Degree  
Master's Degree  
Professional Degree (M.D., J.D., etc.)  
Doctorate  
Post-Doctoral

How much do you agree with each of the following statements?

- 1- Strongly Agree
- 2- Somewhat Agree
- 3- Agree
- 4- Somewhat Disagree
- 5- Strongly Disagree

	1	2	3	4	5
I consider myself an emotional person.					
I worry about the future.					
My emotions control me.					
My life is balanced.					
My life is stressful.					
Financially, I live within my means.					
I give money to a church, charity, etc.					
I know how to create a budget.					
I maintain a budget.					
I manage the finances for myself and/or my family.					
I save money for the future.					
I struggle financially.					
I worry about finances.					
Someone else maintains a budget for me.					
All elements of my life are connected (spiritually, emotionally, physically, etc.).					
Every experience is an opportunity to learn.					
I feel pressure to "have it all."					
Media sets standards I cannot obtain.					
Women compete to "have it all."					
A family member taught me the most about life.					
A non-relative taught me the most about life.					
I am a problem-solver.					
I am intelligent.					
I confidently make decisions.					
I feel equipped for real-life.					
I have productive hobbies.					
I struggle to make decisions.					
I do not feel prepared for real-life experiences.					
School prepared me for real-life experiences.					
I exercise regularly.					
Stress prevents me from getting enough sleep.					



How much do you agree with each of the following statements?

- 1- Strongly Agree
- 2- Somewhat Agree
- 3- Agree
- 4- Somewhat Disagree
- 5- Strongly Disagree

Rest is important.						
Forgiving someone is difficult for me.						
I avoid building relationships.						
I invest in the lives of others.						
I maintain healthy relationships.						
I have a personal, intimate relationship with God.						
I participate in regular religious activities.						
I read the Bible regularly.						
The Bible helps me respond real-life experiences.						
I volunteer in my community.						
I intentionally spend time with older women so I may learn from them.						
I invest in the lives of younger women.						

Where did you learn the most about the following?

	Home	School	Church	Community	Media	Other (Please specify)
Career						
Cooking						
Decision Making						
Family						
Finances						
Health						
Hobbies						
Housekeeping						
Life						
Relationships						

Who taught you the **most** about the following?

	Community Member(s)	Family Member(s)	Friend(s)	Mentor(s)	Myself	Peer(s)	Public Figure(s)	Spiritual Leader(s)	Other (Please Specify)
Career									
Cooking									
Decision Making									
Family									
Finances									
Health									
Hobbies									
Housekeeping									
Life									
Relationships									

What is one practical thing you would like learn regarding each of the following categories?

Career \_\_\_\_\_

Cooking \_\_\_\_\_

Decision Making \_\_\_\_\_

Family \_\_\_\_\_

Finances \_\_\_\_\_

Health \_\_\_\_\_

Hobbies \_\_\_\_\_

Housekeeping \_\_\_\_\_

Life \_\_\_\_\_

Relationships \_\_\_\_\_

Other \_\_\_\_\_

## Survey Recruitment Instructions

[Date]

[Participant],

While attending school, teachers regularly told you, “You will need this information in ‘the real world.’” However, now that you are in “the real world,” do you feel unprepared to handle personal finances, make wise decisions, or balance career and family?

The following survey will provide information for a life-skills manual that will prepare young women for “the real world.” Women aged 18 and older are invited to answer brief questions about career, family, health, relationships, finances, and decision making. The survey will take approximately 10-15 minutes to complete.

This survey is anonymous, so personally identifying information (i.e. name, contact information, etc.) will not be collected. However, to maintain privacy and confidentiality, the information will be stored in a password protected computer file. If you prefer to be removed from the survey, please respond to this message and you will receive no further contact regarding the study.

Please follow this link [link] to the survey. Allow 10-15 minutes to complete the survey. The survey will be active until May 30; you may share the link with others.

Thank you for your participation.

Andrea H. Adams

Doctor of Ministry Candidate

Liberty Baptist Theological Seminary

## Survey Recruitment Reminder Emails

[Date]

[Participant],

As a reminder, you have been invited to participate in survey that will provide information for a life-skills manual that will prepare young women for “the real world.” The survey, designed for women aged 18 and older includes brief questions about career, family, health, relationships, finances, and decision making. The survey will take approximately 10-15 minutes to complete.

This survey is anonymous, so personally identifying information (i.e. name, contact information, etc.) will not be collected. However, to maintain privacy and confidentiality, the information will be stored in a password protected computer file. If you prefer to be removed from the survey, please respond to this message and you will receive no further contact regarding the study.

Please follow this link [link] to the survey. Allow 10-15 minutes to complete the survey. The survey will be active until May 30; you may share the link with others.

Thank you for your participation.

Andrea H. Adams

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Liberty Baptist Theological Seminary

## Appendix C: Defense Presentation

### Biblical Empowerment: The E<sup>3</sup> Model of Discipleship for Equipping Women for the World

Andrea H. Adams  
Doctor of Ministry Candidate  
Liberty Baptist Theological Seminary  
December 18, 2013

### Statement of Purpose

- ④ Be, Do, and Have it All
- ④ Equality and Excellence
- ④ Ill-equipped

## Statement of Limitations

- ④ Audience
  - American Women
  - Age
  - Accomplishment
- ④ Perspective
  - Conservative
  - Complementarian
- ④ Life-Skills
  - Holistic
  - Homemaking

## Theoretical Basis

- ④ Ministry Training
- ④ Student Development

## Statement of Methodology

- ④ **Chapter 1 – The Past: History**  
A History of Women's Development
- ④ **Chapter 2 – The Present: Research**  
A Review of Current Research
- ④ **Chapter 3 – The Future: Project**  
A Proposed Model

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Liberty Baptist Theological Seminary  
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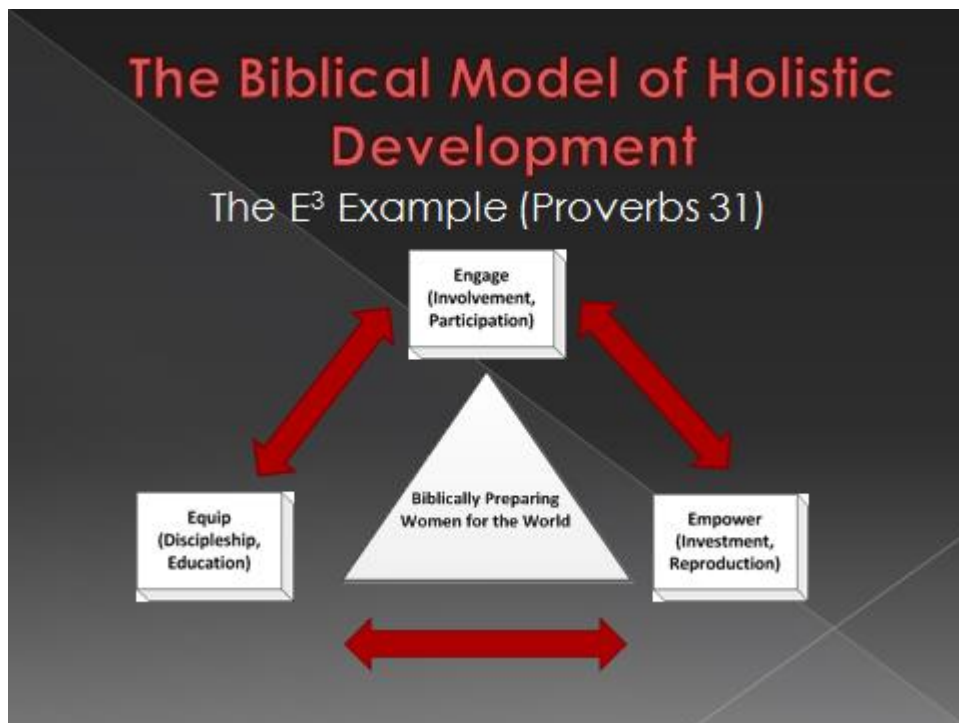
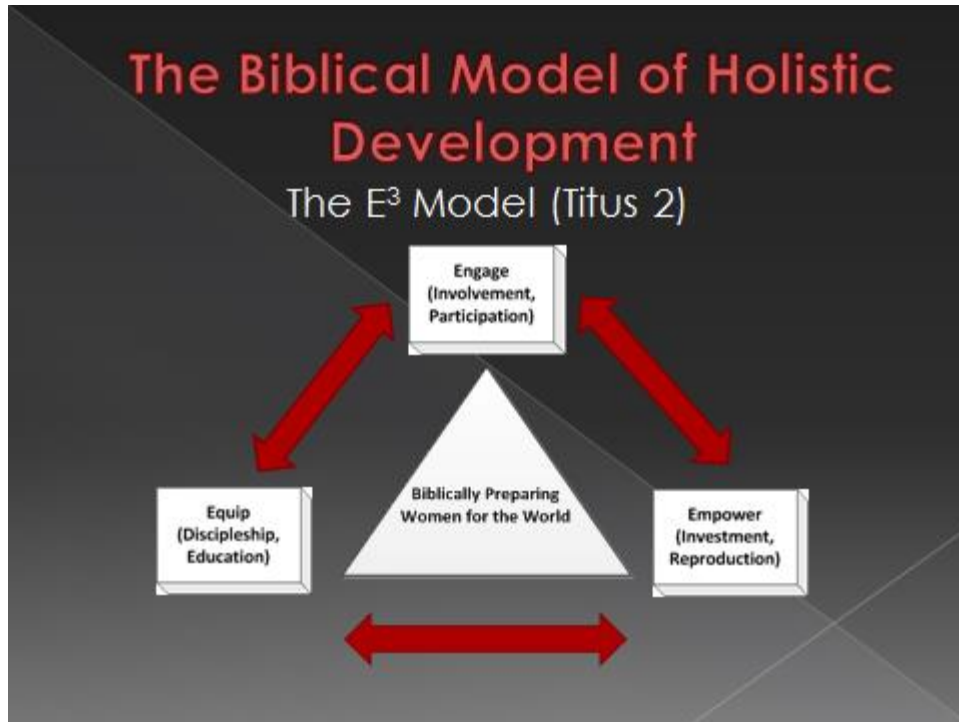
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Doctor of Ministry Candidate  
Liberty Baptist Theological Seminary  
December 18, 2013

## The Biblical Model of Holistic Development

Initial Design (Genesis 1-3)

- Reflection – *Imago Dei*
- Responsibility – *Ayzer Kenegdo*
- Restoration – Jesus Christ





## The Societal Impact of Education on the Biblical Model of Holistic Development

- Advancements in Women's Education
  - A Brief History of Education in America
    - Initial Design
    - 1700-1900: Primarily Exclusive
    - Mid 1800s: Progressively Inclusive
    - 1972: Provide Equality

## The Societal Impact of Education on the Biblical Model of Holistic Development

- Advancements in Women's Education
  - Student Development Theory
    - Early 1900s: Separation
      - Psychology/Sociology vs. Theology
      - Career Preparation vs. Holistic Development
    - Present: Co-Curricular and Supplemental

## The Societal Impact of Education on the Biblical Model of Holistic Development

### ❖ Failures

- Perceived Failure of Scripture
  - Outdated and Oppressive
  - Eliminated the Titus 2 Model from Education
- Perceived Failure of Education
  - Focused on Career Preparation
  - Lacked Resources, Opportunities, Quality

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Liberty Baptist Theological Seminary  
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## Monumental Studies

- ④ Super (1957, 1980, 1990)
  - Life-Span, Life-Space Theory
  - Individualized Development
    - Constant Change
    - Aware of Choices (Profession, Place in Society)
    - Contemplate Options
- ④ Erickson (1959, 1968)
  - Identity Crisis
  - Personality Development
    - Internal Psychological / Biological Changes +
    - External Social Demands =
    - Development Crisis (Turning Point)

## Monumental Studies

- ④ Marcia (1966) and Sanford (1996)
  - Empirical Research
  - Personality Development
    - Marcia: "Identity Formation"<sup>2</sup>
      - "Exploration of Alternatives"
      - "Commitment to Values, beliefs, and goals"
    - Sanford: "Readiness"<sup>3</sup>
      - Physically or Psychologically Prepared
      - Internal Motivation and/or External Challenge or Support<sup>4</sup>

<sup>1</sup>International Encyclopedia of the Social Sciences, 2<sup>nd</sup> ed., vol. 3, "Identity Crisis," edited by William A. Darity, Jr., Detroit: Macmillan Reference USA, 2008, p. 556-567.

<sup>2</sup>Nancy J. Evans, "Psychosocial, Cognitive, and Typological Perspectives on Student Development," in Student Services: A Handbook for the Profession, ed. Susan R. Kermives, Dudley B. Woodard, Jr., and Associates (San Francisco: Jossey-Bass, 2003), 183.

<sup>3</sup>Sanford's Theory of Challenge and Support CVSU RA Module – Summer 2013, Grand Valley State University, accessed August 31, 2013, <http://www.gvsu.edu/~counseling/ra/ra%20module%20summer%202013.pdf>.

<sup>4</sup><http://www.gvsu.edu/~counseling/ra/ra%20module%20summer%202013.pdf>.

## Monumental Studies

- ◆ Josselson (1987, 1996)
  - 1. Identity Development in Women
  - 2. Areas of Crisis and Commitment
    - ◆ Men: Occupational and Political Values
    - ◆ Women: Social, Sexual, and Religious Values (p181)
- ◆ Chickering and Reisser (1993)<sup>5</sup>
  - 1. Identity Development Vectors
  - 2. Developing Competence
  - 3. Managing Emotions
  - 4. Moving Through Autonomy Toward Interdependence
  - 5. Developing Mature Interpersonal Relationships
  - 6. Establishing Identity
  - 7. Developing Purpose
  - 8. Developing Integrity

John D. Foucart, Monica L. Nian, V.S. Sison, and Amy C. Barnes, "A Longitudinal Study of Chickering and Reisser's Vectors: Exploring Gender Differences and Implications for Refining the Theory," *Journal of College Student Development* 46, no. 5 (September 2005): 461-471, accessed August 31, 2013, <http://www.ccsde.org/docs/default-source/jcsd/461-471-foucart-et-al.pdf?sfvrsn=1>.

## Generalized Description of Young Women

- ◆ *Quarterlife Crisis* (2001),
- ◆ *Generation Me* (2004),
- ◆ *Emerging Adulthood* (2008)
- ◆ Freedom
- ◆ Exploration
- ◆ Uncertainty
- ◆ Overwhelmed
- ◆ Delayed Progression



## Original Research

### Life Lessons: Biblically Engaging, Equipping, and Empowering Women for the World

- Data Collection
  - Administered from May 1-31, 2013
  - Used an Anonymous On-Line Format
  - Designed for Women 18 years or older living in America
- Responses
  - 182 Responses
  - Filtered to eliminate by age (under 18), lack of consent, and gender
  - 172 Viable Responses (n = 172)

## Trends

- ① The majority of respondents (37.8%, 64; page 76) identified with ages traditionally associated with completing or just completing formal education (18-29 years of age).
- ② Participants listed 23 different native states. The majority are natives of Virginia (57) and Alabama (47) (page 77).
- ③ Respondents listed 18 different states as their current residences. Again, the majority currently reside in Virginia (84) and Alabama (46) (page 77).
- ④ The majority of respondents (92.9%, 157) self-identified as "White." Only 2.6% (4) self-identified as Hispanic/Latina and no respondents self-identified as "Native Hawaiian/Other Pacific Islander" (page 78).
- ⑤ 66.9% (113) of participants are married. The majority (45.1%, 51) have been married approximately 1-10 years (page 79).
- ⑥ The majority of respondents (44%, 75) do not have children (page 80).
- ⑦ 47.9% (87) work full-time outside of the home (page 80).
- ⑧ The majority of participants (84.5%, 141) selected "Agree" or "Strongly Agree" to having a personal, intimate relationship with God (page 83).

## Findings

- ④ All participants indicated some level of formal education, with the majority of participants (65.8%, 111; page 76) completing at least a four-year bachelor's degree.
- ④ The majority (50.3%, 83; page 84) stated that they learned the most about a career in school, but 60.7% (102) stated that school did not prepare them for real-life experiences (page 82).
- ④ In every other category (cooking, decision making, family, finances, health, hobbies, housekeeping, life, and relationships) participants stated that they learned the most at home, from a family member (page 84).

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Doctor of Ministry Candidate  
Liberty Baptist Theological Seminary  
December 18, 2013

## Life Lessons

- ④ Overview
- ④ Initial Assessment
- ④ Lesson 1: Spiritual and Relational
- ④ Lesson 2: Mental and Emotional
- ④ Lesson 3: Physical and Financial
- ④ Final Assessment

## Life Lessons

- ④ Engaged with God, Self, and Others:  
Proverbs 31:10-31

Record all references to Spiritual Characteristics of the Proverbs 31 Woman.		
Scripture Reference	Characteristic	Personal Observations
Additional Observations:		

Record all references to Relationships of the Proverbs 31 Woman.		
Scripture Reference	Relationship	Personal Observations
Additional Observations:		

In relation to spiritual character and relationships, did another passage of Scripture come to mind as you read Proverbs 31:10-31?		
Read the noted passage(s) and document similarities and/or differences.		
Scripture Reference	Similarities	Differences



## Life Lessons

- ④ Equipped through Scripture
  - Lesson 1: Spiritual and Relational – Character
  - Lesson 2: Mental and Emotional – Wisdom
  - Lesson 3: Physical and Financial – Hands

## Life Lessons

- ④ Equipped through Example
  - Lesson 1: Spiritual and Relational – Prioritization and Time Management
  - Lesson 2: Mental and Emotional – Decision Making
  - Lesson 3: Financial and Physical – Financial Fitness and Physical Health

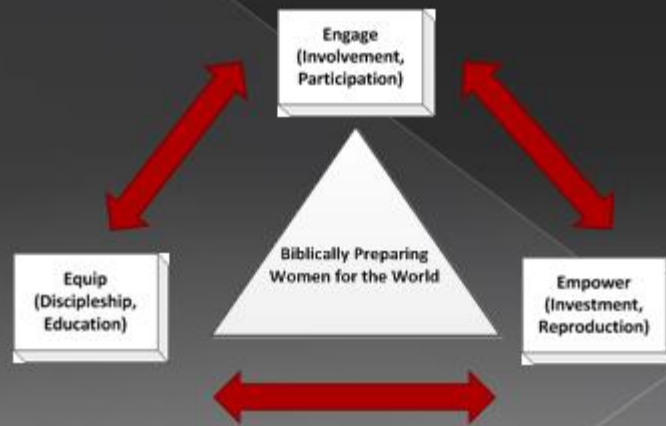
## Life Lessons

Prioritization Process
1. Pray through Matthew 6:33-34.
2. Identify the primary, current components of your life (people, places, things, etc.).
3. List these components in order of your current prioritization.
4. Arrange the list of components according to God's direction.
5. What is one minor, realistic change you can make to honor God with your priorities?
6. What is one major, realistic change you can make to honor God with your priorities?
7. Obey God's direction.
8. Commit to making the minor change immediately. Then, use the prioritization process again to create a plan to incorporate the major change over the next month.
9. Prayerfully identify one woman who can assist you with this process. Ask for her assistance.
10. Prayerfully identify one woman who needs to know about this process. Share with her.
11. Continue praying through Matthew 6:33-34.
12. Document changes, both positive and negative, and note God's assistance and direction through the process.
Note: A woman's priorities may alter depending on her season of life. As a result, to meet a woman's current, individual needs, the prioritization process may be completed hourly, daily, weekly, monthly, yearly, and/or as-needed.

## Life Lessons

- ④ Empowered to Honor God
  - Lesson 1: Spiritual and Relational – Sphere of Influence
  - Lesson 2: Mental and Emotional – Surrender to Biblical Change
  - Lesson 3: Physical and Financial – Rest for Renewal

## The E<sup>3</sup> Model: Biblically Engaging, Equipping, and Empowering Women for the World



## Biblical Empowerment: The E<sup>3</sup> Model of Discipleship for Equipping Women for the World

Andrea H. Adams  
Doctor of Ministry Candidate  
Liberty Baptist Theological Seminary  
December 18, 2013

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## **Andrea H. Adams: Vita**

### **EDUCATION**

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- Doctor of Ministry** December 2013  
Liberty Baptist Theological Seminary, Lynchburg, VA  
Thesis: "Biblical Empowerment: The E<sup>3</sup> Model of Discipleship for Equipping Women for the World"
- Master of Divinity with Women's Studies and Biblical Languages** May 2004  
Southeastern Baptist Theological Seminary, Wake Forest, NC
- Bachelor of Arts in English** May 2001  
William Carey University, Hattiesburg, MS  
Honors and Awards: Summa Cum Laude, Secondary Student Teacher of the Year (May 2001)  
Licensure: Mississippi Educator License, Secondary English (Grades 7-12)

### **PROFESSIONAL EXPERIENCE**

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- Senior Conduct Officer, Office of Student Conduct** 2008 – Present  
Liberty University, Lynchburg, VA
- Conduct Officer, Office of Student Conduct** 2006-2008  
Liberty University, Lynchburg, VA
- Associate Dean of Women, Dean of Women's Office** 2004-2006  
Liberty University, Lynchburg, VA
- Freshman Seminar Instructor, Center for Academic Support and Advising (CASAS)** 2005-2011  
Liberty University, Lynchburg, VA
- Administrative Assistant to Director and Professional Tutor (2001-2004)** 2002-2004  
Educational Enrichment, Raleigh, NC

### **PROFESSIONAL AFFILIATIONS AND SERVICE**

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- Association for Student Conduct Administrators (ASCA) 2007-Present  
Program Reviewer for the 2014 Annual ASCA Conference
- Association for Christians in Student Development (ACSD), 2004-2006  
Omicron Delta Kappa, National Leadership Society

### **PRESENTATIONS**

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- Ladies of Liberty, Liberty University December 2012
- The Annual Conference of VACUHO and VASPA November 2010  
"Restorative Justice Practices: Implementing a Pilot Program and the STARR Program"
- Altamahaw Baptist Church Women's Conference, Altamahaw, NC April 2007  
"God's Desire for a Woman's Heart: Intimacy and Obedience"

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## UNIVERSITY™

The Graduate School at Liberty University

April 8, 2013

Andrea H. Adams

IRB Exemption 1548.040813: Life Lessons: Biblically Engaging, Equipping, and Empowering Women for the World

Dear Andrea,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:

(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,



**Fernando Garzon, Psy.D.**  
*Professor, IRB Chair*  
**Counseling**

**(434) 592-4054**

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